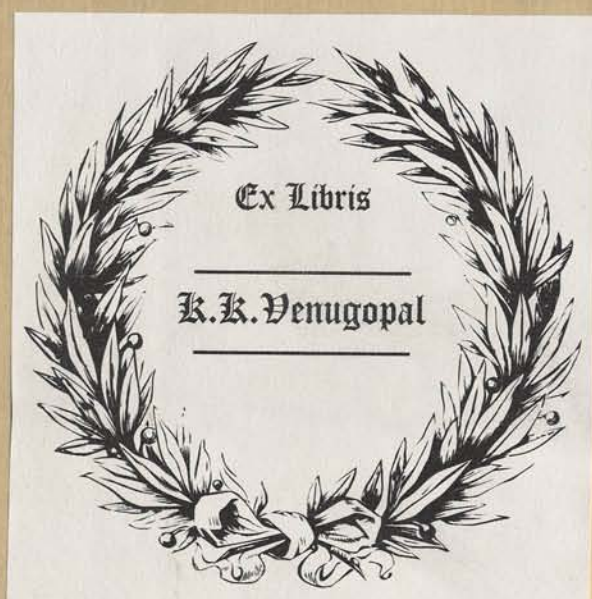
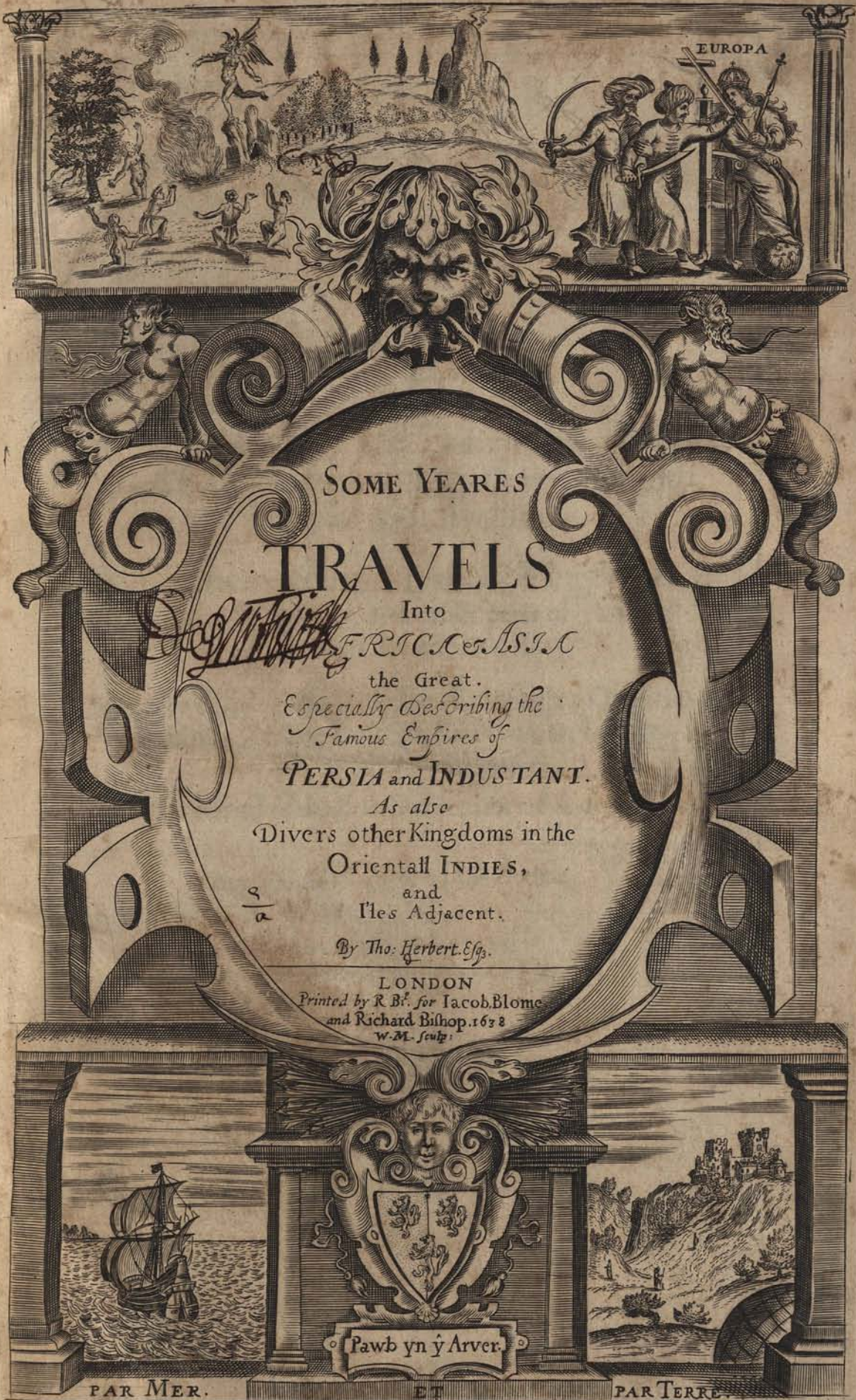




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K.K. Venugopal



SOME YEARES
TRAVELS

Into

J. W. Blome
AFRICA & ASIA
the Great.
Especially Describing the
Famous Empires of
PERSIA and INDUSTANT.

As also
Divers other Kingdoms in the
Orientall INDIES,
and
the Adjacent.

By Tho. Herbert. Esq.

LONDON
Printed by R. Bl. for Iacob. Blome
and Richard Bishop. 1638
W. M. sculp.

Pawb yn y Arver.

PAR MER.

ET

PAR TERRE.

SOME YEARES
TRAVELS
INTO
DIVERS PARTS OF
ASIA and AFRIQUE.

Describing especially the two famous Empires,
the *Persian*, and great *Mogull*: weaved with
the History of these later Times

As also, many rich and spacious Kingdomes in
the Orientall INDIA, and other parts of ASIA;
Together with the adjacent Isles.

Severally relating the Religion, Language, Qualities,
Customes, Habit, Descent, Fashions, and other
Observations touching them.

With a revivall of the first Discoverer of AMERICA.

Revised and Enlarged by the Author.

*Segnius irritant Animos demissa per Aures
Quam quæ sunt Oculis subjecta fidelibus, & Quæ
Ipse sibi præbet Spectator.* Horat.



LONDON,

Printed by R. Bi^r. for Iacob Blome and Richard Bishop. 1638.



TO THE
RIGHT HONOURABLE
PHILIP

Earle of *Pembroke* and *Mountgomery* : Baron
Herbert of Caerdiff and *Sherland*;

Lord *Parr* and *Ross* of *Kendall*; Lord
Fitz-Hugh, *Marmyon*, and *Saint Quintin* : Lord Chamberlain of his MA-

ESTIES most honourable Household,

Lord Lieutenant of *Kent*, *Wiltes*,

&c. Lord Warden of the

Stanneries in Corn-Wales

and *Devon* :

Knight of the most noble Order of the Garter:

and one of his MAJESTIES most

honourable Privie Councill.

MY LORD,



Aving past the Pikes, I
take new courage to come
on againe. One blow
more and I have done.
Ten to one it lights on my
owne pate : but if my
head stand free, my hand
shall not bee guilty of
more Intrusion: No more pressure to the Presse:
the

the Crowd is too strong already : and I will get out by Head and Shoulders rather than faile.

Your Lordships word may passe for me : and I dare not break it. Greatnesse hath a great stroak over Men, but Goodnesse a greater ; Men choosing to obey for Love, rather than Feare. In both, you have a strong Interest, and in both sorts of Men they have taken Possession, and like Twyns grow up together : *Quam bene conveniunt* ! And may their residence be as immovable as your Constancy to Godd : yea may the Title of plain Dealing and honest Man bee the worst Reproach. Malice or double Dealing can fix upon your Name and Memory, who have gained much honour and ease too in Court and Country, by that excellent Dialect and generall Beliefe.

The Dedication like a fayre Frontispice to a meane House, or a beautifull Signe to an ill Lodging, hath tempted Travellers to look in and make some stay : But I feare to have used my Readers, as my Host the Guests, that set a mark on the Doore, to passe by, and call in no more. Tis my feare only ; which being begot of Modesty, may serve to invite the best and most ingenious Company.

To please all is my Desire ; but my Choice a few : taking the bigger Number to be the lesser in Vertue, and swollen only with a timpany of Wind and Water.

The Boāt is in your Lordships hand, which
steares as you direct it. Yours is the greatest In-
terest: you are our Chiefe: yours is the leading
Iudgement: do but approve, the Mark is hit, and
you make many Followers; Which is the
Request of

Your Lordships

humblest Servant

Tho. Herbert



To his vertuous Kinsman
THO. HERBERT Esquire.

What! is't the Love thou bear'st the Southern Clymes?
Or Care to instruct us? That the second time
Thou ingagest Fame. Or is't thy Love to pay,
Thanks to mild censures? or thy Friends to obey?
Or to Inlarge? or deck thy Mayden lines?
Like to a Nurse whose eyes on th' Infant shines.
Which of them all? or all it be: 'Tis well.
Who threats good-will imparts a part of hell.

CH. HERBERT.



Nobili suo amico THO.
HERBERTO armigero

Appulit Eois Herbertus soppes ab Oris,
Vicini & immensi mille pericla Maris.
Non tulit hinc secum piper, aurum, balsama, gemmas,
Costum, aloen, myrrham, cinnama, thura, crocum.
Rettulit hic Mores Hominumq, Viator, & Vrbes,
Regna, habitus, lingvas, praelia, jura, deos.
Divite ne posthac quaras e Perside gazas,
Anglia nunc Anglis Persia tota domi est.

AR. IONSTONUS Med. Reg.



Descriptio decoris reciproci, inter
Arborem Nobilem seu Familiam de

Herbert; & Authorem vere ramum
ejusdem arboris seu Familiæ.

Nil tantum decorat ramum quam nobilis arbor,
Florentem ramum sic Decus Arbor habet.

MAR. BELWOOD Dr. Med.



Amico suo nobilissimo THO.

HERBERTO armigero.

Vrbes quod varias solers vidisset Vlisses
Et Mores hominum, clarus honore fuit.

Sola inter Phrygiam licet errans Hesperiamque
Littora lustrasset per duo lustra Maris.

Tu spatia ut saperes immensa emensus es Orbis
Herberte inque Salo graviter inque Solo.

Comperta unde tibi nova multa & mira Britannis
Candidus impertis veridicusque tuis.

Fallacem hoc Ithacum superasque peritia rerum
Quod tua candori sit fideique comes.

WALT. O-QUIN Armig.



To the Reader.

Here thou at greater Ease than hee
Mayst behold what hee did see;
Thou participates his gaines,
But he alone reserves the paines.
He traded not with luker sotted.
He went for knowledge and he got it.
Then thank the Author: thanks is light,
Who hath presented to thy sight,
Seas, Lands, Men, Beasts, Fishes, and Birds,
The rarest that the World affords.

THO. Lord FAYRFAX
Baron of Cameron.



TRAVELS

BEGUN Anno 1626. DESCRIBING DIVERS

parts of *Africk*, and *Asia* the Great; but
principally the two famous Monarchies,
the *Mogull* and *Persian*.

THE FIRST BOOK.



ALL things are the more, most things the better *The Indian*
for Addition. In honour and wealth no fault is *tion.*
found with encrease; full meales & full pleasures
too; brim-full have no guard upon them. The
fuller the better: If the husbandry bestowed up-
on this Book hath improv'd the soile, since you
view'd it last, the Lyme was yours and charge of
bringing; the spreading only belongs to mee as
your day-labourer.

To improve on your encouragement, is for
your credit, my delight; both our benefits. The gale you late so favourably
lent me spread my affection, and againe launcht me into another Ocean. And,

Turpe mihi abire domo, vacuumq; redire est.

I know my new Relations must endure the touch; yea, and the handling
too. So should all Books: But in this Age it fares with Books as with French
toyes, faire to the eyes, well coverd with your empty Gallants, who take the
people with the out-side bravery; Give me good Lynings.

My minde is like my habit, plaine; and my expressions (I hope so) too. If
my new thoughts have added to your bottom, I know you will unwind gently
for feare of ravelling, and tie a knot where the thread breaks. But if I have
made no Topographic mistakes, I feare no other deviations.

The first (the fruits of youth and haste) came abortive into your hands; and
fail'd not of respective welcome. Yet in so cold, so nipping a Zone, more
cloathing may be accepted of, and which I have woven with some toyle, but

very willingly, hoping it may discover more maturity. I formerly obeyed my friends, who thought the first too short; this then may prove the happier, since I have laboured to give them a ready acknowledgement. Let my errors therefore reflect on them, and impale me in your favour, for peradventure I may give boldness to your Factors, to fetch exotique rarities in a new division of the world, and in assuring their Barques to bring you home, what may prove worthy your sight and mony. But this lucky gale will suffer no longer complement.

The relation of our Sea-voyage, is first enjoyned me.

1626. **V**Pon Good-Friday, we took ship at *Dover*, having six great & well-man'd ships along with us. In few houres coasting close by the Ile of *Wight* (call'd so from *Gwydh* a Brittain word signifying, scene at distance; *Vectis* in *Pliny*, *Vectin* in *Eutropius*;) where, a sudden and violent gust assaulted us; which, after an houres rage, spent it selfe, and blew us the third day (double solemniz'd by being the feasts of Mother and Sonne) upon the *Lizards* point or lands end of *England*, the utmost promontory of *Cornwall*; and from whence, to the extreamest cape of *Africke*, wee compute our longitude, and not from the *Azores* the first Meridian.

The wind blew faire, so as the seven and twentieth day wee entred the Spanish Ocean, the coast of *Biscay* neighbouring us. Ere long, we descried seven tall ships, whom reputing enemies, we bore up to speake with, but they proved friends, *Hollanders* out of the *Levant*, who drunk our healths as they past, by a roring Culverin; and we vomited out a like eccho of thunder, plowing up the liquid Seas in merriness, till the nine and twentieth day made us the sport of Danger, dancing upon the raging billows, *Aeolus* from his iron whistle blustering melancholly tunes, a good while heaven and sea seeming undivided. To which Tune *Horace*, *Od. 3. lib. 1.*

Illirobur et æs triplex
circa pectus erat, qui fragilem truci
Commisit pelago ratem —
Primus; nec timuit præcipitem Africum
Decertantem Aquilonibus,
nec tristes hyadas, nec rabiem Noti.

A heart of brasse that man had sure,
Who in a Barque durst first endure
The raging waves, not valuing life
Midst fierce South-west and North winds strife.
The Hyads (who clouds seldom want)
Nor blustering South his sprite could dant.

Violence has no permanence; in thirty houres, the quarrell 'twixt wind and sea was ended, and joy in a serene sky reanimated us, so as wee ended March in chase of a Turkish Pirat, whom with top-gallant top-sailes we pursued 6 houres, but (to our grieve) he out-failed us. The first of April we cut our passage into the vast *Atlantick Ocean*, by *Arabs* call'd *Magribana*, as saith *Marmolins*, (nam'd from *Atlas Maurus*, (brother to the star-gazer *Promethus*) from whom two famous Mounts, one in *Mauritania*, th'other in *Lybia*, are denominate.) Long we had not been in these seas, but another *Barbarian* Sally man of Warre came up to us, sculking all night in hope to board the first hee saw divided; at day break we found the villaine, who, loath to parlee in fire and shot, fled amaine and left us; who swum so well, that the third of April at *Titans* first blush we got sight of *Porto Santo*, a holy Port, (call'd *Cerne* in

Atlantic
Ocean.

Ptolemy

Ptolomy) commanded by the superstitious Spaniard, and of *Madera* (or Ile of Wood) from the *Canaries* 300 miles; the first, discovered by *Perestellus*, anno 1419. 5389 undiscovered; given him upon condition he would people it, which he found difficult, the Conies in such numbers resisting and undermining him. The other the same yeere by *Gonzalvo Zarco* from incouragement of *Henry*, sonne to King *Iohn* the first, of *Portugall*. The holy Port has five and twenty miles compasse, notable in Wheat, Ry, Rice, Oxen, Sheep, Bores, Conies. *Sanguis Draconum*, Fruits, Flowers, and Grapes, at 8 leagues distance thus respecting us.



The sixt of Aprill we had 27 degrees and a halfe, at that instant descrying the Iles *Canarie*, of old, fortunate in name though not in quality, undiscover'd till the yeare 1328 accidentally by one *Machan* (or *Marcham*) an English man, from whose relation *Lewes de Cerdezo* two yeare after sail'd thither, and by consent of his King, *Pedro* of *Arragon*, had liberty of conquest and benefit; but long enjoyed neither, *Iohn* 2. the *Castilian* King, Anno 1405 extruding him: From whom also, *Ventacurtius* a French man snatches them, but by *Iohn de Betancour* a well-descended Gentleman, kinsman to *Bracamonté* the French Admirall, is dispossess'd, Anno 1417 shipping 10000 voluntiers, by whose valour and constancie he subdued five of the Iles, *La Palma*, *La Gomera*, *Lanzarote*, *Ferro*, and *Fortéventura*, an atchievement honourable, yet such vexation possesst the ambitious Gaule that *Canarie* masterd him, as made him entertaine death with an uselesse complement; his Nephew *Menaldus* left heire to what he had got, and (has added) his misfortunes; *Myrdus* a haughty Bishop incensing the *Castilian* King, by whose greatnesse *Menaldus* is forced thence, glad of some composition pay'd him by *Don Barba* the Bishops kinsman. But see variety! *Barba* repents the purchase, and for small profit assigns his Title to *Don Fernando Perazzo*, whose brain taking like infection, growes weary of his toile, and for other imployment parts with his claime to the Prince of *Castile*, from whom 'twas torne by *Don Henrico* Infant of *Spaine*, to this day constant to Spanish servitude.

These Iles (perhaps the same *Ptolomy* and *Mela* call *Deorum currus*) are from the *Morocco* or *Lybian* continent 20 leagues, from *Spaine* 200. six commonly numbred (*Cadamastrus*, ten; three by speculation) by old Authors, *Ptolomy*, *Pliny*, *Strabo*, and others, *Canaria*, *Capraria*, *Nivaria*, *Iunonia*, *Ombrian* (or *Pluvialia*), *Aprosita* (or *fracta lancea*) and, as *Martian* adds, *Casperia* (or *Fortunata*). At this day thus; *Canaria*, *La palma*, *Teneriffa*, *Lancarote*, *Hierro*, *La Gomera*, and *Fortéventura*. A word of what they were and are. They knew no God, but Nature, were ignorant of the use of fire, shaved with flint stones,

gave their children to be nurst by Goats, cultured the earth with hornes of Oxen, abominated the slaughter of beasts.

————— *For how can they be good
Who dare each day imbrue their hands in blood.*

Like beasts us'd women in common. No *meum tuum*. Lust and carelesnesse so vailing them, that little difference was 'twixt them and their cattell.

*Sylva domus erat, cibus—
herba, cubilia frondes.*

*The Woods their dwelling was, the herbes their Diet,
And on the leaves and boughes they slept in quiet.*

Some glimmering they had of superstition: having alwayes two Kings, one alive, one dead. The dead they wash and erect him in a Cave, a staffe in one hand, a payle of milk and wine set by him, to support and help him in his Travell.

At this day are Spanish Christians. The Inquisition affrighting honest men to come among 'em. *Grand Canarie* is the residence of the Inquisitor, whither all the other Iles repaire for Justice and other businesse. *Canarie* has 120 miles circumference, full of many good things, Goats, Beeves, Asses, Hoggs, Barly, Rye, Rice, variety of Flowers, Grapes, and other excellent fruits. The Ile as I tooke it, thus seemes at 8 leagues distance.



Teneriffa, in multitude of Inhabitants compares with great *Canary*. Exceeds it in Grapes, yeelding yearely eight and twenty thousand Butts of Sack, out-braves all the earth for supereminence. Her high peak *Teyda* towring so loftily into the ayre, as seemes not only to penetrate the middle Region, but in a sort to peepe into heaven it selfe, from whence *Lerius* metaphorically calls it *Atlas* and *Olympus*. 'Tis accounted 15 miles high, and scene (in faire weather) six-score (some say 300) English miles distant, and serves as an excellent *Pharoe*, exceeding those at *Cayro* on the other side of *Nylus*. The shape I thus present, badly formed.



Teneriffa is 20 leagues from *Grand Canaria*. *Hyerro* or *Ferrum* gave it selfe very high, and beares from *grand Canary* South and by West; which Ile (as be the rest) such time as *Phæbus* is to us vernall, growes insufferable scorching. Famous in one tree (it has but one) which (like the miraculous rock in the Desert) affords sweet water to all th'Inhabitants, by a heavenly moisture distilling constantly to the peoples benefit. Heare *Sylvester*.

In th' Ile of Iron (one of those same seven
 Whereto our Elders, happy name have given)
 The savage people never drink the streames
 Of Wells and Rivers, as in other Realmes.
 Their drink is in the Ayre! their gushing Spring,
 A weeping Tree out of it selfe doth wring.
 A Tree whose tender bearded root being spread
 In dryest sand, his sweating lease doth shed.
 A most sweet liquor; and (like as the Vine
 Vntimely cut, weepes (at her wound) the Wine
 In pearled teares,) incessantly distills
 A royall streame, which all their Cesterns fills
 Throughout the Iland; for all hither by,
 And all their vessells, cannot draw it dry!

Of these Iles, *Lancarota* was taken by that English *Leonidas* the Earle of *Cumberland*, anno 1596. and *Teneriffa* 4 yeares after by the Dutch; the first pillaged, the other burnt; since when, both are better fortified.

The ninth of Aprill wee crost the Tropicke of *Cancer*, of like distance from *Tropic*. the *Equator*, the utmost limit of the temperate Zone is from the Pole, called *Cancrī*. *Cancer* from *Apollo's* Crablike retrogradation, moving back in Iune from that signe in the Zodiac: The 12 day, wee had the wind high and large, so that in two dayes saile we made the Sunne our Zenith or verticall point, his declination at that instant 14 degrees North; where note, that only then, when we are Nadyr to the Sunne, wee have no shadow; as also, whereas to all in the temperate Zone, in the Sunnes Meridian their shadowes cast North, having past the Zenith, the shade or *ambra* becomes contrary.

An Observation forcing wonder in the Sunne-burnt Arabs upon their descent into *Theffaly*, As *Lucan* notes.

Ignorant vobis (Arabes,) venistis in Orbem
Vmbra mirari Nemorū non ire sinistras.

An unknowne world (Arabians) you invade!
Wondring to see the Groves yeeld right-hand shade.

And because we have *nisi pontus et Aer* to observe upon, let us theorize a little upon the *Mathematiques*. The Inhabitants within this Zone (the torrid) we are now in, are call'd *Amphiscij*, in respect they cast their shadowes both wayes according as the Sunne is in declination, and *Ascij* or shadowlesse, when *Sol* is Zenith, from which point when it fleets either North or South the shadow ever darts contrarily, as falls out when ever the gnomon or coelated body is interposed. The *periscij* have their shadow circulating, their meridianall shadowes having no existence from the vertice, but oblique and extended to the plaine of the terrestriall Horizon, glomerating the gnomon or body opacous; these sort of people freezing within the polar circles (of like distance from the pole, the Tropicks are from the *Æquinoctiall*) the pole being their vertex, and *Æquator* (90 degrees) their direct Horizon. The *Heteroscij* are such as live in the temperate Zone, whose shadowes at noone day turne but one way. And this the *Mathematicks* teach us, that the *Heteroscij* comprehend 41 parellells, the *Amphiscij* seven, the *Periscij* (those in the frozen Zone) halfe the yeare. With these, goe others as they stand comparatively, the *Periaci*, *Antæci*, *Antichthonæ*. The first being such as dwell in two opposite points of a like circle, one from the other a semicircle or 180 degrees, so they be numbred after lesser parellells. The *Antæci* are also opposite, but vary neither in Meridian nor æquidistance from the Horizon, respecting either Hemisphere.

The *Antipodes* are such as be feet to feet, a precise straight line passing thorow the Center from one side to another: differing frō the *Periaci* by degrees of a smaller circle, whence we observe, that such as be to us *Periaci*, be *Antæci* to our *Antichthonæ*, each inverted to other in a perfect contrary. Nor doubt wee that there be, *Antipodes*, (the vaile of stupid ignorance being remov'd) the sphericity of the world, and that every place in the earth (tho opposite) is habitable, now so well knowne as nothing seemes more familiar. Notwithstanding, it was not so of old, when *Boniface* Bishop of *Mentz* (a Clerke well learned in that blockish age) was excommunicated by Pope *Zachary*, Anno 745, for maintaining such a paradox, yea was sentenc'd to be burnt for a heretick except hee had recanted: the holy Father bringing in Saint *Augustin* against it in his 16. book *de civit. Dei*, *Qui Antipodas esse fabulantur, &c. nullo modo credendum est*: and *Lactantius* another great Scholler deriding it in his third booke of *Institutions*. Very strange, such famous men to bee so ill read in *Chorography*: especially, since such a tenet was proved before them by many: by *Euclide*, by *Cicero* in his 4. lib. *de Academ. question.* by *Tyberianus* who records an old letter beginning, *Superi inferis, Salutem*; by *Strabo*, and of all others most ingeniously by *Lucretius*, lib. 1.

Illi cum videant Solem, nos sidera noctis
Cernere, & alternis nobiscum tempora cœli
Dividere, & noctes pariles agitare diebus;
Sed vanus stolidis hæc omnia parturit error.

When they see Sunne, we see the lamps of night,
And with alternall courses times do change,
Dividing equall darke with equall light:
But error vaine in fooles makes these seeme strange.

To returne: in changing so many parellels, the weather increast from warme to raging hot, the Sunne flaming all day, insomuch that *Calentures* begun to vexe us. A sailer either by accident or infection falling from the shrowds into the mercilesse waves aggravating our extremity, increased by a violent gust and storme of wind and raine which in 6 degrees suddenly affrighted us, the squiffe (fastned to the upper deck) in lesse than two houres being fild with nasty raine, ending in thunder and flash, mingling terribly, a great while the *Tornado* troubling us, a weather so incertaine and variable as is ad-*Tornathos*. mirable; now blowing fresh and faire, and forthwith storming outragiously, in one houres space the wind veering about every point of the compasse:

The winds from East, West, North, and South advance Vna Eurufq; Notufq; ruunt, Zephirusq; maligne
Their force, and urge the furious waves to dance. flumine, tum Boreas.—

The infectious raines most damnifying the poore saylers, who must be upon the decks to hand in their sailes, abiding the brunt, and (which is worse) commonly get forthwith into their beds (or hamackoes) resting their tyred bodies in wet nasty clothes, thereby breeding many furious and mortall diseases, as burning Feavers, *Calentures*, Fluxes, Aches, Scurvy, and the like; which doubtlesse, did they moderate their bibbing strong waters, and shift their filthy apparell, might be prevented: Other unlucky accidents happen in these seas to vexe them, as when (in most becalmings) they swim in the bearing Ocean, the greedy *Tuberon* or *Shark* arm'd with a double row of venomous teeth pursues them, directed by a little *Rhombus*, *Musculus* or pilot-fish that scudsto and fro to bring intelligence,

*His body is right faire, though seeming small,
 And sitly him by name of Guide they call.*

*Musculus est parvus visu, sed corpore pulchro,
 Hinc piscem vero ductorem nomine dicunt.*

the *shark* for his kindnesse, suffering it to suck when it pleaseth. Many have beene devoured by this ravenous Dogge-fish, more have suffered in their members, whose shape (mistaken in the posture by the *Ingraver*) is thus resembled.

a Sharke fish



By this, under 13. degrees we are parrellel with *Sierra Leon* a Cape land upon the *Lybian* shoare, by old Geographers improperly cal'd *Deorum currus*, *Frons Africa*, *Tagazza* and *Zanguebai* in *Thevet* and *Marmolinus*: strengthened by a Castle built by the *Spaniard*, famoused for refreshing our *English Neptune*, *Drake*, at his returne from circumnavigating the body of the whole Earth: and that thence to *Bab-mandel*, (the entrance into the red Sea) *Africk* is no where broader.

The Inhabitants here along the *Guinea* coast, *Bynnin*, *Cape Palmas*, *Lopez Gonzalvo*, &c. know no God, nor are willing to bee instructed by Nature. *Scire nihil, jucundissimum*. Howbeit, the divell (who will not want his ceremony) has infused demonomy and prodigious idolatry into their hearts, enough to relish the divells pallat and agrandize their owne tortures, when hee gets power to fry their soules, as the raging Sunne has scorcht their bodies.

A Ship of ours coasting along and landing for discovery, was so admired at by the Salvages, as if they never had seene men nor Ship afore. Two of our mien adventured the shoare, (some hostages kept in the boat till they return'd) and are welcom'd by thousands of those naked black skind *Aethiopians*, who were so farre from injury, that they loaded them with Flowers, Fruits, Toddy and what they judged acceptable: after immeasurable admirations returning them safe aboard all contented.

Cape Verd.

April the 18. wee had 15. degrees, and ere morne were in height of *Cape Verd* in 14. degr. so named by *Florian*. *Hesperion cornu* & *Surrentium* in *Pliny*, *Lybie promontorium* in *Strabo*, of old cal'd *Arsharium*, at this day by the Negroes *Mandangan*, *Hacdar* by the *Alfarabes*. Discovered by *Dio Fernandezo*, or *Antonio di Nolle* a *Genoan*, Anno 1445. at the charge of King *Alphonfus 5*. Famoused especially in the *Hesperian* Garden, enrich with Golden Apples, robd by *Alcides* in despite of that hundred-headed Dragon, engendred by *Typhon* on *Echydna*. 'Twas a Greeke fable: who surpast for lyes. The morall this. The garden was a spacious, greene and pleasant Field; the apples of gold, good sheep worth gold (such sheep and fleece as *Iason* had) the error partly arising from the word *μυλον*, admitting a double construction, sheep and apple. The Dragon, no other than a meare or fluxe of the Sea, in forme or nature of a Dragon or Serpent invironing it, swelling in 100 armes or fluces: which *Hercules* (to enrich *Spain*) passed over and exported. The three faire daughters of *Hesperus*, were three honest Ilands in the West, adjoyning this garden; their names *Egle*, *Arethusa*, and *Hesperithusa*; now new named, *Mayo*, *Sal*, and *Bonavisia*: three other neighbouring them, the *Atlantiades*, which we have no leisure now to treat of, the magnifick Fabrick of *Anthaus* calling us away to look upon, but alas we find nothing extant save memory; a pallace doubtlesse brave and capacious, the Lord of it being no meane nor little man: he grew 70. cubits high (a dozen ordinary mens proportion) a proper man, and an excellent log for *Hercules* to smite at: yet (the *Greekes* perswade us) his sword could not conquer, nor was he overcome when by prodigious force *Ioves* sonne threw him thrice upon the ground, the Earth his mother still reanimating him; till being perceiv'd, he strangled or choakt him in the helpelesse Aire.

Extream heat

April 21. *Aeolus* was a sleep, one breath of Ayre not comforting us, the Sunne

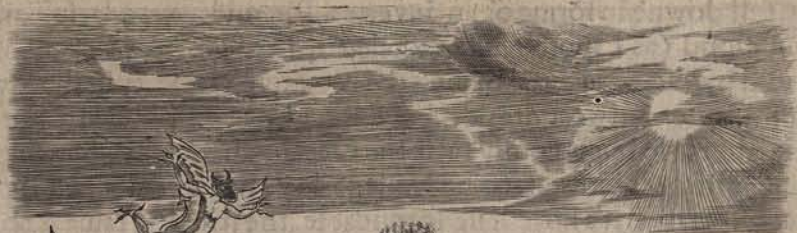
Sunne over-topping us and darting out such fiery beames that the Ayre inflamed, the Seas seemed to burne, our Ship sulphureous, no decks, no awnings nor invention possible able to refresh us, so that for 7 dayes (70. are better endured in a zone more temperate) wee sweat and broyle, unable to sleep, rest, eat or drink without much faintnesse; in this space our Ship making no way (no current is felt in the vast Ocean) till the fift day the billowes began to rowle and the Ayre troubled, travelling with an abortive cloud, which suddenly fell downe in forme of an inverted Pyramid, wonderfull and dangerous. A cloud (as I apprehend) exhaled by the Sun (a powerfull Magnet) not agitated by the wind, and missing the retentive property in the lowest region, distills not in sweet drops, but diffuses or falls hideously the whole cloud together, so impetuously into the Ocean, that many great ships (as if a thousand millstones or cataracts had fallen) have beene dashed and sunke past all recovery; and what's little lesse formidable, the stinking raine is no sooner in the Sea, but (as a fearefull farwell) a whirlwind circles with such violence as helps the cloud to lash the murmuring Seas so furiously that oftentimes the waves or surges rebound top gallant height, as if it meant to retaliate the Ayre in another region: God be praised, we mist the rage of raine, the gust somewhat affrighted us; but it contraried *Seneca's* Philosophy. *Finis alterius mali, gradus est futuri*: a pleasant Breese first, increasing into a happy gale, cooled the Ayre and posted us out of those exuberances of nature: so that on *May* day we crost under the *Æquinoctiall*, a circle imagined to divide the world into two equalls, from either Pole ninety degrees, and where we lost sight of the *Sydus salutare*, the Pole-starre, of a third magnitude, fixt in the tip of the little Beares tayle: the Sunne at this time was in the 19. degree of *Taurus*; in Arctick declination 17. degrees, 31. minutes. Spouts of raine.

May 6. We had some thunder and lightning or *corpo sanctos*, such as seeme good Omens to the superstitious *Portugalls*; and at night, past by *Santo croix*, the holy crosse, every houre expecting the *Monsoon*, an anniversary wind that blowes one way six moneths, and the other halfe yeer the contrary way constantly; which if Sea-men neglect they lose their happy passage into *India*. Æquator.

But how preposterous the yeere and wind proved elsewhere I know not, doubtesse it is the Emblem of inconstancy, experience taught it us; so long time proving our Antagonist that our passage to the Cape of good Hope became fixe weekes longer than we looked for, forc't to runne into much more longitude than we desired. Monsoons.

May 8. We had 8. degr. 10. minutes Antartick latitude, the *Monomotapan* on the one side, the *Brasilian* coast on the other siding us to the west. The *Africke* shore runs on in divers names, *Congo* in 6. degr. *Angola* in 9. *Manicongo*, *Loanga*, *Monomotapa*, *Benomotapa*, and *Cassaria*, full of wretched black skin'd wretches; rich in earth, but miserable in demonomy: the discovery is given to many men (the first not agreed upon), to *Petrus Cavillanius*, to *Iacobus Canus*, *Bartolmeo de Dyos*, *Vasco de Gama*, and such as *Iohn 2* King of *Portugall* imploied about it, Anno 1497. or thereabouts. Let one character serve them all: they look like chimney sweepers; are of no profession, except rapine, and villany makes one. *Demonis omnia plena*. Mokisses or deformed Idolls are indeered amongst them, the red Dragon usurping worship in a Dra-

gons shape, a Goate, an Owle, a Batt, a Snake, a Car, a Dogge, or what the witches (*acheronta movebunt*) urge them to, and to adore in an infernall posture; gaping, whooping, groveling, soyling their hellish carkasses with juyce of herbs, ryce, roots, fruits, or what the old impostor infatuates them with; the female sex each new Moone defying pale fac't *Cynthia* by turning up their bummes, imagining her the cause of their distempers. A Dogge is of



An Inhabitant of Angola.

such value here, that 20. salvage men have been made the price of one: their coyne, are beads of glasse, shells, stones or trash: they marry not: they bury thus; the dead are washt, painted, apparel'd, and laid to sleep in a neat and spacious dormitory, his Armolets, Bracelets, and voluntary shackles accompany him, they circle the grave with mimick gestures and ejaculations, concluding by the sacrifice of a lusty Goate, and so go satisfied. In *Longa* and the

the *Anzigu* (whence *Nilus* drawes his origin, even from *Zayre* a lake neere the mountaines of the Moone) the people (if *Gonsalvo Soza* say true) are divels incarnate; not satisfied with natures treasures, as gold, precious stones, strength, and the like; the destruction of men and women neighbouring them, better contenting them, whose dead carcases they devour with a vultures appetite; whom if they misse, they serve their friends (so they mis-call them) such scurvy sauce, butchering them, thinking they excuse all in a complement, that they knew no rarer way to expresse true love than in making (not two soules) two bodies one in an inseparable union: yea, some (worne by age, or worne-eaten by the pox) proffer themselves to the shambles, and accordingly are joynted and set to sell upon the stalls. *Juvenal* had notice of them.

*The slaughter of a man doth not suffice
These caniballs we see, but breasts, armes, eyes,
Like dainty meat they eat.*

*Aspicimus populos, quorum non sufficit ire
Occidisse aliquem; sed pectora, brachia, vultum
Crediderint genus esse cibi.*

Nothing commendable in them but their Archery, in which they excell; shooting a dozen shafts ere the first touch ground; their *Amazonian* neighbours forcing their care and diligence. The only ornament they have, is flashing and cutting their skinn and faces; the Sunne and Moone are man and wife, the Starres their children, in their religion; the divell is their Oracle.

May 24. We had 19 degrees and a halfe, from whence to the thirtieth degr. the wind was large and prosperous, nothing in that great distance observable, save that on the 26 day, our Admirall the *Mary* (in which one *Hall* commanded) early discryed a saile, which he made after with his barge, long boat, and 80. men; at two leagues distance they perceived her a Carrack of 1500 Tun, who durst not adventure her hulk against our shot, and therefore made all sailes draw and that night escaped; tho to grapple her, our fleet divided all night, but saw her not till the 27. day, and but saw her, her velocity so much excelled ours; till the 7. of June she againe deluded us, after two houres chase as a phantasma vanishing towards *Goa*.

Vpon May day we crost the line, and last of May the Tropick of *Capricorne*. *Tropicus*. the utmost limit of *Apollo's* progresse towards the Antartick; and 53 dayes we *Capricornus*. swet within the burning Zone ere we past under both the Tropiques. The first of June, our observation was in 24 degrees 42 minutes South latitude, *Junij. 1.* the Sunne then in 23. degrees, 8'. North, in the 20. degree of *Gemini*. In which height, we had many sudden and violent gusts and stormes, contrary to our desires, unable thereby to direct our course, being driven to Lee-ward 100 leagues upon the coast of *Brazeel*, to 25. degr. latitude and 27. of longitude from the Lizard. Howbeit, *post multos sequitur una serena dies*, for on the 13. day, in the first watch, our long lookt for *Favonius* blew sweetly upon us.

— The West wind (most men know)
From the vast sea is ever felt to blow.

— Semper lenis aura Favoni
Spirat ab Oceano. —

At which time, some *Boobies*, weary of flight, made our Ship their perch, an animall so simple as suffers any to take her without feare, as if a stupid

sense made her carelesse of danger, which to sympathize I have as simply for your sport depicted.

A Boobie



Tis not long, since I told you how favourably *Æolus* entertained us, but his other adjunct is inconstancy; for, veering into another quarter, he began to puffe and bluster, yea so furiously, that *Neptune* sweld with rage in such impatience, that the *Tritons* (Marriners) grew agast, not without reason, the Cape land thought (not neere enough, and yet) too neere us: for foure dayes and nights not daring to beare any saile, but lay ahull, driving whither the storme compelled us, all that while the sea surges so sublime and impetuous, that wee were tost up into the Ayre, and forthwith throwne downe as into an Abisse, sometimes dancing upon the liquid ridge of a dreadfull wave, and anon enveloped with many others all seeming to swallow us, heaven and sea roaring and commixing in an undivided manner; yet the Lord be praised (having Sea roome and good tite Ships) his providence saved us; in 16 dayes more, meeting together joyfully at the Cape of good hope: and I confesse ingeniously, not till then did I feele that Ironic Satyre of *Invenat* biting us.

I, nunc & ventis animam committe, doloso
Confusus ligno; Digiris à morte remotus
Quattuor, aut septem; si sit latissima tæda:

*Goe, now and to the winds thy life commit,
Trust the smooth wood foure or seven fingers set
From death, the broadest heart of Pine admit.*

June 24. Wee rais'd the Pole Antartick six and thirty degrees, our longitude from the Meridian of the Lizard five and twenty degrees, wanting three to the Cape; variation three degrees; our course E. S. E. the Sunnes declination, two and twenty degrees, twenty six minutes, and as many seconds North, in the 17. degree of *Gemini*. The same time mid-summer in *England*, and mid-winter with us in those South clymats. The 7. of *July*, betimes wee descried land and tho threescore miles distant (from its height) seemed very nigh us, proving the place wee aimed at, that famous promontory (now no longer *Tormentoso*, but) of *good Hope*. Howbeit, we could not flie upon the wings of desire, the wind withstanding our hast, wherby we let fall our Anchor (14 leagues short of the Bay of *Soldania*) and went a shore upon a little Ile (3 miles round) corruptly cal'd *Cony Ile*, from the Welsh *Cain-yne* or white Ile,

Ile, where we kil'd many Conies (or Cats rather) great and rammish, bad and waterish, commended for dainty meat by hungry Sailers, *Iejunus raro stomachus vulgaris tenet*: It also superabounds with Seales (*piscis marinus*) as big as Lyons, and though doggedly visaged, can out barke them, yea bellow like Bulls, and from such as not till then see any, may challenge wonder. They turne to oyle, and give their skins for buffe coates, soft and serviceable. Here are also birds cal'd *Pen-gwins* (white-head in *Welch*) like Pigmies walking upright, their finns or wings hanging very orderly downe like sleeves, a creature, fish and flesh, participating sea and shore, feeding in the one, breeding in the other; easie to be caught on land (but that their undermining the sandy ground for habitacles makes the passage bad,) at sea, diving like a Duck, swift as a Dolphin; fat, but oylie; some dare eat them, curiosity may invite a taste, but to make a meale on, unsapory and offensive: to which May-game of nature I may inculcate that, made on her acquaintance.

*Divide her, I desire but neck and brest,
They savour well: the Cooke may eat the rest.*

*Tota quidem ponatur anas; sed pectore tantum
& cervice sapit; cætera redde coque.*

For whose further satisfaction the *Idea* I present you, not drawne by *Phydias*.

A Pen-gwin.



Pen-gwin Ile is 6 or 7 leagues from the continent, which when wee got afterne we grew becalm'd, land-lockt in a sort, and were sported all the way (till we dropt anchor) by Whales, the Seas Leviathan, who after their manner thundred our welcome into *Æthiopia*, fuzzing or spouting part of the briny Ocean in wantonneffe out of their oylie pipes bored by nature atop their prodigious shoulders, like so many floating Ilands concomitating us.

The 1. of *Iuly* wee anchor'd with safety in the *Soldania* Bay, 12 leagues short of the utmost Cape: a Road worthily cald *good Hope*, by King *Iohn* 2. of *Portugall* rejecting that of Tempestuous first imposed by *Gama*, in that if any attaine hither, their *Indian* voyage is halfe done, and the other part lesse solitary, so many excellent Ilands entertaining them.

The *Soldania* Bay is of a semi-lunary forme; large and safe; high, 5 or 6 miles from the sea; towards the shoare, low and fruitfull. Where we pitch our Tents, is a small streame of ChrySTALLIN water, exceeding sweet, trickling from
a mighty

a mighty mountaine 4 miles from the Sea; and in a perpendicular eleven thousand eight hundred and sixty foot; from its resemblance, commonly call'd the Table; the ascent uneasy, but most pleasant at the top, discerning thence 100 miles into the Ocean, and looking S. S. W. we see the Cape or extreame point of *Africk* 12 leagues off, whose character in the inhabitants seemes long since to be drawne in this same distich.

Extremique hominum maris ad vada salta seorsim
Degimus: ac nobiscum nemo negocia miscet.

*By salt seas limited, the Worlds end wee
Inhabit: none with us to trade agree.*

And from this Table, or from *Herberts* mount (a Pyramid adjoyning, like the Sugar loafe, another hill so named) we see Cape *Falso* S. and by E. ten leagues; either of these great Promontories are divided by a Bay, but inconvenient to ride in: the distance of each Cape is 10 miles from North to South; either side environed with mountaines so lofty as seeme to penetrate the middle region with their aspiring foreheads, where they find sufficient moysture to coole their ambition: another river call'd *Iaquelina*, streames upon the N. side of the roade, halfe a league from our Tents (under King *James* his mount we usually pitch them) broader than our *rio dulce*: but by a low course and too long sporting with the briny Ocean it tastes brackish and insalubrious; it is foordable without boate or Elephant, and gives variety of Shell-fish, as Tortoises, Limpits, Mussels, Cockles, Crabs, Rock-fish, and Mulletts, Crabs, Thornback, Gudgeon, Eeles, &c. The Earth abounds with roots, herbs and grasse aromatique, redolent and beneficiall: such as I took notice of, I may dare to name; Agrimony, Mynt, Calamint, Betony, Plantain, Ribwort, Spinage, Sorell, Scabious, Holy Thistle, and (of which beware) Coliquintida: all the yeer long, nature robbing the fruitfull earth with her choicest Tapistry, *Flora* seeming to dresse her selfe with artlesse Garlands; *Alcinoe* and *Tempe* serving as Emblems to this Elysium. *Quamvis enim montosa appareat, & collibus multis distincta, interim tamen multis vallibus, silvis, pratibusque decorata est, gramina & flores suavissimè olentes, magna copia producit. Cervosque & feras & leones multo numero nutrit, quæ omnia visu & aspectu longe jucundissime existunt: preterea, limpidissimis fontibus scatet quamplurimis, qui non sine gratissimo susurro, de montibus altis prorumpentes, fluminibus sese passim insnuant, & cum eis postmodum in mare exonerantur.*

The Mountaines, without doubt, abound with Marquifate and all rich Minneralls, which for want of search are yet undilucidated: the chiefe refreshment we get here is water, bunch-backt Buffolos and Sheep, not of *Iasons* race; these in leiw of wooll, have haire parti-coloured, long leg'd, leane bodied, not caus'd by want of pasture; rather from too high feeding, or from restless moving with their tripping Masters. But, the land exuberates in many other Animalls. Lyons, (which usually steale Beefe out of the water when Ships are here, fire or a lighted match only scaring them) Dromidaries, Antilopes, Apes, Baboons, (venerious ones) Zebræ, Wolves, Foxes, Iackalls, Doggs, Cats, and others; and in birds, as Estriches, Vultures, Cranes, and Passe-flemingoes, whose feathers (equallizing the birds of Paradise) are rich crimson and pure white so amiably commixed, that above others it inticed my pains to present it you, which shall terminate our curiosity touching the earth, & commence an Anatomy lecture of the most savage (of all savage) inhabitants.

The

Pasche=Flemingo.



The Cape of good Hope elevates the Antartick-Pole foure and thirty degrees 3 minutes; has longitude from the Meridian of the Lizard 28 degrees, and Westerly variation, one degree, and about forty minutes: distant from England about 6600 miles English; (or 2200 leagues, which at Sea we usually reckon by) from Saint Helena S.E. 600 leagues; from Java major 1850 leagues; from Surat 1800. This land is the furthest part of the old knowne world, god *Terminus* here especially triumphing. *Afrique* in holy writ is called (from *Cham*) *Chamesia*: *Lybia* by the Greeks: *Besecath* by the Indians: by *Leo*, *Iphrychia*: by *Thevet*, *Alkebulan*: by *Pliny*, *Atlantia* & *Aetheria*. *Aphrica* and *Ethiopia* in their *Etimon* are not discrepant: the first from α and $\phi\acute{\iota}\nu\eta$, without cold: the other from $\alpha\iota\theta\omega$ and $\sigma\eta\lambda$ to scorch the face: but some would have the one from *Afer* sonne of *Abram* and *Getura*: the other from *Ethiops* sonne of (*Cham* or) *Vulcan*. That it is part of *Ethiopia*, wee must prove against inconsiderat *Laudinus* who will not be perswaded, any part so nam'd, exceeds the Tropicks. *Aethiopia* is (therefore) either superiour, from 6 degrees North to the *Ne plus ultra*, comprising *Mauritania*, *Lybia*, *Guiney*, *Cape Verd*, &c. or inferiour, from thence stretching South to this promontory by *Zanzibar*, *Monomotapa*, *Manicongo*, *Angola*, *Cassaria*, &c. by *Homer* also, divided into two *extra et intra*, allowing it the better halfe of *Africk*, terminated (saith he) on East, West, and South by the Ocean; *Ethiopes*, *Etherij* & *Macrobij* qui *Africum ad Australe mare habitant*. *Herod. lib. 3.* admitting which, it must needs transcend the Tropicks: the most Authentique of Poets is of this opinion. *Od. 13.*

The utmost sort of people (knowne to man)
Is the divided *Ethiopian*.

Extremos hominū ſum *Ethiopes*, geminisq;
diremptos partibus.

Let us then examine the discoverer.

Ptolomy nor *Pliny* knew it not; that report of *Herodotus* gayning little credit, who labours to perswade us in his fourth book, how *Pharao Necho* (after his

his losse of 1200000 men imploy'd to make the red and mid-land Sea as one) encouraged the Phœnicians (then, proud of their Art in Navigation) to surround *Africke*, which to please him but more for glory, they undertook, and in three yeares effected. But sure, so excellent an adventure (if it had beene so) could not have escaped the busie pens of the Ægyptians and Greeks, who for want of true matter, invented a thousand Fables. The first therefore we can honour (as sayes *Osorius*) is, *Vasco de Gama* or *Bartolo de Dios*, *Lusitanians*, anno 1497. from *Adam* 5467. by importunity of that excellent Prince, *Iohn 2.* coasting hither and so into the Orient.

The Country is rich and fruitfull in her womb, but owned by an accursed Progeny of *Cham*, who differ in nothing from bruit beasts save forme; a people by some call'd (metonimically) *Cassarrs* or Atheists; Anarchy confounds order, no Prince of power or policie awing them: each Canton commanded by a Captaine, not chosen by voice but as force urges it. Captain *Fitz-Herbert* some yeares since ceremoniously devoted the Title to our King, in a memoriall new naming two little rising Mounts twixt the Sea and Sugar loafe, King *James* and Prince *Charles* their Mounts, (our now dread Sovereigne;) Give we an exact *Idea* of the Inhabitants.

The People
described.

Their colour is ugly black, are strongly limbd, desperate, crafty, and injurious. Their heads are long; their haire, woolly and crispt, no apparell in any place shewing more variety. Some shave one side and leave the other long and curled. Another cuts all away, a little tuft atop, excepted; a third (thinking his invention best) shaves here and there, the bald scull appearing in many places; and other some, (not unlike Occasion) shave away all save a lock before, of no use, save ornament. Such as have tufts, or haire, plait brasse buttons, spurre-rowells, pieces of pewter, or what else the mirthfull Sayler exchange for Beefe, Mutton, Woodforrell, Oestrich egge-shells, little Tortoises, &c. their eares are long, made longer by ponderous Bables they hang there, some using links of brasse, of iron, others have glasse-beads, chains, blew stones, bullets, or Oyster-shells. And such as cannot reach to such jewells (rather than be without) have singles of Deare, beaks of birds, Doggs or Cats stones, Egg-shells, or the like: their noses are flat, crusht so in their infancie; great lips, description cannot make them greater; quick crafty eyes; and about their necks (in imitation of the Dutch *Commandores* chaines) have guts and raw-puddings, serving both for food and complement, eating and speaking both together. Yet of late they have got hoopes of iron, and long links of brasse, grasse wreathes, or greasie thongs of stinking leather. Their armes are loaden with voluntary shackles of iron, Ivory, rusty brasse, or musty copper. The rest of their bodies are naked, save that a thong or girdle of raw leather circles them, a square peece (like the back of a Glove) is fastned to it, serving to cover their *pudenda*. But I cannot commend their modesty, the women (upon receipt of any thing) returning her gratitude by discovering her shame, a curtesie taught them by some ill-bred Boore, our men I hope have more civility. The grand Seigniors among them have better cloathing; a nasty untand hide or skin of a Lyon, Leopard, Calfe, Baboon, or Sheep (the haire inverted) is as a roabe put about their shoulders reaching to their waste, thighs and legges never covered, their feet fastned to a broad peece of leather, tied by a little strap, resembling the Roman *crepidula*, not alwayes worne; their hands

hands for the most part hold them, not that they feare to weare them out, but that their feet may have their liberty to steale, which with their toes they can doe most daintily, all the while looking you in the face as if they knew not how to deceive any. Most of the men are Semi-Eunuchs, one stone ever being tane away by the Nurse, either to distinguish them from ordinary men, or that Mistresse *Venus* allure them not from *Pallas*. The women also excise themselves, not from a Notion of religion but as an ornament: Both sex, hideously cut, and gash, and pink in sundry works, their browes, nose, cheeks, armes, brest, back, belly, thighs and legges in *Acherontick* order: in a word, are so deformed, that if they had studied to become antick, they might be praised for invention.

Antra lares, dumeta thoros, canacula rupes; They have no houses, Caves and holes they delight to dwell in, or Lyons dennes, unfurnished, but perfum'd I warrant you, a whole Tribe commonly keeping together, equally villanous, coupling without distinction, the name of wife or brother unknowne among these incestuous Troglodites: feeding, sleeping, speaking all together without order or law; in the night sleepinground a fire, a Centinell regarding the Lyons their adversaries, 'twixt whom is such hate and stratagems, *Vivitur ex rapto* that one eat other, the Lyon suddenly tearing some of them, and they other times trayning the Lyons over cover'd pits, which catches them, and so retaliating; slaying and eating them to day, who perhaps were Sepulchres to their friends or parents the day before. Other times they dawb and rub their skinn with grease and coale, and so indent it, drying them in the Sunne, by that trick becomming Monsters to all civill eyes that look them upon.

By what I have said, you may imagine their pallats are not very delicate. *Solinus* calls the tawny *Africans*, *Agriophagi* (or Panther and Lyon-eaters) we now call them *Ichthio* and *Anthropophagi*, a degree more barbarous than the Lyons, of whom 'tis said, *Mostuorum cadavera non gustant; quod vivit, corripunt et ex eo comedunt*. But these Savages eat men alive or dead, as in both kinds many poore men have lamentably made experience of. Which whē they faile of, dead Whales, Seales, Pengwins, grease or raw Puddings diet them. Safety is scarce among themselves, for when the frost of old age benums their vigour, unapting them to provide their owne food, they either eat them, or leave them destitute of defence upon some Mountain, pittied by none, where famine kills them, or the raving Lions.

*With these, no violent death nor 'stroying rage
Of Lust, is halfe so dreadfull as old age.*

*Non prematuri cineres, nec funus acerbum
Luxuriæ, sed morte magis metuenda senectus.*

The lesse to be admired at, for where God is not knowne, what villany is unwarrantable. *Aristotle* a Heathen (I remember) could make it a maxime. *1 lib. de cælo. Omnes homines Notionem Deorum habent, &c.* And another. *Universum genus humanum ubiq; Terrarum colit Deum verum vel falsum.* Which is beleev'd by most men, and I dare not oppose it. Notwithstanding, though I made all signes, and tried each way possible to discover some spark of devotion, of the knowledge of God, heaven, hell, or immortality; I could not finde any thing that way, no place of worship, no day of rest, no order in Nature, no shame, no truth, no ceremony in births, or burials, meere brutishnesse and stupidnesse wholly shadowing them.

The women give suck, the Vberous dugg stretched over her naked shoulder: the shape of which Soldanias with a landskip of the Table and other Mounts, loe here presented.



Their language is apishly sounded (with whom tis thought they mixe unnaturally) the idiom very hard to be counterfeited, some words I gather'd from one of the gravest of them, which (being voyced like the Irish) if I give it hardly to be pronounced, you may excuse mee, in that *Pliny* confesses in the Proem of his 5 *lib. Nat. hifstor.* That their names and Townes were ineffable, or not to be distinguished. These be *Anonymi* and so more barbarous. Their Arithmetick exceeds not ten. *Istwee* 1. *Istum* 2. *Istgwunay* 3. *Hacky* 4. *Croe* 5. *Istgenny* 6. *Chowhamgh* 7. *Kishow* 8. *Cusho* 9. and *Ghesly* 10. A knife *droaf*, a quill *guasaco*, a hatt *twubba*, a nose *twream*, a sword *dushingro*, a book *bueem*, a ship

ship *chikunny*, water *chtamney*, brasse *hadderchereef*, a skin *gwumney*, a bracelet *whohoop*, eggshells *sun*, scales *barkash*, a woman *traqueosh*, bread *bara*, give me *quoy*, the yard *gwamney*, stones *wchraef*, womb *wchiceep*, paps *semigwe*, geniter *Istcoom*, &c.

To draw to an end, (left *Mindus* gates be opened) many beasts we got here for refreshment, such and the good sallads and baths quickly recuring above 300 of our men (till their landing) nigh dead of the scurvie. Anno 1600 Sir *James Lancaster* had 1000 Sheep and 30 Oxen for Trifles. Wee had no want, and might have had more but for a trick the Hollanders put upon our Nation; riding here with our Colours out, and killing some of the people when they had got their ends, that at our arrivall wee might be the baselier used; they traine their cattell to such obedience, as with a Call or Whistle (impossible to be counterfeited) a great Heard will follow them like dogges, and being sold, with a like Call will as readily runne after them, to the purchasers costly mirth and admiration; a deceit so long so unjustly acted, that now (to prevent them) our men upon delivery of each beast, either kill it quickly, or fatten their hornes with cords to stakes plac'd here of purpose: and to say truly, by the friendship and good dealing our men use to them (*Nomen amicitia barbara corda movet*) our esteeme among them is more gracious than of Portugall, Dane, or Flemmin.

Their Art in Warre is guided by disorder, their weapon no other than a Javelin headed with iron, and directed by some feathers, which they take off and on at pleasure; some quarrels happend (by some mens indiscretion) twixt us and them, and I know a dozen Musquets will chase 1000, at every discharge falling downe as thunder-struck. Yet let me advise our Men to avoid needlesse bravadoes, and not contemne them from their indefensive nakednesse, or by a supercilious conceit of their owne weapons and field practises. *Exempla docent.* *Almeyda* the bravest Captaine the Portugals ever had, after many glorious achievements in *Asia* and *Africk*, thought invincible, and returning home anno 1510 out of *India*: Hee, eleven Captaines and many other gallant men, upon a small affront putting some of the Savages to death (who grew desperate in revenge) were set upon by these naked Barbarians, and slaine every one of them. *Qui* (saith *Orosius*) *cum per medias flammis, per pilas innumerabiles, per tela, per gladios, sine ulla formidinis significatione ruentes, maximum terrorem hostibus intulissent et insignes victorias contra innumerabiles inimicos adepti fuissent, tunc à paucis hominibus inermibus atq; nudis interfecti et spoliati fuerunt.* And as simple as they seeme, they are witty enough in craft, revenge, and villany. I will end all in a succinct character *Salvian libro de vero judicio* has made of all the Africans. *Omnes quippe gentes habent sicut peculioria mala, ita etiam quedam bona; in Afris pene omnibus insunt omnia mala: inhumani, impuri, ebriosi, falsissimi, fraudulentissimi, cupidissimi, perfidissimi, & obscenis libidinum omnium impuritati & blasphemias addictissimi, &c.*

The 19. of *Iuly* we weighed anchor frō the Cape of *Good Hope*, bending our course towards *Madagascar*; the wind was favourable till such time as Cape *Falso* was doubled, for then being off to Sea we perceiv'd a storme intended us, happy in sight of a small black bird, long wingd (injustly by Seamen call'd the divells bird) an *Antimilago* never scene but against stormy weather; doubtlesse it is a warning from God rather, as bee the *Pantado* birds (like *laves* in colours) who about these remote seas are ever flying and give Sea-

*Our parting
frō the Capes*

men an infallible incouragement (when neither sounding nor observation from Sunne, Moone nor Planets for many dayes are had) they are upon this coast, these birds and Sargassies or Trumbaes (eradicated by stormes) being never seene in such quantity in any other part of the universe, upon these for 50. leagues into the sea seldome failing our intelligence. The three and twentieth of *Iuly* the wind got up, intraging the restlesse Ocean; one surging wave (I well remember) striking us so pat upon our broad side, as forced our Ship in despite of her helme (then close by the Lee) to turne about above 5 points in the compasse, the noyse not inferiour to a Cannon; insomuch, our Captaine cryed out we had struck upon a rock, but his error quickly appeared (after so great a thunder) the wave flashing upon our decks so much salt water as soundly washt us all; the storme continuing till the eight and twentieth day, when veering into a milder quarter (our course E. N. E.) it grew calme and moderate.

And now that the Seas are peaceable, the Ayre calme, the Skie serene; let us look about for some Ile or other, that; (if possible) which *Venetus* (perhaps from an Optick glasse upon a Tarrafe beyond *Tartary*) descried in this sea and about this place; where we find none resembling; but hee not only assures an Ile, but saw a bird there (his multiplying glasse deceived him) so big as a Ship, and so strong as in her tallons can easily gripe and trusse up an Elephant: I will not paraphrase, take his phantasma in his owne expansion, *Nam falsa est veris affinia multa locutus. In quadam Insula versus Meridiem prope Madagascar, certo Anni tempore apparet mirabilis species Avis, quæ Ruc appellatur. Aquila quidem habens effigiem, sed immense magnitudinis: plerasque alarum pennas habet, in longitudine continentes duodecim passus, spissitudinem vero ejus proportionem tenere longitudinis, & totum Avis corpus pennis proportionem respondet. Est etiam tanta fortitudinis, ut sola sine aliquo adminiculo Elephantem capeat & in sublime sustollit, atque iterum ad terram cadere sinat quo carnibus ejus vesci possit.* A bird worthy of *Gesners* knowledge, and which we will ranck with those Gryffins that guard the *Ophyrian* Mounts of gold against the *Arimaspi* (who from wincking when they shoot are said to be *Monoculi*) not seldome from their *Scythic* holes attempting the conquest of Mammon inclos'd in the *Rhyphæan* hills, as *Tostatus ex Rabano*, *Æschylus*, *Dionysius* and *Herodotus* would perswade us: rejecting which, let us rest a while upon *Madagascar* the Empreffe of all the Ilands in the Vniverse.

MADAGASCAR, so called by the Natives; by *Ptolomy*, *Menuthyas*; by *M. Paulus Venetus*, *Magaster*; by *Thevetus*, *Albagra*; by *Marcator*, *Do Cerne*; (both unwisely:) by *Tristan d'Acuna* the Portuguese (who discovered it *Anno Dom. 1508.*) *Saint Lawrence*; that day he first veiwed it: howbeit I find great difference in *Spanish* writers about the first that landed here. Some saying that *Emanuel Telexo de Memzer* anchor'd here two yeere before *d'Acuna*: and *Oforius* in his 4. lib. de vita *Emanuelis reg. port. fol. 140.* saies, that *Fernando Suario* and *Roderigo Frierio*, two Marriners in two Ships returning from *India* to *Lisbon*, *Anno 1506.* accidentally fell upon this Ile, and suffered from the trechery of the savage inhabitants, and that in honor of *Lawrence sonne of Almeida* the Admirall and Commander of all the Forts in *India*, from his name named it; but in his 5. book fol. 162. that *D'Acuna* named it. Let us now a shoare; our observation may prove more consequentious.

Madagascar (that name sounds best) is questionlesse the greatest Iland in the world: accounting its extent from *Cape Roma* in the South, to point *Saint Sebastian*, from 16 to six and twenty degrees; the North end, parralleling *Cnana* in *Quiloa* (a famous part of the *Africk* continent:) and to the South, the great River of *Magnice* in 26 degrees; in length a thousand *English* miles (some report 1200.) in breadth, in some part 230. *Oforius* numbers 400. and a hundred where 'tis narrowest, full of Townes, People, Mineralls, Beasts, Wood, Water, and what's requirable.



Such Marittim townes and ports as be knowne to us are these: *Roma*, *Augustine*, *Antabos la*, *St. Iacobo*, *Matatana*, *Angoda*, *Ferendo*, *Fermoso*, *Anton-gill* and *Iungomar*; the 2. last almost opposite: *Augustine* (under the South Tropicke) and *Anton-gill* (upon the East side) affoord best anchoring: the first, we usually ride in passing to *Surat*, the other home bound is best; as Sir *James Lancaster* Anno 1600. made prooffe of, in 8. fadom water, in the bottome of the Bay (a small Ile behind them to sea) ozie ground, the place good for victualling, ayre quick and healthfull. Howbeit, the *Dutch*, at this place 2. moneths formerly (through distempers) lost 200. men, of agues and fluxes: the variation at *Augustine* Bay is 16. degrees.

The whole Ile is Tetrarchicall, 4. severall Kings swaying their Ebony Scepters in each Toparchy; jealous each of one anothers greatnesse. The Sea

Sea townes are infected with Mahometisme; the Mediterran, are eclips'd in black Idolatry: Nature has given them lawes, murder being punisht by death, adultery with publique shame, and theft with banishment. Fishing delights them more than tillage: *Thetis* is better accounted of then *Ceres*: yet I rather think, their ignorance in agriculture so disposes it. The people are generally strong, couragious, and proper; the male sort, from their infancy practising the rude postures of *Mars*, cover their naked bodies with long and massie Targets, their right hand brandishing a long neat pike or lance of Ebony, barb'd with iron, kept as bright as silver, and which they know how to use and jaculate as excellently as any people in the Universe: they are black, at no time shading their bodies from the parching Sunne, rather delight to rub and annoint all over with grease and tallow, proud to see their flesh shine, the stinck never offending them: their haire is black, and long, and curled; the length is an especiall ornament; a few leaves plaited about their waists, elsewhere naked; their eares are bor'd and wide enough; pincking and cutting the flesh, is here also in fashion: whiles the better sex seeke prey abroad, the women (therein, like themselves) keep constant home and spin: bigamy is tolerated; they affect copulation very early, the youth scarce knowing 12. the maiden 10. yeeres in the world the name Virginitie. They are delighted with sports and novelties; hunting, hawking, fishing, (of which, the Ile affoords variety) and dancing, in *Meanders* winding, beating and clapping their breasts and hands, their feete spurning the yeelding sands, forcing the spectators further of; during which, the women with savage harmony, modulate with hands and eyes, observing an exact measure, equall if not exceed the men in their more laborious treadings.

They know not letters, Arts are burdenisome to idle savages, they compeat that jeere of *Sophocles*, *Nihil scire, nil jucundius*: howbeit, necessity has taught them some parts of the rudiments of Arithmetick; the number 10. limits their invention, *Isso*, 1. *Tone*, 2. *Tello*, 3. *Effad*, 4. *Fruto*, 5. *Woubla*, 6. *Sidda*, 7. *Fonlo*, 8. *Malo*, 9. *Nel*, 10. The earth is rich in myneralls and merquifate, Gold, Silver, (and as *Edoard Lopez*) Iron and Copper: but, by hearing the cruelty and avarice of the *Portugall*, prohibit the use and digging it, contenting themselves rather with usefull hearbs and graine (of which they have great store) than by the Magique of gold and pearle to allure the hearts of greedy men; a vice, the *Portugall* is more branded with than any other Nation.

Nec Babylonis opes, Lydæ, nec pondera gazæ,
Indorumq; dapes, Serumq; Arabumq; potentes
Divitias, mallim cum paupertate pudica
Intemerata mori, quam famam impendere vitæ.

Not Cræsus wealth, nor Babels vast command,
India, Arabia nor of Sares land
Can speake me rich or happy, if with them
I throw away my more price worthy fame.

But, if you will buy any thing the Ile affoords (I think the Ile it selfe) you must furnish you with Agats, Heliotropians, Iasper, and (which they value more than all the Dyamonds and pearles in *India*) with long red Cornelian beades, of which they are so proud, that the owner be it King or subject is oft dethroned, spoyled for it, one string able to put them all in a cumbustion: bracelets, copper chaines, bells and babies are valuable also here, and for which, (or one bead of cornelion) you shall have in exchange, Sheep (big tail'd like those in *Syria* and *Persia*) Beeves and Buffoles, big-bond, fat, and Camel.

Camel-back: Camells, Antilopes, red-Deere, Leopards, Pardes, Goats, Milk, Hens, Egges, Wheat, Barley, Rice and Cuscus, with what fruit you like; Orenge, Lemons, Lymes, Pomcitrons, Plantans, Sugercanes, Ginger, Toddy, Cocoes, &c. Nor are the Lizards, Camelion and Salamanders to bee lost in oblivion. The Camelion (the hyeroglyphic of a dissembler) take thus from *Alciat*.

*She alwayes gapes, she eats the slender Ayre,
Changing her lookes, she varies colours rare.
Even so the Flatterer applauding feeds,
Clawing his Princes most opprobrious deeds.*

*Semper hiat, semper tenuem quævescitur Auram,
Et mutat faciem, varios sumitque colores.
Sic & adulator populari vescitur Aura,
Et solum Mores imitatur principis atros.*

The Salamander, is in shape not much unlike; extreame cold by nature, from whence (like Ice) she can long time indure the fire, yea (if little) extinguish flames:

The Salamander, endures fire without danger.

Seu Salamandra potens Nullisq; obnoxia flammis.

commonly obscuring themselves in moyst and umbragious places, seene against stormes, their teeth and tongues are mortally venemous, the other parts eaten without hurt.

*If ere the Salamander hap to bite thee,
Thy coffin and thy winding sheet invite thee.*

*Si mordu t'a me Aristade,
Pren's ton linceul é la Massade*

We have said enough: let my *vale-dictum* now be this; the Land mournes to see it selfe so trod upon by a people, strangers to God and vertue: concealing such usefull treasures, and making unusefull so many ports, obscured farre beyond her meriting; seated so advantagiously for traffique with all the world, both the *Indies* possible to be awed by her; and vicinating those golden countries of *Mozambiq*, *Quiloa*, *Soffala*, *Mombassa*, *Magadoxa* and other parts of *Aegisimba*; proffering also many petty Ilands under her, as those of *Gumrho*, *Primero*, *Mascarenas*, *Castle Ile*, *Moritus*, *Dygarrois*, and *England's Forrest*, environing and in a sort defending her upon occasions.

Nine leagues from *Madagascar* (in a North-East course) we had welnigh (for want of heed) runne upon the shoales of *Iudea*; sands memorably dangerous, since *Annius* a French man with all his Navy here perished; our variation at this time being 13 degrees, 18 minutes in longitude from the Cape, Whence wee steered N. E. and by E. aiming at *Mobelia*. By the way, one of our men rooke a Shark (a man-eating fish, and who seldome misse the hook, out of too much greedinesse) 9 foot she was in length and a halfe by the rule, I speak it in this respect, wee found in her paunch five and fifty young ones, every fish a Geometrical foot in length, (100 of our Ship saw it) all which, go out and in at pleasure: that night, wee sailed merrily by the *Mascarenas*, a Charybeis in 21 degrees, var. 13 and 17 minutes, where suspecting no danger, the wind favouring us, wee were at tenne at night throwne (by an insensible current) upon the shoals of *Mozambique*, and sounding (where wee thought wee had a 1000 fadome) the plummet or lead found bare eight fadome: the wind was high, sea rough, and *Cynthia* clouded; it stood our Captaine upon to give speedy notice (that night we bore the light in our maine top) by eccho of 2. roing Culverins warning our Fleet, guided

guided by our Lanterne to tack about, loring our top-sailes, and hovering till day light might help us by discovery: at our second sounding wee had 14 fathoms, 12. 15. and 14. after that; then 22. 24. 33. 35. and 40. fadoms by which wee saw, the Lord in mercy had (as by a thred) directed our course from out these flats of death, and where (if his providence, which let us ever magnifie, had not prevented it) in halfe an houres sayle further we had beene cast away most miserably:

—Cave sis tibi tu sorbente charybdi,
Nam neque Neptunus posset tibi ferre salutem.

From us, learne to avoid that deadly Sand,
Where Neptune cannot lend a helping hand.

John de Novo, *Primero* and other dangerous Iles on every side invironing us: we had here 17 degr. 37 min. lat. 20 degr. 20 min. long. cape var. 13 degr. 52. min. the current sets S. W. At day break we were close by the *Peninsule Mozambique* (part of *Quiloa*) inhabited by Negroes; abundant in Gold, Silver, and Ambergreece; at small distance, that part wee saw appeared thus unto us:



which we scarce lost sight of, when an Armado of Dolphins assaulted us; and such we faulted as we could intice to taste our hooks or fisliggins: a fish (it merits your patience) from its swiftnesse metonymically surnam'd the Prince and Arrow of the Sea: celebrated by many learned pens, by many Epethites; Philanthropoi, for affecting men; Mono-gamoi, for their turtle constancy; generated of sperme, nourisht like man, imbrace, joyne, and go great 10 months. *In faciem versi dulces celebrant hymenaeos Dolphines, similes hominis complexique haerent*: a carefull husband over his gravid associate, detesting incest, abhorring bigamy, tenderly affecting their parents, who when 300 yeers old, they feed and defend against other hungry fishes; and when dead (to avoid the Sharks and like marine Tyrants) carry it ashore and there (if Aristotle, Aelian, and Pliny erre not) inhume him and bedew his sepulcher: they were glad of our company many hundred miles concomitating and frisking about us.

Vndiq; dant saltus, multaque aspergine rorant
Emerguntq; iterum, redeuntq; sub aequora rursus
Inque chori ludunt speciem, lascivaque jactant
Corpora; & acceptum patulis mare maribus efflant.

On every side they leap and dew their fyn,
Advance from Sea and bathe againe therein
In sport, and measur'd dances, nimbly sling
Themselves, whilst seas do from their nostrils spring.

Six leagues North-East from the last land, we discried another Ile, full of Palmeto trees; the current here set us 20 leagues forward in 24 houres, the latitude of this Ile 16 degrees and a halfe, longitude 21 degrees and 28 min. thus shaped.

The



The 7 of *September* we descried land, it prov'd *Meottie* one of the Iles of *Chumro*, seated at the North end of *Madagascar*. It rises very high to the East as we sailed by it, mounts in a piramid and views far into the Ocean. Its latitude is 12 degr. 56 min. South, and longitude 23 degr. 59 min. in this shape proposing it selfe unto my Table book.



These Iles, (call'd the Iles of *Cumro*) be 5: either because *Chumro* (or *Cumr-yne* the *Welshmens* Ile) is greater, than the rest, or that it was first discovered: named *Cumro*, *Meottis*, *Ioanna*, *Mohelia* & *Gazidia*: by others thus; *St. Iohn di Castro*, *Spirito Sancto*, *Sancto Christofero*, *Anguzezia*, and *Mayotto*: each of them excellent for refreshing passengers, abounding with delicate fruit and such cattell as are had at easie prices: none of them are above a hundred miles about yet very populous and full of natures blessings. *Chumro* is the highest and best land, but branded with the most subtle and bloody Savages: *Ioanna* has courteous people, and such as readily help strangers in necessity: It lately obeyed a Queen regatrix much commended for sagacity, but now submits to a King, who tho tyrannicall yet better so (as *Tacitus* protests) than be anarchicall; to these Iles we sent our boates ashore (intending to ride at *Mohelia*) and returned with Oxen and Buffolls, Goats, and variety of Fruits, all which were very heartily wellcomed. And tho our *Randezvous* be now in light, suffer me (whiles in memory) to tell you of a fish or 2 which in these seas were obvious. The Sea Tortoise is not much differing from those at land, her house or shell is only flatter; by overturning them they are easily taken, disabled then to sinck or help themselves: some we tooke, for pastime more than food, they taste waterish and inforce fluxes; they superabound in eggs, in those we took every one having neere 2000, pale and round,

*Mannaty a
strange fish.*

round, but never made hard though extremely boyled: some eat them and the flesh (or fish as you please to call it), but by the Leviticall law it was forbidden; and tho our religion consists not in ceremonies (ending in the prototype, our Saviour) yet except famine or novelty so invite mee, with such cates my pallat craves not to be refreshed. The Mannatee is good meat, and from their using the shoare have a fleshie taste, resembling in shew and eating, Veale; the intralls differing little from a Cow, and from whom in respect of its phisnomy, some new name her: her face is like a Buffolos, her eyes small and round, hard gums in stead of teeth: the stone generated in the head is most valuable, soveraigne against choler adust, the stone chollick and dysentery, so it be beat small, infus'd in wine and drunk fasting: the body of this fish is commonly 3 yards long and one broad, slow in swimming, wanting fins, in their place ayded with 2 paps which are not only suckles but stilts to creep a shoare upon such time shes grazes; where shes sleep long, sucking the coole Ayre, unable (contrary to other watery inhabitants) to be halfe an houre under water: are famoused (like Lizards) for their love to man, whose face they delight to look upon, and in weaknesse have refreshed them; tho most unhappy to our Captaine *Andrew Evans*, who by striking one at the *Moritus* with his harping-iron, and leaping into the sea to make short work with his steletto, was so crusht, that he dyed shortly after, as I speak in our description of *St. Helena*, were we intombd him.

The Carvel.

The Carvell is a meere sea fome, every where floating upon the surface of the Ocean, of a globous forme, like so many lines throwing abroad her strings, which she can spread at pleasure, angling for small fishes which she captivates at leisure: a sea spider she may be cal'd, for when she sees her web too weak, she can blow an infectious breath, foming death, or such a sting as if she had borrowed it from the Scorpion.

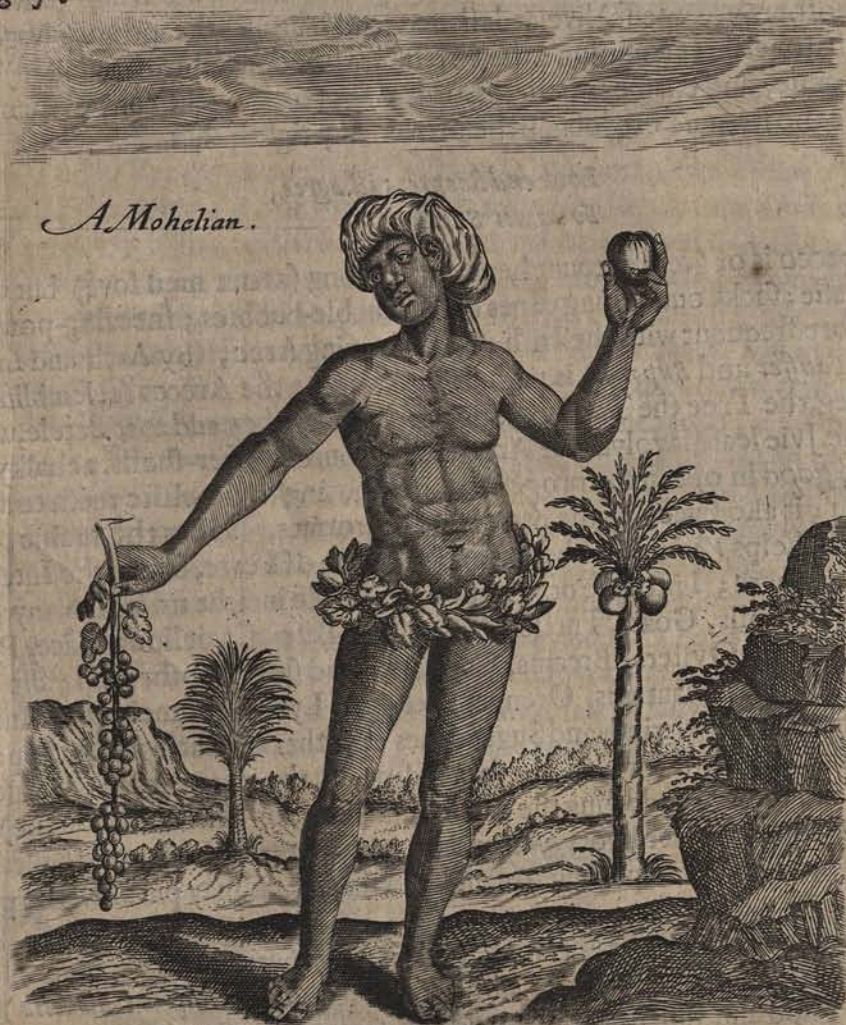
We are now ready to cast Anchor, hopefull of fresh refreshment. *September* the eleventh, we rode in five and twenty fadoms, the ensuing morne waisting neerer shoare, dropping it againe in seventene fadoms, at the West side of *Mobelia*, a bow shot from a small scatter'd village of straw, unworthy a name, yet called *Meriangwy*, governed by a *Sha-bander*, *Alicusary* by name, a blacke big-bon'd knave, savage in shew, but slye and crafty in curtesie and bartring.



Mobelia elevates the Pole Antartick twelve degrees, fiftene minutes; has longitude from the Meridian of the Cape of good Hope, foure and twenty degrees, and variation of the Compasse 16 degrees, 20 minutes; is about three-score miles in circuit: from *Cumrok* South East 14 leagues, and from *Ioanna* East and by South about 10: the Marittim places rising gently, the inland woody

woody and mountainous; a little village here and there scattered; the houses are of reeds and straw, fitted to the heat of such a torrid climate. *Moella* some pronounce it, *Molala* others, and worst of all one *Best* (thinking the derivation would carry it) *Mal-Ilha* or *bad Ile*, an incongruity, that from his ill judgement, so sweet and usefull a place should be defamed.

From *Madagascar* it is removed about 50 leagues, from *Quiloa* in the *Africk* continent sixty; the Inhabitants are a mixture of Gentiles and Mahomitans: the *Portugall* has preacht Christ, but have few Profelites; some fragments of their language take thus in their owne idiom. A King, *Sultan*; Bracelets, *Arembo*; a Hen, *Coquo*; an Oxe, *Gumbey*; Coco-nuts, *Sejavoye*; Plantains, *Figo*; a Goat, *Buze*; an Orenge, *Tudah*; Lemon, *Demon*; Water, *Mage*; Paper, *Cartassa*; a Needle, *Sinzano*, &c. a mish-mash of *Arabick* and *Portuguese*.



A Mohelian.

The people are cole black, have great heads, big lips, are flat nos'd, sharp chind, huge limbd, affecting *Adams* garb, a few Plantaine leaves girding their waists, vailing their modest parts; cut and pinckt in severall works, upon their durretto skins, face, armes, and thighs, striving to exceed each other for variety: The *Meccan* zealists have here a few poore built Mosques, straw and wood without, matted and neat within, admitting no entrance with shoes

on; the other sort of men are doubtlesse magicall: I thus imagine it; another Gentleman and I, one evening got us under a Tree to avoid the storme, at that time thundring and raining excessively. A Negro stood by all the while trembling, now and then lifting up his hands and eyes, muttering his black Art to some hobgoblin, and (when we least suspected it) skips out, and in a limphatic rapture drew a long knife which he brandisht about his head 7 or 8 times, and after so many spells put it up againe; hee then kisses the humid earth 3 times and rises merrily: upon a sudden, the skie cleared and no more noise affrighted us.

Two Kings of late commanded them, *Phancomall* and *Synal-beg*; the one a Native, th'other an Arabian; both made great by their wives, the only daughters of the late King *Sultan Sheriph Booboocharee*, and *Queene Nannan-galla*, both of them alive in lesse than 20 yeares passed. The two Kings (envious of one anothers greatnesse) live at defiance, and oft times the poore Savages pay deerely for eithers ambition; the two sisters (whom Nature has united) burne in jealousy, and exasperate their Lords, so as (tis thought) one of them will downe the streame ere long, if the proverb say right; that

Non bene cum socijs
Regna Venusq; manent;

Love and Scepters ill agree,
To admit Societie.

Tobacco is of great account here; not strong (as our men love) but weake and leafie; suckt out of long canes call'd hubble-bubbles; sneezing-powder is not more frequent with the Irish, than chawing Arec, (by Arab and Indians call'd *Tauffet* and *Suparee*) is with these Savages: the Arecca (resembling the Nutmeg, the Tree the Toddy) is not us'd alone, they add to it Betele, which like the Jvie leafe involves the Arec and combured oyster-shells, a chalky substance, good in operative property, as colouring their white teeth to a pure crimson; it also sweetens the breath, kills wormes, giddies the braine, dries rheumes, helps *Venus*, and begets an appetite. If I erre, blame the Interpreter I had there; I professe no Physick. The Ile inricht us with many good things; Buffolls, Goats, Turtles, Hens, huge Batts, Camelions, Rice, Pease, Cuscus, Hony, Oysters, Breams, Cavalloes, and store of other fish; also with Toddy, Cocos, Plantains, Orenge, Lemons, Lymes, Pomcitrons; Ananas, Cowcumbers, Tamarind, and Sugar canes; Mother of pearle and good pearle too if it were div'd for; an Ile so verdant all the yeare (each day a gentle breese and shovre bedewing the earth, and lenifying the flaming Sunne) attired in *Flora's* Summer livory, yea robed with Natures best Arras; so pleasant, so refresht with silver purling streames, so shaded, as may parallell the proud Paradise of *Alcinoe*.

Offruits we will select but three, such as may merit our acceptance.

The Plantain fruit.

The Plantaine (for taste and odour second to none in *Mokelia*) is a fruit so good and vailed with so broad a leafe that *Goropius* (if he be worth beleeving) perswades us, *Adam* offended in eating it, and with these leaves made his transgression manifest; and that also, which was brought *Moses* out of the Holy Land: by the Arabians it is called *Musa-mamm*, *Pican* by the Indians: they hang in great clusters, their shape is long and round, not unlike a Soffage; the rind peels off, the fruit is gold-yellow, relisht like a Windfor Peare; good for urine, but bad for fluxes, cold crude stomachs, and distenteries.

The

The Coco (an excellent fruit) is cover'd with a thick rynd; both together, *Coco*. equall in bignesse to a Cabbage: the shell is like the skul of man, or rather a Deaths head; eyes, nose and mouth, being easily discerned; *intus vita!* within, we find better than the out-side promised; a quart of Ambrosie, coloured like new white Wine, but farre more aromatick tasted; the meat or kernell cleaves to the shell, and is not easily parted; above an inch thick, better relisht than our Philberts, and enough to satiate the appetite of two reasonable men. It has other excellencies, The Tree (which is straight and lofty, not branching save at the very top, where it spreads in beautifying plumes; the Nuts like pendants or pearles adorning them) is good for timber, or Canoes, Masts, Anchors; the leaves for Tents or thatching; the rynd for Sailes, Mattresses, Cables and Linnen; the shell for furniture; the meat for victualling: rare blessings! I will give thee them contracted in that excellent Poem of my Cosen Herbert, late Cambridge Orator.

—————The Indian Nut alone

*Is cloathing, meat and trencher, drink and kan,
Boat, Cable, Saile, Mast, Needle, all in one.*

The Toddy Tree is not unlike the Date or Palmeto; the Wine is got by *Toddy*: pearcing and putting a Jar or Pitcher under, that the liquor may distill into it, at the very top it has a pith or marrow, which being boy'd is like a Colli-flower, but the taking that part is as if another Tree should be eradicated, the soule therein consisting; these (as the Dates) thrive not nor fructifie, except the flowing male and female be united. The Toddy is like Whay in colour, in taste and quality like Rhenish wine, at first draught uncouthly relisht, but every draught tastes better and better, and will easily inebriate; a little makes men merry; too much makes them mad; extreame is mortall: in the morning tis laxative; in the eve costive; at midnight dangerous. Of this or the Coco, Herodotus and Pliny write thus: *Ex quibus, panem, mel, vinum, acetum & vestitum conficiunt.* To end, these are bought without much charges; thirty Orenge or Lemons for a sheet of paper: for two sheets tenne Coco Nuts: an Ox for a ryall of eight: a Goat for six pence. They have no Ships, nor Boats, save such as are hewed out of one stump or tree, capable to receive three Fishermen in faire weather; and if they sink, their swimming helps them: but though of no use with us, yet for rarity sake I give thee the shape better to be imagined.



The 15 of September we had farewell to *Mohelia*, by benefit of a faire gale that fild all our sailes, plowing up the yeelding Ocean. The long billowes made

White-Sea.

made us dance apace, but without dread; the whistler with his iron Pipe encouraging the Marriners; who made so good use of this advantage, that in foure dayes wee found our selves but foure degrees from the *Æquinoctiall*; that night the 19 of September, the Sea was for 10 leagues as white as snow, not froathy or by agitation of wind, but in calmest weather (as many say) is here still the same, from whence caused is not now to be disputed. Next day we made the Sunne our Zenith: in this Latitude opposing that rich part of *Africke* we call *Soffala* and *Mombassa* (in three degrees 30 min. South :) *Magadoxa* (in 3 degrees :) *Zanzibar*, *Para*, and *Brava*, terminating one another, till with *Bernagasso* (the Port to the great *Neguz* or Priest *Iohn*) the red Sea limits *Africk* from *Asia*.

Antartic
Starres.

The three and twentieth day wee once more sail'd under the *Æquator* and againe had farewell to those late usefull Antartique constellations: the *Crossiers* (foure starres like a crosse, of a second magnitnde 17 degrees 30 min. from the Pole) *Noahs Dove*, *Polophilax* and others: the two Beares now rising in our Horizon againe, and at eight degrees North, the wind grew wearie of too much constancie, veering into E.N.E, so that the *Monsoon* affronted us, and we could lie no neerer than South-East; at which time many of your company died, imputing the cause of their Calentures, Fluxes, Aches, Scurvie, Feavers, and the like, to the sulphurous heat there, stinking water, rotten meat, and worm-eaten Biskets (in the Torrid Zone, no mans care can better it, but in the temperate they all recover and become sweet and nourishing againe) But rather I beleewe, their over-eating themselves at *Mohelia*, where they farcinated their crude stomacks with unsalted flesh, and gulped downe too much Toddy, caused it; here our Admirall threw over-board five and thirty dead men: the *Hopewell*, eleven; the *Starre*, five: every ship lost some, too many if God had pleased. But of most note were *Harvey Keynell*, an expert Masters Mate in the *Starre*, Captaine *Goodall*, all good, if skill in Navigation, humanity, courage, and piety may have it: at whose putting into the Sea (a spacious grave) a volley of one and twenty great Gunns awaked the watery Citizens to safeguard such a Treasure, heaven it selfe at that instant weeping so abundantly, that I never saw a sadder raine and of lesse continuance. The Master of our ship was removed into the *Vice Admirall*, and Captaine *Malim* out of the *Hopewell* into ours, who also died shortly after, a Sea-man as wise and valiant as any other: most memorable in that never to be forgot pollicie hee us'd in the Levant Seas after a brave fight to save his men and ship from fury of *Algier* Pirats: for whom we may fitly apply that of the Prince of Poets.

Facta Ducis vivunt, operosaq; gloria rerum
hæc manet.

————— The Heroick deeds of all
Brave men, are written in Fames glorious roll.

Socotora.

The wind added to our affliction: the boisterous waves breaking against our broad side; patient in all those checks, close hal'd, cutting her way slowly, and almost forc't upon *Socotora*, an Ile as we goe into the Red-sea; where we will stay you a while, the Sea is so dangerous. *Socotora* or *Succaba* (*Dioscorida*, of old I judge, call'd also *Topazo* from pretious *Topaz* stones had here, as *Pliny* in his sixth book has it: by Turks call'd *Katukomar*, by Persians *Cabar*, by the Spaniard *Acebar* and *Acenr*;) is in 13 degrees latitude North: a little Ile it is, yet for pleasant sight and choise of good things no way despicable; one part

part rising into wholesome hills, other parts falling into fruitfull dales; all places garnisht with spreading trees, sweet grasse, fragrant flowers, and rich corne, Olives, Aloes, *Sempervivum*, *Sanguis draconum*, Coquos, Dates, Pistachoes, Orenge, Pomgranats, Pome-citrons, Melons, Sugar canes, Limons; and of fish, fowle, and flesh nowhere penurious: the civit Catts also are here obtained. These and the people were of late made slaves by *Emir ben-said* King (or Vice-Roy rather, the Turk commanding him) of *Fartack*, in which *Aden* is builded; but expulst by *d'Cugna* anno 1507. who made the *Snakee* (the Prince) fly to *Caesheim*, and hisse at harmlesse distance: the Portugall freeing the miserable Christians, by whose help he rais'd a Castle, planted a Colony, but by *Albuquerque* was cashier'd five yeares after, the Merchandise proving not equivalent to their charges.

The Inhabitants are true black, the Sunne twice every yeare darting his fiery rayes perpendicular amongst them; by profession they are Christians; converted the third yeare after our Saviours passion, by the *Æthiopian Eunuch* some say; some say by *St. Thomas* the Apostle of the *Orient*: their Churches are built in forme of the Crosse, like ours: kept sweet and neat, without seats and images: they have a Patriarch, whom they reverence, and other of the Clergy to whom they duly pay Tythes; their Feasts and Fasts like ours; the seniority are much regarded, humility commanded and commended; second Marriages are not allowed, except they had no children, use the crosse in Baptisme, the other Sacrament in both kinds, and being dead, lament not, but involve them in cleane linnen, and so bury them that they looke towards Jerusalem.

Aden (now, so neere us) seemes to invite a small relation; It has 12 degrees 35 min. North, var. West. 19 degrees: *Madena* of old, *Adana* in *Calistus*, *Adedi* and *Achanis* in *Eupolemus*: opposed to *Azana*, in the Arabian shoare, but snatcht anno 1458. from the Arabs by the Turks, a ragged obscure sort of Locusts till then, then swarming and mounting towards *Trepizond*.

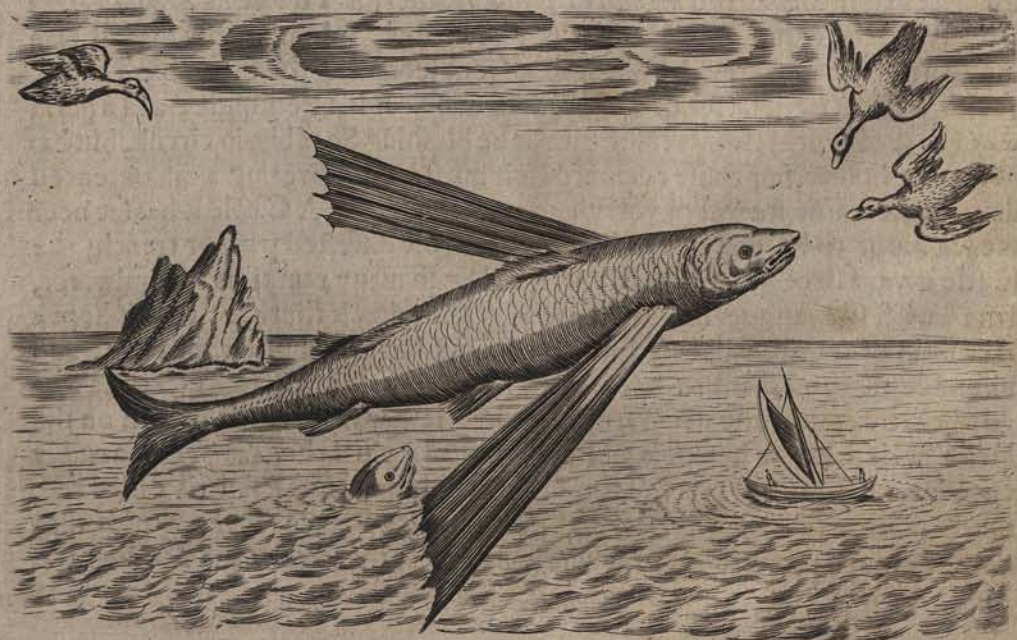
The road or Bay is none of the safest, in the change flowing eight foot water; a S. E. and N. W. Moone makes a full sea there; from *Bab-mandel* 18 leagues; from *Moha* (old *Beronice* or *Moco* rather, a Towne in *Arabia Petrea* after *Ptol.*) two and thirty. *Aden* is seated low, sulphuriously shaded by a high barren Mountaine; whose brazen front scorching the miserable Towne, yeelds a perfect character of *Turkish* baseness. It is a Peninsule, and a good way (to get breath) thrusts it selfe into the blushing Sea; big in circuit, but has not many houses, nor those curious; their outsides discovering a discontented slavery, the inside shewes poverty and wretchednesse. A Castle it has set neer the sea, not to be entred but by a long narrow dissected path or trench; the Castle is very strong and lofty, strengthened by so many rampiers and bulwarks, stored with so many roring Cannons, as if *Mars* dwelt there, or that it kept a Mammon of treasure, having intruth nothing but iron bullets, armour, and miserable raggamuffians to defend it: the red Sea (on whose bancks 'tis seated) borrowes not the name from colour, rather from sand, which on the shoare and from the bottome has (when *Apollo* visits the *Antipodes*) a ruddy reflection: shall I tell you the severall names it has; some say 'tis called red, from *Erethreus* sonne of *Perseus* and *Andromida*, a Prince (in the worlds adolescence) much regarded, from whose name (as the *Ægean* and *Icarian*) the Sea

Sea was named; and by the *Septuagint* from *Ἐρυθρὸς* so translated: other some, from *Edom* (*Idumea* a part of the Desert *Arabia*, confining it) the Sea of *Edom*; the Hebrewes call it *Zuph* or *Saph*, or *Mare Algosum*, from Sea-weeds or Sargassoes here abounding: Some *Mare Elanixicum* from *Elana* a neighbouring Port and Towne: and others the Gulph of *Mecca* and *Arabia*; fictitious *Thevet* calls it *Zocoroph*, *Bohar Colzun* the *Arabs*, *Zakara* some, and others *Brachia*: a Sea most memorable for the miraculous passage Almighty God gave *Moses* and the *Israelites* neere the *Sues*, of old *Arfinoe*: and for *Solomons* fleet at *Ezion Geber* (or *Moha*) thence setting out for the gold of *Ophyr*. To returne, when the *Portugalls* had got *Socotora*, and a hundred other places in *India* and *Araby*, *Albuquerque* their *Goliath* by much adoe anno 1520 took *Aden*, boasting that he was then sole Emperour of *India*, *Qua victa* (saith *Olorius*) *putabat Indie Imperium fore sempiternum*: Humanum est errare, or else *Albuquerque* might be blemished; for, in few yeares they not only lost this, but many other Forts of greater consequence in *India*.

October 18 we had the wind pretty faire. Our observation that day being 17 degrees, our longitude 19 from *Mohelia*; the wind less'ned, and weather grew flaming hot; no Stove or Sudatory exceeding it: it made us very faint, yet having past through as bad, it seemed lesse torment to us. But *Mahomet* the Persian Merchant (whose father *Hodgee Suare* died in London the yeare before) could hold out no longer, a Feaver drawing him through the path of death; a happy man, if (throwing away the raggs of *Mawmetry*) hee roab'd his soule with true faith in *Christ*; they say he call'd upon him, twice happy man, if unfaignedly: At his putting into the Sea, the Captain honour'd his funeral with the sky rending clamour of foure Culverin shot, leaving his carcasse to the mercy of the Sea and Fish, a sure treasure till the resurrection.

The six and twentieth of *October* we found we were got North from the *Æquinoctiall* 19 degrees 40 minutes and longitude from *Mohelia* 20 degrees, our steerage at that time South East, the Sea pacifique, the wind moderate, but heat offensive: where also we had such shoales of flying fishes as darkned the glorious Sunne by their interposing multitude; a fish most excellent

*Mahomet
converted.*



in its eyes, which flame like a rolling Dyamond; the body is equall to a well fed Herring, big enough for those complementall wings (or fins) Nature has provided it to avoid the swift chase of Sea Tyrants, Sharks, Albicores, Dolphins, Bonetaes and such as feed upon small fishes; but alas! a *Scilla* in *Charibdin*: no sooner taking the advantage of her wings (imitating a bird 200 paces, a dozen yards high from the face of the Ocean, so long as she keeps moisture) when an Armado of starv'd birds and hawks as readily prey upon them; by this, becomming the most miserable of all creatures, blest with 2 shifts but neither availeable, in the water not so full of bravery as upon the wing, yet that becomes the only gin and cause of her destruction.

The seventeenth of November, to our comfort we descried (*terra ter ex optata*) the coast of *India*; in fiteene degrees latitude, and 32 of longitude (the ill weather having driven us to Lee-ward many leagues) that very place where *Goa* (*Barigaza* of old) is seated; the bravest, best defended Citie in the Orient; the Magazeen, refuge, seat of Justice, of the insolent and gold-thirsty Portugall. The Citie is not visible to such as Navigate in the Ocean, being built three houres journey within the land, in *Tilsoare*, an Ile of 30 miles circuit, surrounded by a river streaming from the mighty mountaine *Bellaguete*. *Goa*, is compast with a strong and beautifull wall, proud in her aspiring Turrets, dreadfull in many sorts of tormenting Cannons: her strength and beauty begun from the Decan Emperours, *Zabaym* and *Idalcan*, from whom anno *Goas* 1509 *Albuquerque* conquer'd it, but agrandiz'd from the Lusitanian; the great Buzzar (or Market) is in center of the Towne, richly built, pleasant and capacious. The other streets are (after the Indian mode) narrow and nasty; the buildings in generall, are spacious and comly; dark within, tarrass'd and futable to the seasons: 'tis watered with a delicious streame, which (by benevolence of the ayre) refreshes the fields, forcing *Flora* to dismantle; the gardens be also fill'd with variety of sweet and eye-pleasing flowers: the whole Ile abounds with grasse, corne, groves, cattell, fruits, and such sence ravishing delights a reasonable man can require: above 20 little Townes are seene in this 30 miles compasse: In *Goa* is nothing more observable than the fortifications, the Viceroy and Archbishops Pallaces, and the Churches: Field peeces here are numbred above 300; the Pallaces are strong, of good stone, furnisht within with rich Arras and painting: the Churches of best rank are, that dedicated to the blessed Virgin Mother of God, (in which, is kept the bones and skull of Saint *Thomas* the Apostle, holy Reliques brought 50 yeares agoe from *Meliapore* by *Emanuel Frias* at command of *Iohn*, successeur to *Emanuel*, Kings of Portugall.) *St. Pauls*, *St. Dominic*, *St. Katherine*, *St. Savior*, and others; in which, are prest downe the bones of restless *Albuquerque*, buried in the yeare 1516; of *d'Acugna*, of *Don Francisco*, and that late canonized *Chyna St. Francis Shyvier* the Navarrean Jesuit, who died anno 1552. 4 December, aged 55, and rubricated by Pope Gregory 15. 12 March 1622, when many more were Sainted.

We hasted hence towards *Smally*, judging the worst past, the Indian shoare all our way in view us, and the sea every where 20 leagues from land anchorable: But, sure all peace comes from above, and mans heart abounds with vanity; for upon a sudden, the element grew dreadfull, the wind to rore, the sea sublime and wrathfull, for three dayes space raging incessantly with such

fury, that we verily beleev'd a Tuffon or Herocane was begun, a Tempest of 30 dayes continuance, so terrible that houses and trees are like dust afore it, many great ships having beene blowne a shoare and shattered; once in nine yeares it uses to thunder among them, presag'd by birds, and beasts who three or foure dayes before it bluster, cry out and runne under ground for shelter, as if an overture of all the world were ensuing: But praised be God wee were deceived, we mist a Tuffon, but not a second disadventure, this storme forcing a Mallabar Junck, a Pirat in view of us; our Ordnance could not reach them, though the longest Saker we had vomited the fire of defiance at them, where-by we were forced (in way of honour) to chase her with Barges mann'd with fifty Musquetiers: But, *Vela damus, quamvis remige Navis eat.* We made too much haste in boarding her, being entertain'd with such store of Fire-works and Granados, a volley of cruell shafts; in a word, we were oppos'd with so much desperate courage that after small hurt to them, wee retreated with shame, the better halfe slaine, hurt, and scalded, our ships all the while being made an unwilling Theater of this Affront, the wind forbidding them to retaliate.

The 22 of November the wind abated, and wee found ground at forty fadomes, many Snakes swimming about our ships, which (with the waters changing colour) assured us we were neere the shoare (the last storme had puzzled us) and soone after we discerned land in 19 degrees 35 minutes latitude, and 29 in longitude, which by its towring height we knew to be *Dabul*, and then *St. John de vacas*, a Towne subject to the Portugall, at the South end especially mounting in an ambitious piramid of Natures work, named *Saint Valentin's peake*, the land continuing high from thence to *Gundavee*, a hill six leagues short of *Smalley* road, a round hillock and bay of importance unto *E* Marriners.



The seven and twentieth day of November, we hal'd an *Indian* piscadero aboard us, never was Antick better habited; he told us of many enemies, but we were searelesse; after long toyle tiding up with streame anchors, every sixt houre weighing and dropping, in short time we got to *Choul*, and then against *Daman*, a lovely towne lorded by the *Portugalls*, and conspicuous to passengers; at the North end it has a Castle large, strong and daring; the materiall is good white chalky stone, flankt with Ordnance and mounted high to play at advantage; At the South end we perceived a faire Church, with white battlements a top, the houses of like stone, strong and beautifull, 3 other Temples affording joy and pleasure to the heart and eye. The nine and twentieth day we got neere the barre at *Smalley*, and there cast Anchor, because wee perceiv'd 13 saile of great ships, and knew not whether they were friends or enemies: the last day of November we adventured over the Barre, 'twixt two boas, in 4 fadome water, a hundred paces asunder, set there to manifest the passage, either side without being very dangerous: the Ships

at Anchor proved our friends, 6 *English*, and 7 *Dutch*, the most of them 1000 Tunne: those of our Nation were good men of Warre. The *Palsgrave*, *Exchange*, the *William*, the *Blessing*, &c. each of which (to do them right) feasted our Lord Ambassadors with hearty welcome: we rode in 5 fadome (others in 9) twixt the shoals and continent.

The same day we came to an Anchor in *Swalley* roade, *Nogdi-Ally-beg* the *Persian* Ambassador (Sir *Robert Sherley's* Antagonist) dyed; having desperately poisoned himselfe; for 4 dayes, eating only *Ophium*: the *Mary* (where he dyed) gave him eleven great Ordnance, whose thundring Ecchoes solemniz'd his carrying ashore: his sonne *Ebrahim-chau* got him convey'd to *Surat* (10 miles thence) where they intomb'd him, not a stones cast from *Tom Coryats* grave, knowne but by two poore stones, there resting till the resurrection.

*Tom. Cory-
ats grave.*

Doubtlesse, *Nogdibeg* had a guilty conscience, hee had very basely misbehav'd himselfe in *England*, and feared the extreame rigour of *Abbas* a just (but too severe) Master, at no time to bee jested with in money matters or reputation; so as neither his past good service, alliance at Court, skill in armes, nor brave aspect, could animate his defence, assured of most horrid torture: Other mens sufferings upon lesse cause made his seeme more unpardonable: in the yeere 1612. a *Persian* Ambassador at *Constantinople* (for assenting to such Articles 'twixt his Master and the Grand *Seignior*, as seem'd advantageous to him, but odious to the *Persian* Monarck) was upon his returne, beheaded at *Cazbyn* by command of his enraged Master: the conditions were indeed dishonourable, That the Prince of *Persia* should arrogate no other Title but *Bashaw* of *Tauris*: that the *Persian* should pay tribute for *Gheylan*, yearly 400 bal's of silk: that the *Cadi* of *Tauris* should bee of the *Turkes* Election, &c. which *Abbas* kickt back to *Achmat* with great indignation. *Tamas-coolibeg* also came into his mind, who dyed miserably (tho once second in *Persia*) upon spleene ill grounded by the King; and of *Turkish* barbarisme, not a few exemplaries. *Ebrahim Bassa*, *Cycala*, *Synon Bassa* and *Nassuf*, each of them in their times sitting at the Sterne, guiding as they lifted the *Turkish* greatnesse, yet ere death cald for them, they were cald for, by precipitating ends, such as made the remembrance of their passed glory, relish the sower & more deformed: and *Nogdibeg*, (as we heard the King protest) if he had not prevented it, should first have beene hackt in peeces, and then in the open market place burnt with dogs turds, a perfume not fetcht from *Arabia*, a stain indeleble, branding with shame all his posterity. Returne we to the roade againe.

Swalley road is from the *Aequator* 20 degrees, and six and fifty min. North: *Swally* road. westerly variation 16. degrees and a halfe: longit. from *Mohelia* 28 degr. at a low ebbe it resembles an Ile, beyond the sands *Goga* is easily discovered. The first of *December*, with some *Pe-unes* (or black foot-boyes who can prattle some *English*) we rode to *Surat*, our Chariot drawn by 2 *Buffolls* who by practise are nimble in their trot and well managed; we past thorow *Swalley Town*, *Batty* (famous for good *Toddy*) *Damkee*, to *Surat*. *Surat* is the chiefe factory of the *East India* Marchants, the station of their President; at that time one Master *Wylde* was in that office, a modest, understanding Gentleman, to whose kind respect I owe acknowledgement, and in whose house (the *English* house)

we had tidings of *Sultan Curroon's* Coronation at *Agra*, Anno 1627. whose history we will prosecute, after we have view'd the Towne, which may well challenge a particular description.

SVRRAT, (perhaps so call'd by the *Suræ*, whom *Pliny* places here,) is that old *Muziris* named by *Ptol.* if my judgement deceive me not: nor am I ignorant, *Choul* and *Onor* are imagin'd it by *Molelius* and *Ramusius*; a Town at this day great, famous, rich, & populous: nor ayre nor soyle agree with strangers; the one inflamed by the torridnesse of the Zone, the other sandy and sulphureous; the Artick Pole is here elevated one and twenty degrees, three min. subject in *June* to become *Nadyr* to the burning Sunne, thence to *September* the clouds shewring continually an insalubrious moysture, the wind and thunder so commixing, that no place in the world seemes more unhealthy, all the other 8 moneths either parching or freezing. *Surat* is accounted the third best Towne in the *Gujurat* Kingdome, *Amadavad* & *Cambaya* excelling her; from the first removed foure from the other, two good dayes journey, all now adding lustre to the *Moguls* rich replendent Diadem. Whether *Gusurat* comply with the Greek idiom Γῆς-Συρατ, or from *Gezurat* in *Arabick* an Ile, I question not; a Province it is so usefull to the *Mogull*, that his annuall tribute out of this one shire amounts (as Marchants say) to 150 Tunne of gold. *Surat* is at this day not very strong, neither in scite nor Ordnance; a 100. yeere agoe *Antonio Silverio* a *Portuguese* with 200 men enter'd it, sackt and burnt it; a 1000 would now find it a hard enterprife. It was after that subjected to *Echar* Anno Dom. 1566. of the *Hegira* 946. by valour of *Chan Azem*, whose care defeated the confederacy of *Mirza-chan*, *Husan*, *Mirza Mahomet*, *Chan Goga* and other conspirators. *Surat* is now in a quiet government, watered with a sweet river named *Tappee* (or *Tindy*) as broad as the *Thames* at *Windfor* which arising out of the *Decan* Mountaines, glides thorow *Brampore* (220 miles distant thence) and in many Meanders runnes by *Surat*, and after 20 miles playing to and fro, a league from *Swalley* road wanders into the *Indian Ocean*. 'Tis circled with a mud-wall, a Castle of stone is strongly built at the South-West side, the river washing it; planted with great Ordnance and other shot; awed by a Garrison, who make dainty to admit a stranger to see their fortifications or parapets; The West opens into the *Buzzar* thorow a faire gate of stone, where toll-gatherers are ever ready to search and exact sound tribute for the great *Mogull* their Master: the *Medon* is of no great beauty, nor do the shops give splendor; the crafty *Bannyan* desiring rather to be rich indeed then so accounted. The houses are indifferently beautifull; some are of carv'd wood, others of bricks dried in the Sunne, the *English* and *Dutch* houses at the North end excelling the other for space and furniture; the Suburbs also have 3 posterns, pointing out 3 severall wayes; one to *Varia* and to *Cambaya*; a second to *Bramp.*; the third to *Nansary* ten course thence, whence the road is to *Gundavee*, to *Balsac*, and to *Daman* upon the Ocean. The Towne affords no Monuments, no Mosques worth the taking notice of: the *English* garden without the Towne has pretty walks, sweet flowers and a water worke, but scarce commendable: Only adjoyning *Nancery* gate, I saw a Tank or Magazen of water, a brave work and worthy the noting: It is of good free stone, circling in above 100 sides and angles; eight and twenty Ells twixt every angle, in compasse very neere a thousand paces. It diminishes

its largesse gradatim by 16 degrees or steps towards the bottome, of most use to receive a great quantity of raine water, to quench the flagrant thirst of the Sunne-burnt *Indians*: the river by this, seemes somewhat unwholsome, if good neither for drink nor navigation, what serves it for, save to mundifie the idolatrous *Bannyan* and superstitious *Mahometans*: the *Bannyans* are the greater number here, but the *Moores* command them: they have a native language of their owne, but the *Persian* tongue is understood by most, and is most courtly. The *Indian* Mahometans, are a crafty, cowardly sort of people, (most of the great men being either *Rashbootes* or *Persians*) yet love to go arm'd all day with sword and buckler, bow, arrowes, and daggers, as if they stood in danger of some enemies: their habit is a quilted coat of Calico, tyed under the left arme, a small shalh upon their head, large stockings and sometimes sandalls: in an ordinary garbe are thus resembled.

A man and woman of Indushtant.



The other sort of people are Marchants, *Bramin's*, *Gentiles*, and *Persæ*. With whom in order I will tempt your patience; this first remembered, that when any Ships ride at *Sualley* (from September to March commonly) the *Bannians* all along the sea side pitch Booths or Tents and straw Houses in great numbers, where they sell Callicoes, Chena-fatten, Purcellan ware, Scrutores or Cabinets of mother of Pearle, of Ebony, of Ivory, Agats, Turquoises, Heliotropes,

liotropes, Cornelians, Rice, Sugar, Plantans, Arack, &c. Also there is constantly many little boyes or pe-unes, who are ready for 4 pice a day (2 pence of our money) to serve you, either to interpret, to runne, go arrands or the like: they will not eat nor drink with a Christian, nor out of the same lease we drink our Toddy: the *Bannian* and other *Indian* Females are seldome visible, their jealous husbands mew them up in darknesse. Here are Elephants and Horses, but 'twixt *Swalley* and *Surat* Oxen do most labour. The most currant Coynes here and through *India*, are *Pice*, *Mammoodes*, *Roopees* and *Dynaes*; the *Pice* are heavy round peeces of brasse, 30 of them make our shilling; the *Mammoody* and *Roopee* are good silver, round, thick, and (after the *Saracenic* sort who hate Images in Coyne) cover'd with *Arabick* letters, naming the King and *Mahomet*; a *Mammoody* is our shilling, a *Roopee* two shillings and three pence, the *Dina* is gold worth thirty shillings; but *Spanish* Rialls, Pistolets, and *Persian* Larrees, Abassees and *English* gold (each peece in *Persia* going for 26 shillings) goe here also. And againe, as I have beene told by Merchants, a hundred thousand *Roopees* make one *Leck*, a hundred *Lack* make one *Crou*, tenne *Crou* (or *Carrors*) one *Areb*: againe, in silver 14 *Roopees* make a *Masse*, 1150 *Masse* make a hundred *Tolls*; tenne *Tolls* of silver value one of gold: in brasse, thirty *Tacks* or *Pice* make one *Roopee* in weights; the *Batman* is 82 pound *English*, but fifty five of their pounds, the *Mawnd* is as much; Howbeit, as in *Persia*, the *Mawnd Shaw* and *Tabriz* differ, and as our *Troy* and *Haverdepois* are not the same; so in all parts of the world where wealth and traffick is, are such distinguishments: in a word, the *Bannians* (as crafty the proverb goes, as the divell) by a moderate outside and excesse in superstition, make many well minded simple men lose themselves, when by a heedlesse stupid admiration of their sincere hypocrisie they intangle themselves by crediting their sugred words in way of trade or complement, baits pleasingly swallowed when wee contemplate their temperance.

The *Bannians* (or *Vanyans*) are tawny of complexion, faire spoken, crafty, and above measure superstitious; they let their haire grow long, their head is covered with a small wreath or shash for the most part white; their habit, a long coat or vest of white quilted Callico of the *Dalmatick* sort; their shooes are variable in colour and fashion; some checkerd and ingraled in elegant order, wrought to each mans ingenious fancy; with out latches, sharp and turning up at the toe, thin sol'd, high heeld, surrounded with Steele, fast and durable: The women are whiter than the men, yet want the sanguine mixture to adorne them, which they supply by Art, there being found the best vermilion: they weare their haire long and disheveled; part obscured by a fine thin Lawne, by whose transparency it seemes more lovely; their eares, noses, armes, and legs, are loaden with many voluntary rings and fetters of Brasse, Gold and Ivory; their behaviour is silently modest, but full gorg'd with libidinous fantasies and distempers. Marriage is so honored, that they contract at 7 commonly, and at 10 yeeres old are often parents: but if an infant die ere he be married, the parents of him that dyed procure some virgin or other (to whom they give some *Dynaes* of Gold in lieu of Ioynture) to be his bed-fellow one night, to avoid the reproachfull proverb, *he dyed unmarried*.



Poligamy is odious among them, in which respect they cease not to villify *Mahomitans* as people of an impure soule, and stult with turpitude; yea, in this they paralell the Antick *Romans*, who (as *Tacitus Marcellin*, and *Tertullian* tell us) so hated Digamy (both in enjoying two wives at one time, and being twice married) as no Holocaust was ever offred, no holy fire lookt unto by such, nor such as issued from such parents. Their Funeralls are of the old stamp (recorded by *Curcius*) sacring the corps to ashes in a holy fire, compounded of all sorts of costly woods and Aromatick spices: the wife also (in expectation to enjoy her husband 'mongst incomparable pleasures) envelops her dainty body with the mercilesse flames, for which kindnesse she obtains a living memory. Their Priests are called *Bramyni* or *Brackmani*; such as in old times from their quality, were nam'd *Gymno-sophi*, as *Porphirius* the great Platonist in his 4. lib. *de abstinen*, *ab esu carniū* dictates concerning them, and thus. If by discent be continued constant to his study and contemplation, he then attained great *Æstimation*, and your Tittle *Brackman*,
if

if he sought this degree by election, he was seven yeares (sayes *Bardeſanes* of *Babylon*) stiled *Calanus* and *Samaneus*, and then by that other Nomenclation; of all sorts of Philosophers these were held most excellent, and contemplative. *Tertullian* calls them *glorie animalia*, *Apollonius* sayes, they were and were not earthly; their thoughts so transcendent, as if they were ravish'd by the sweetnesse of that harmony the rolling Orbs in an exact diapazan send forth in their forced Motion. Their imaginatiō flew beyond nature, beleiving that this Fabrick of the inferiour world was created of nothing, and made sphericall, yet subject to dissolution; that it had an efficient cause, it being unable to forme it selfe, and that that cause is the commander of nature. Our byrth to be no other, then a quick conception, perfected by death, which is the true Nativity of the soule, and entrance to immortality. A Tenent however oppugned by the *Stoicks*, yet by these *Bramyns* from the Tradition of the *Phenix*, observation of corne, and the like, was so maintained that from hence arose that magnanimity of *Calanus* the *Bramyn*, who to enjoy it burnt himselfe in sight of *Alexander*. But, how they have (by overture of their wits and country,) forgot these and broacht new opinions, more fantastick and rediculous. I shall gleane a little out of that their masse of confusion, and dedicate it to your attent patience.

Religion of
the Banny-
ans.

The *Bannyan* religion at this day, is of these Tenents. That the whole frame or body of the world had a beginning, created by a God of immense power, eternall and provident: that after he had made man, to associate him created woman to simpathize in similitude of body, and disposition. These be named *Pourous* and *Parconty*, a couple so innocent, and contented, that they had no ill thoughts, but fed only upon herbs and fruits, not touching ought had bloud or life in it. From this chaste couple sprung two couple of boyes, the Embleams of the foure complexions, *Brammon*, *Cuttery*, *Shuddery*, and *Wise*. Of different constitutions. *Bramon* melancholy, *Cuttery* chollerick, *Shuddery* flegmatick; and *Wise* sanguin: Each affecting his severall calling. The first a Priest, the second a Warrior, the third a Merchant, the last a Pasant.

Brammon the Priest (from whom the *Brakman* have their title, and not from *Abraham* and *Keturah*, as *Postellus* thinketh) was commanded (sayes their *Shaster* or booke of lawes) to travell East to finde a wife; it being revealed to him, that God had formed foure women for him and his brethren, on whom to propagate; (for the reason they had no sisters to generate upon, was, because so pure and holy a race as they, should not discend from filthy Incest.) After long and tedious pilgrimage and much prayer, he espies his long lookt for Virgin, cloathed with naked innocence, her face yellow like gold, her hayre and eyes black, of a compleat stature, who without much courting he won and marryed: this Lady *Savatree* proved the mother of a holy generation. *Cuttery* was sent west to find his mate, his sword in's hand, habited after his nature, all the while fretting for want of resistance, and that his patience was so long trod upon: at length, he espies a farre off one comming towards him, æqually inflamed with impatience; without much complement, they forthwith assailed each other, with such fury, and so much bravery, that the first dayes fight the victory was not to be decided; next day, they renew their courage, giving and receiving wounds insensibly,

insensibly, till in conclusion *Cuttery* graped, and seiz'd *Toddicaftree* by the tresses of her haire, but instead of subjecting her, is (by the fresh out breaking of her beauty) captivated; yet after submission and repentance for his rage against such an earthly Angell, shee is reconcil'd, and from them the West swarmed with a generation of *Radiaes* and *Souldiers*. *Shuddery* the third sonne of *Pourous* and *Parconty*, travell North, in equall hope to find his Mistress; farre he went and many strange adventures passed thorow and saw, wittenesse that rock of Diamonds he alight on, many of which (as any other Merchant would have done) he carried along with him, enamoured of their lustre and sparkling excellencies: till at last he also met *Visagundah*, whom he soone woone, being of a tractable sweet nature and condition, (as be all the *Bannyan* daughters descended from her) and of her begot so many sonnes, that the North quickly became pregnant and inhabited. Now come we to *Wyse* (the simplest of Sir *Pourous* sonnes) a man of much plaine honesty and comportment. Southward goes hee, having strange intelligence that his female was thereabouts, whom (after he had passed seven Seas (the breadth and way is concealed in the *Shafter*) and built him a faire Mansion, whither *Iejunogundah* (his future wife) came to admire so rare a structure; he saw her, & not knowing how to court her, is o'recome with Loves passion; but long time is rejected and thought basely of, till (by divine providence) shee is mollified and made to yeeld, upon condition, hee should build many Pagods or Idols for Gods worship, and adore pictures under greene Trees and under Arbours, which to this day, his posterity observe ceremoniously. Thus from these two the South was filled with mechanick men, and such as practize tillage and husbandry.

When these foure young men had spent some yeares in those contrary quarters of the world, whither Fate had directed them. All foure becam equally mindfull of their first home, desirous to visit their aged parents, not onely to propagate there also, and furnish that *Meditallium* of the earth, but also to recount their memorable fortunes and adventures. After much circumstance and toile they arrived at the place from whence they came, each of them attended by a troope of their owne younglins: tis in vaine to decipher the joy and mutuall embraces twixt them and their aged Parents, revived by this good hap from the benumbing Frost of old age; as also the reciprocall kindnesse and love amongst the 4 Travellers, a dull sense may easily comprehend, it was without all mixture of discōrent or malady. Notwithstanding, to shew, no *summum bonum* can be had in this life, in proesse of time (the issue of these foure multiplying) the world began to lose her virgin purity and candor; discord, pride, and rapine mingling amongst them, whereby all brotherly love was layd aside, and no appearance now but of violence & voluptuousnesse: *Bramon* growes idle and carelesse in his devotion. *Cuttery* becomes insolent and aspiring, regarding neither the venerable advice & admonition of his Parents, nor the dignity of *Bramon* his elder brother. *Shuddery* also invents deceit, not regarding justice nor equity, but delights in cheating his other brethren. *Wyse* also growes unthrift in a good conscience, banishing his innate honesty to entertaine ryot: For which, his cruell brother *Cuttery* domineeres and makes an Ass of him, imposing such taxes and burdens on that silly Countryman, that *Wyse* is now the object of casheered ryot, and the abject of his Lordly brother; who also picks a quarell with *Shuddery*, and admits not of any reconciliation,

ciliation, till the poore Merchant had satisfied his Avarice with halfe his store; so that such hate and feare grew amongst 'em, that all their Designes are involv'd in a dark Chaos of confusion. But though deceit, ryot, and tyrannie sway a while, an all-seeing Majesty sits above, who in his owne time retaliates in the extremity of justice. And so it now hapned: for upon a sudden, when they were most busied in their villany and least dreame of account, God roab's himselve with clouds and flashes terrour, whereat the seas multiply their noise, and swell so formidably, that they threaten an universall deluge and destruction: In the interim the amazed people are confounded with such horrible cracks of thunder, and such thick flashes of flame and lightning, that the entrails of the earth seemed to gaspe and quake with terrour and feare: which done, in a moment the sea breaks ore her bounds, and sweepes away in eternall darknesse and silence all creatures on the earth, purging away that nasty smell of their late wickednesse and pollution.

But God who delights in Mercy, and grieves at any mans confusion, repents him of his severity, and resolves againe to furnish the earth with a new generation of men repleat with more purity, mercy and perfection. To which end he descends, and upon a very high mountaine call'd *Meropurbateé* commands *Bremaw* to rise up, who (though till then not created) obeyed and worshipped his Maker. In like sort at two other calls, came up *Vistney* and *Ruddery*, who performed equall obeysance. *Bremaw* (to avoyd sloath) has power to create all other creatures. *Vistney* has order given to preserve them; and *Ruddery* has strength to massacre and be Gods executioner by way of death, plague, famine, diseases, warre, or the like. And according to this appointment, these three new created Lords performe and regard their parricular affaires, to each of them a set period of time being allotted to live on earth. *Bremaw* at the end of the second Age in a fiery chariot was elevated. *Vistney* stayes double his time and then departs, leaving the issue to *Ruddery*, (at the end of three times so long commorance) to destroy the world, and to translate the soules of good men into a garden of most ravishing delights and glory. But ere this were accomplished, It is fit to acquaint you that how *Bremaw* came to furnish the earth with more Inhabitants. The *Shaffer* or their Cabalisticall *Thalmud* tells us, that as *Bremaw* was ruminating how to act it, suddenly he fell into a trance, and upon recovery felt his body troubled beyond measure, purporting some immediate chance or alteration. Nor did his thoughts deceive him; for loe, forthwith his body begun to swell, yea so great anguish to afflict him, that in all points it resembled a womans travaile, and indeed it had Analogie, in that his bowels began to extend more and more and his dolour to encrease, till (after much toyle) the second swellings found vent, broke, and deliver'd their burthen, two faire Twins, one of each sex whom hee needed not to give suck unto, in that by like miracle they immediatly grew up to a perfect stature, furnished with language, and many symptomes of education; *Bremaw* the Parent named them *Manaw* and *Ceteroupa*, whom after hee had blessed, he sent East to the great mountaine *Mounderpurwool*, where straitway Mistresse *Ceteroupa* brought forth three sonnes and so many daughters: The Boyes she call'd, *Pri-auretta*, *Ontanapautha*, and *Soomeraut*. The Girles *Cammah*, *Sounerettam*, and *Sumboo*: The eldest sonne and daughter went West to a huge mountaine *Segund*. The two seconds North, to *Bipola*: The two last of each sex to *Suparr*, where

where they so generated, that they quickly peopled each their quarter. Which done, God perceiving the hearts of men enclined to vice and all sorts of vilenesse, to give them directions how to live vertuously and avoyd temptation, he left heaven a while and alighted on the high Mount *Meropurbatee*, whither he call'd *Bremaw*, to whom hee spake many things out of a dusky dark cloud or mist, now and than flashing some glimpses of his Majesty, acquainting him why he destroy'd the first world, their sinnes provoking him, and how desirous he was, never to doe so againe : and to that end deliver'd *Bremaw* a Book (the *Shaster* by name) fill'd with excellent stories, divided into three Tracts, dedicated to the three great Casts or Tribes : the first containing Morall precepts : the second, the ceremonies of their Worship : the third, a division of them into three, with peculiar notes and instructions to each Cast or Tribe.

Their Morall law (read and taught them by *Bremaw* out of the *Shaster*) has eight commandements.

1. Thou shalt not kill nor destroy any living creature, for thou and it are both my creatures.
2. Thou shalt not sinne in any of thy five senses : thy eyes not beholding vanity : thy eares to be stopt in hearing evill : thy tongue not to utter any filthinesse : thy pallat hating wine, flesh, and all other vive things : thy hands abhorring things defiled.
3. Thou shalt duly performe the set times of devotion, praying, washing, elevating, prostrating, &c.
4. Thou shalt not lie nor dissemble.
5. Thou shalt not be hard hearted, but helpfull to others.
6. Thou shalt not oppresse nor tyrannize.
7. Thou shalt observe certaine Festivalls and fasting dayes :
8. Thou shalt not steale.

These eight precepts are sub-divided into foure : each of the foure old Casts retaining them. *Bramon* and *Shuddery*, i. e. the *Braminy* and *Bannyan* are tyed to most severe and strict observance in the decorum of their worship. *Cuttery* and *Wyse* i. e. the Justice and Labourer agree in theirs. From whence the Priest and Merchants (appropriating the first and second to themselves) are more superstitious, than the two other Casts of Souldiers and Mechanicks, who assume a great liberty in meats and wine. Notwithstanding, all of them beleeve the Metempsychosis of *Pythagoras*, whose conceits we will parallel by and by with these Bannyans. In this place drawing your judgement to a remembrance of what is already related : wherein, we may perceive the delusion Sathan charmes them with, whose custome it has ever been to erect to himselfe worship and Idolatry in some things (to make 'em more authentically cohering with the Story of our Bible, and in imitation of the Jewes : and that this *Cabala* or *Shaster* of the Bannyans is a depraved Story of the Bible, either obtrain'd by some Jewes, such time as *Solomon* traded to *Ophyr* (neere these parts) or from the father of lyes, who peradventure did dictate it for his servants. For in the *Shaster*, speaking of the Creation of the world out of a *Chaos*, and forming of *Pourous* and *Parcountee* successively : who is so blind that sees not the making of *Adam* and *Eve* : the other of the Creation (delivered by *Moses*) shadowed in't : the universall deluge and destruction of mankind pointing out that of *Noah* ? By *Bremaws* receiving the Law from God (in a dark cloud and

lightning) upon the high Mount *Meropurbatee*, 'tis doubtlesse from *Moses* his being on Mount *Syna* in *Arabya*, where was given the Decalogue for the *Israelites* instruction. And in *Bremans* departure from earth to heaven, is meant the translation of *Elias*.

The *Bannyans* are commanded (as in most hot Countries in all other Pagan Religions is observed) to wash often. First, dawbing their naked bodies with dirt and mud (the Embleam of sinne) then, diving three times in the water, their faces to the East, shaking a few graines of Rice as a Thanksgiving to that element for purging them: A three-fold ducking and tripartite thred is hung at three holes in a stone about the neck, the Rice fixed in their forehead each morne in an unguent of red paint, is a Symbol of Baptisme: Their turning to the East, in memory of the judgement and creation, and to adore the Sun and Moone, in that they take them to be Gods eyes, full of purity, heat and nurture. But this their attending the blushing Sunne at his arising, the elevation of their hands, murmurs, plashing the water in Magick order, diving, writhing and acting other promiscuous fopperies, heare them condemned by a neighbour of theirs *Iob*, that patient Edomite. *If I beheld the Sunne when it shined, or the Moone walking in brightnesse, and my heart hath been secretly inticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the Iudge, for I should thereby have denied the God which is above.* And by the *Psalmist*, *If wee have forgotten the Name of our God, and holden up our hands to any strange god, shall not God (who knowes the secrets of the heart) search it out?*

But above all, their horrid Idolatry to Pagods (or Images of deformed devils) is most observable: Placed in Chappels most commonly built under the Bannyan Trees (or that which *Linschot* call'd *Arbor de Rays* or tree of roots, *Sir Wal. Ral.* improperly *Ficus Indicus*) a tree of such repute amongst 'em, that they hold it impiety to abuse it, either in breaking a branch or otherwise, but contrarily adorne it with Streamers of silk and ribbons of all colours. The Pagods are of sundry sorts and resemblances, in such shape as Satan visibly appeares unto them: ugly faced, long black haire, gogld eyes, wide mouth, a forked beard, hornes and stradling, mishapen and horrible, after the old filthy forme of *Pan* and *Priapus*.

Under these holy Trees they sit and actuate their Idolatrous devotion: there they pay their Tythes and Offrings, there receive the sacred unction and sprinklings of sundry colour'd powders: there they performe their ceremonies, which they denotate by the wooden sound of a little Bell: there they repeat their Orizons, make Processions, ring their Bells, sing and performe many mysteries; yea, so numerous grew their Idoll Temples, that (till the Muslemen mixt among them) each Village had its severall Pagods, and many to this day are standing. The chiefe in *Industan* is at *Variam* neere *Surrat*, at *Nigracut* where the Dewry is seel'd and paved with gold, yeerely visited by 1000 Bannyans, who in way of devotion cut out part of their tongues as a holy sacrifice, and whereby to speake the Sibboleth better ever after: at *Bannaras* upon *Ganges*, at *Echarpore*, at *Iallamexa*, *Elabass*, *Sibah*, and many other places. Other parts of their Religion consists in invoking holy men famous for many vertues. In Warres (the Cutterys or Radieas onely) call upon *Bemo-hem*: the rich upon *Mycasser*; the poore upon *Syer*: the labourers upon

Gunner: the married, upon *Hurmound*, &c. Moreover, they effect Pilgrimages to rivers, especially *Gonga* (*Ganges*) more venerable then any other, in that they say *Bremaw* frequented it, and that it has (at *Siba* where it springs out of a rock) a head in forme of a Cow their beloved Idol: wherein they wash oft, and thereby suppose themselves purified from sinne (and durt:) and in requitall enrich her womb with Gold and Jewels, hoping to thrive the better, especially when they die to have their mouthes made full with a drop of that water of the terrestriall Paradise.

In Baptisme, the Priests children and Marchants (that is to say Bramins and Bannyans) anoynt with Oyle, and clense by water. The other prophane sort, the men of warre and manufactures have onely water, with the point of a pen opposed to their forehead, as wishing that God will write good things there, to which the company say *Amen*. Their Marriages (as I have said) are at seven yeares old, and if any die unmarried, they conclude him in *limbo*: so that oft times they marry them, when dead, afore they be buried: the Marriage ceremonies are not many nor frivolous; the Boy riding about the Towne attended with all the little ones that can ride, roab'd with Jewels, Scarfes, &c. one day. And the Mayden Bride the next with a like trayne of dainty virgins no lesse richly attired, the Bride and her Husband knowne from the rest by their Crownes and Coronets, celebrated by many Kettle Drummes, Trumpets, Pageants, and the like; the Bride has no money Portion, they hold it contemptible: onely some Jewels and Dinaes of gold, such as they that day are attired with. I dare not say those Dinaes are those *Enna's* or Marriage gifts mentioned by *Homer* 9 *Ilyad*, *Suydas*, &c. The Wedding is thus, a fire is interpos'd, intimating the purity and heat of their affections: a silken string circles both their bodies as the Hyeroglyphic or bond of Wedlock; then a linnen cloath is put betwixt them, in token that till then they were unknowne to one another in nakednesse. This done, the Bramyn blesses them, prayes that she may prove as gentle and fruitfull as a Cow, the cloath is torne away, the string untied, and they are one anothers ever after. Also they never marry out of their owne Casts or Tribe: as Bramins the daughters of *Bramyns*: Cutterys, the daughters of *Cutterys*: Shudderys *Shudderys*; and *Wyfes* not onely so, but also comperes in their owne Trades: as Taylers, the daughters of Taylers: Barbers, Barbers daughters &c.

In sicknesse they call upon *Marrawn* (an Epithite of God) expressing mercy. If they perceive he is going the way of all flesh, then they expand his hand, and moysten it with holy water, the water of *Ganges*: when he is dead they wash the carcassee and carry it silently to the water side, where they utter two or three words to that element, then burne his body in sweet wood or spices, which as earth mixes with the corps, and throwing the ashes into the River, they think they have given every Element his peculiar due, and so depart home well satisfied forthwith. The Priests present his sonne the roll of his deceased fore-fathers, and bid him fulfill the ceremoniall law of deploring for ten dayes, neither using his wife, laughing, eating *Opium* nor *Betele*, putting on no cleane cloathes nor oyle on's head, but that day moneth for that yeare ever after make a feast, and pay a complementall visit to that River, that drunk his Fathers ashes. Oft times the wife (to expresse her love) incenerates her selfe at that time her Husbonds body was incendiated. They affect no se-

cond marriages, the *Raitaes* and *Wyfes* excepted. Now the reason why they burne their dead, is either in imitation of those recorded by the Prophet *Amos* 6. 10. or in way of pittie and piety, lest the enemy should offer it villany; or if buried, it would stink (an improper thing in a Bannyan) and so putrifie the grasse and make Kine unhealthy: besides, out of their carcasses would issue wormes, who would starve when the dead body was consumed, a sinne unpardonable.

The *Braminy* or Priests (to speake in common) are of 82 Casts or Tribes, the *Vertaes* are of higher note and fewer: their habit is a girdle of an Antilops skinne tied about their middle, a thong of the same hide from the necke to the left arme, and elsewhere naked; some of them weare a threefold thred from the right shoulder to the left arme as a badge of their profession and in memory of the 3 sonnes of the second creation.

The *Cutteries* are more prophane; men of warre, shedders of blood, flesh-eaters, and libidinous; they are for the greater part called *Rajas* or Kings; have six and thirty Casts among themselves, from some of which none of them but is descended: of these, are the Tribes of *Dodepuchaes*, some *Chawab*, some *Solenkees*, some *Vaggelaes*, and some *Paramors*; of long times owners of *Indostan*, till *Aladin*, a *patan*, King of *Delly*, wrested *Guzzarat* from them, and since then, most is taken away by the issue of *Tamerlange*: at this day they call themselves *Rashpootes* (or sonnes of Kings) and live lawlesse to the *Moorees*, the chiefe of which at this day are *Rana Radgee Mardont*, *Radga Sarmul-gee*, *Raia Berumshaw*, *Mahobet-chan*, *Radia Barmulgee*, *Radgea Ramnagar*, *Radgea Iookh*, *Iessingh*, *Tzetterfing*, and *Mansuigh*, &c.

The *Shudderyes* or *Bannyans* are Merchants, and (contrary to their name, which signifies harmlesse) are the most crafty people throughout *India*. Full of flegmatick feare and superstition: they are indeed very mercifull, grieving to see other people so hard-hearted to feed upon fish, flesh, Raddish, and such things as have life or any resemblance. They will not kill a Louse, Flea, or Kakaroch, or the like for 1000 pound; but contrariwise buy their liberty of such Saylers as of necessity must crush them: yea, they have Hospitalls for old, lame, sick, or starved creatures, birds, beasts, Cats, Rats, or the like, and have no worse men to oversee them than the *Pushelans*, the greatest and best respected sorts of *Brammins* of all Casts whatsoever: they are of *Pythagoras*'s doctrinating not only in beleiving the Metempsychosis of the soule of each man into a beast: as for example, the soule of a drunkard and Epicure into a Swine, the lustfull and incestuous into Goats and Dogs; the dissemblers into Apes, Crocodiles, and Foxes: the lazie into Beares, the wrathfull into Tygers, the proud into Lyons, the bloudthirsty into Wolves, Ounces, Snakes; the perjur'd into Toads, and the like: but the soules of good men, abstemious, pittifull and courteous, into Kine, Buffaloes, Sheepe, Storks, Doves, Turtles, &c.

An opinion memoriz'd by *Ovid* 15 *Metamor*.

Heu quantum scelus est in viscere viscera condi,
Congestoq; Avidum pinguescere corpore corpus,
Alteriusque animantem animantis vivere leto,
Parcite (vaticinor) cognatas cadene fanda,
Exturbare Animas, nec sanguine sanguis
alatur.

Flesh fed with flesh; oh what impiety,
Thy greedy corps with corps to fat thereby,
One living thing to live by others death:
Oh spare! I warne you, to disturbe the breath,
Of kinsmen by fool-slaughter; for your blood,
With others blood to feed is no wayes good.

The

The last Sect or Cast of Gentiles are the *Wises*, a name albeit derived from *Wise* the youngest sonne of *Pourous* and *Parcootee*, yet in their tongue properly signifying a labouring man: these be of two sorts, the *Wise* and *Cooler*; the first agreeing with the *Bannyan* in abstinence, the other not forbearing to eat any manducable creature; the purer sort are subdivided into 36 Casts or Families.

The conclusion is, that all these 4 Casts in time grew so impious and unthankfull, that God commanded *Ruddery* to command a blast of wind to sweep away this wretched generation, which accordingly he did; that tempest raging so violently that the mountaines and rocks were hurled to and fro like dust or tennis-balls, the seas out of their course, yea *Ganges* out of her holy channell, wherein all (save a few honest men and women left to replenish) perished; this was the second confusion. Soone after, God gave them a King, propagate from the seed of the *Bramyus* cald *Ducerat*, who begat *Ram*, a King so famous for piety and high attempts, that to this day his name is exceedingly honoured, so that when they say *Ram Rame*, 'tis as if they should say, *all good betide you*.

But to shew the imbecillity of mans nature, his weak condition and frailty: in proceffe of time the world again grew abominable and treacherous: so that *Ruddery* commands the earth to open and swallow down quick those ungodly wretches; a few excepted, who the third time peopled the earth with humane inhabitants, and then (as *Bremaw* had formerly) *Vistney* the mediator of mercy ascended into heaven, leaving cruell *Ruddery* to over rule this age of Iron, at the end of which he also shall be rapt into paradise: these 4 ages they call *Curtain*, *Duauper*, *Tetrajo* and *Kolee*.

Touching the last Iudgement, they hold it shall be more dreadfull than the other; the Moone to look blood red, the Sunne to shed his light like purling brimstone, an universall flashing of fire, with loudest thundring; then a flammie rednesse will overspread the heavens, and the 4 Elements (of which the world consists) shall maintaine a dreadfull fight so long, so fiercely one against another, that at last all shall be revolved into a dark confusion: the soules of such as were good men, *Ruddery* will transport to heaven, the wicked perish; but the bodies of both rise no more, being too incredulous of the resurrection.

Now albeit these people in a continued series of wilfulnesse and ignorance beleve that their *Shaster* or *Cabala* was immediately from God, yet that it is wholly grounded upon tradition, and patched out of many Histories, Iewish and Gentilisme, I have already shewed what is in imitation of the holy Scripture and from the rule and practise of other Nations: and we may adde, that their burning the dead, is borrowed from the 6 of *Amos* 10. their marriage after death from *Cerintus* and *Marcyon*, old hereticks who used to baptize after death in case they were not pre-baptiz'd; the thred tripartite hung about their neck is a misterious denotation of the Trinity; rice and painting in their forehead is not only as a symbole of Baptisme, but in imitation of the *Starre Rempham* fixed in the brow of the Idoll *Moloch*, or of *Iul. Caesar*, who had one in his forehead as an embleme of immortality. And also, let us see in how many things they concur with the rules of *Pythagoras* (to this day famous among them). These *Bramins* or *Bannyans* in their schooles and other places
affect

affect silence: for 5 yeeres are not suffered to speake in the Schooles; understand one another by dumb signes in most things; adore toward the Sunne; honor Angels; observe a Munday Sabbath; abstaine from second marriages, (some from the first) affect white garments, loath coughing, spitting and the like, forbear swearing and blasphemy, shun pleasures, drink water, beleieve the transmigration of mens soules into beasts, offer inanimate sacrifices, deny the bodies resurrectiõ, hate to touch a pot or cup with their mouth, but rather powre the liquor in at a good distance, reverence Elders, eat nor drink with men of other religions, use washings much, touch no uncleane thing and many other, in nothing differing with the *Pithagoreans*, as may be gathered out of *Iosephus*, *Snydas*, *Philo*, *Laertius* and other writers.

Having tyred out your patience with this Sect; for variety sake, turne wee to another sort of *Gentiles* in *Surrat* & *Guzzurat* the *Persees*, a people descended out of *Persia*, banisht hither (to avoid Mahomitry & circumcision) upon the death of valiant *Iezdgird* the *Persian* King, *Anno Dom.* 635. or thereabouts; whose life and doctrine (as it is gathered from the Daroo or Priests of this sect by Master Lord a worthy Minister, for some yeeres resident in the Factory of *Surat*) I will epitomize, that we may move (after this repose) onward in our traavailes.

Religion of
the Perses.

Into *India* I say these *Persees* came, (such time as *Omar* the second *Chaliph* after *Mabumet* had subjected *Persia*) in 5 *Juncks* from *Iasquez* sayling to *Surrat*, where after some treaty with the *Raieas* and *Baunnians* they got entertainment and leave to exercise their owne religion. A religion deduced from the raigae of *Gustaph* King of *Persia* *Anno Mundi* 3500, and before our Saviours Incarnation 500 yeeres, written in their *Zundavastar* (or law Booke) in this manner.

Such time as *Gustaff* (the 14 King of *Persia* from *Kuyomarras*, by some, thought *Naab*) swayed the Imperiall Scepter of that famous Monarchy: It chanced that *Essintaman* and *Dodoo* two poore people, man and wife, *Chynaes* by nation, lived long together in a good report, but without Fortunes blessings, in estate or children: howbeit, at *Dodooes* earnest request, a sonne was given her who in his conception promised (by some rare and fearfull dreames the mother hatched) great matters, not only to the astonishment of his simple parents but amazement of the *China* King, who (out of jealousie and disposition to credit any report) sought to prevent all events by killing or poisoning him: but (to shew a superior power swayes us and never misses to accomplish its designs tho by man never so much oppugned) nothing could do him harme; for fearing his parents ruine, and to ease the King of his feares, they all consent to give *China* a farewell, and seek a securer abode in a region more remote, and where they might more freely meditate.

Farre they travelled, saw many rare things, past over many great rivers on foot, for *Zertoost* (so was this young prophet named) turned them by a trick that he had into solid Ice, and after thawed them at his pleasure and many rare adventures found, (all which are to be left out, in that religion is the marke we shoot at) not staying long in any place till they arrived in *Persia*, where they rested and intended to settle: *Zertoost* (as all good men use to doe) spent most of his time in meditation; and on a time especially, observing the disorder of mens living, sorrow overcame him, and a desire to reforme

forme them totally possessed him : but finding the place he was in not solitary enough or fit for revelations, away he goes, not resting till he came into a dark valley, surrounded and obscured by two lofty mountaines, there he ingeminates his silent murmures, with dejected eyes, erected hands, and knees bended, when loe, a glorious Angell, whose face was more coruscant than the Sunne, salutes him thus, Hayle, *Zertoost*, a man of God, what wouldst thou? he strait answers; The presence of God, to receive his will, to instruct my nation : his prayer is granted, his body purged; his eyes sealed; till being past the Element of fire and higher orbes, he is presented afore the supream Majesty, arrayed with such refulgent glory, that (till he had Angells eyes put into his head) he could not gaze on such a daz'ling excellency : there, he received his lawes (no place but heaven will serve to fetch Philosophy, as *Lactertius* writes of *Socrates*) uttered by the Almighty (whose words were incompast with flames of fire:) such lawes, such secrets, as some of them are not fit to be promulgated. Being upon his departure, he desires of God, that he might live so long as the world indured, that in that protract hee might the easier make all people on the earth imbrace his doctrine : God pitties his simplicity and in a mirrour shewes him the alteration of times, the villany of Lucifer, the misery of man, and many other rarities such as quite altered his first desires; so that, when he had worshipped, he takes his *Zundavastaw* or Book in 's left hand, and some celestiall Fire in 's right, and by *Bahaman Vmshauspan* the foresaid Angell (who cleft the Ayre with his golden wings) is set downe in that same valley where the spirit found him.

Zertoost (by this time a man of great experience) armes himselfe against all disasters and temptations, and bidding his Hermitage farewell, travells homeward, to publish his law and joy his too long afflicted parents : Satan (who all this while lookt askint at *Zertoosts* determinations) intends to seduce him, and after a short excuse for his rude intrusion, protests himselfe his unfained friend, assuring him the Angell had deluded him; that God hated his novell indeavors; that if he had loved him, he had not so soone so willingly parted with him, that his denying him to live till the day of doome, argued Gods neglect of him; that his travaile to reclaime the world was in vaine, mens minds so doated upon freedome and vanity; that his booke was stuf with lies, and in publishing it great shame and perill should betide him : that his fire, was a mercilesse Element, ridiculous and of small use in those hot regions. And in conclusion, if he would reject these and depend on him, hee would furnish him with all delights, honours and pleasures possible, give him power to do strange things, whereby hee should bee worshipped for a God, which if he refused he was a foole and unworthy his charity.

Zertoost soone saw that tempter was no better nor worse than *Lucifer* : he bad him avoid, and call to mind to his addition of terror, how by his ambitious impiety he had lost heaven, and how meere malice made him desirous to draw all other into like damnation : he also told him how that booke he so scoft at should condemne him, that fire torture him and all such black mouth'd lyers and detracters as himselfe; whereat the Fiend was horribly affrighted and left him : the divell is no sooner gone, but on goes *Zertoost* and at length arrived where he found his parents who (you doubt not of) received him gladly; to whom he imparted his passed fortunes and intended occasions. *Dodo*

his mother (that good old woman) imagines it a sinne unpardonable, that so excellent a young prophet (as she thought her sonne) should be longer concealed from the world; yea grew so transported, that she thought all men wicked blockheads that could not find it out without her babling it: but seeing them dull, to them she goes and without longer circumstance tells them the whole story of her sonnes conception, her dreams, his piety, his enthusiasticks, revelations, visions, the excellency of his booke, his authority to command all men to believe and obey his lawes and ordinances. The people admire and blazon it, so that in short time *Gustasp* the *Persian* King had notice of it, who desiring to see the man and know the truth, sends for him, is so well satiated and instructed, that he forthwith wavered in his owne religion, judging *Zertoost* better and more plausible; insomuch, as his owne Priest became dejected, and invented all wayes possible to reclaime him; and to effect it, bribes *Zertoost*s servants to convey under his bed the bones of dead men and dead dogs carkasses, things most hatefull to the *Persians*, possessing the King that this stranger was a banisht man, a man of a most impure conversation, witnesse the stuffing of the bed he slept upon: the King is brought to view that nasty deceit, abominates him, and for his reward shuts him in a loathsome dungeon, but this misery of his endured not long; for the King, having a horse of great account deadly ill, proposes great rewards to any could recover him; many desired it, but none durst undertake it, fearing the penalty, till *Zertoost* heard it who administers a potion and recovers him: an act so acceptable to *Gustasp* that he receives the poore prophet into grace again, wherby he had the way to discover the Kings priests knavery and to illustrate his owne integrity; yea, a means whereby to publish his owne doctrine, and by some miracles intermixt to have it credited.

It chanced that the King (either stimulated by his Churchmen, or judging *Zertoost* able to do any thing) calls for him, professing his propensity to be of his religion, and which he and all his would entertaine, upon condition *Zertoost* would grant him 4 things: the first, that he might never die; the second, that hee might ascend heaven and come downe againe without hurt as often as hee listed; the third, that hee might know what God had done, did, and intended; the fourth, that his body might bee invulnerable.

Zertoost is somewhat thunder-struck with these demands: But perceiving it otherwise impossible to have his Dogmataes believed, hee tells the King, that for one man to have all those properties was to make him a God, more than a man; that the King should choose any one for himselfe, and the other 3 things be given any other three men he pleased to nominate: 'tis accepted, and *Gustasp* makes the second his choice, that he might ascend and descend at pleasure; to know the secrets of heaven was granted the Kings Churchman, the better thereby to governe; to live for ever, is confer'd upon *Pischiton* (the Kings eldest sonne) who they say lives yet upon *Damoan*s high mountaine guarded by 30 immortall men, to forbid all others the entrance, lest by footing that holy ground they should also live for ever; and to be free in battell or otherwise from hurt or torment was granted to *Espandiar* the Kings youngest sonne; after which the *Zundavastaw* is opened, the new broacht doctrine read and generally accepted on.

It has a tripartit division; the first treates of judiciall Astrologie, call'd *Astrodeger*, and is committed to the care of such as they call *Iesopps* or *Sages*: The second speaks of naturall Philosophy or Physick, and is studyed by the *Hackeams* or *Physitians*: The last is a compound of religion, named (from the Inventor) *Zertoost*, and kept by the *Daroos* or *Predicants*: each of these three containe seven chapters: A little only of their religion.

The *Zertoost* is also of three parts; pointing at 3 sorts of men; the Laymen, Clergy, and Archbishop; to every of them it directs an increase of commandements; to the first sort 5, to the second 11, to the third 13; the compendium of which we will only manifest.

The *Behedins* or Lay-mens 5 precepts be these.

1. To cherish modesty and shamefastnesse: a vertue deterring all sorts of ugly vices and concupiscence, as pride, revenge, theft, adultery, drunkennesse, and perfidy. 2. To cherish feare. 3. To use premeditation in what they are to do; that if bad, reject it; if good, to act it. 4. Each dayes first object to be a memento of Gods love to urge our gratitude. 5. To pray daily to the Sunne, and nightly to the Moone, as the only 2 great lamps and witnessses, and most opposite to the divell who delights in darknesse.

The 11, given the *Herboods*, *Daroos* or Priests to practise, are these (the other also of the *Behedin* they observe). 1. To be constant in that forme of worship set downe precisely in the *Zundevastaw*. 2. Not to covet what belongs to any other man. 3. To abhorre lyes. 4. Not to be worldly minded. 5. To learne the *Zundevastaw* by rote. 6. To keep himselfe free from all manner of pollution. 7. To forgive all sorts of injuries. 8. To teach the Laity how to pray and convene in adoration. 9. To license Matrimony. 10. To be frequent at Church. 11. Vpon paine of fire eternall, to beleeve in no other law, neither to adde nor to diminish it.

3. The *Discore* or Pope (never but one at once) has 13, and as hee preceedes the rest in dignity, so is his life most strict and observable; he performes not onely his owne but the two former Tables also. 1. He must never so much as touch any prophane thing or person, no not the Laymen or *Daroos* of his owne beliefe, without washing or purifying. 2. He must do every thing having relation to himselfe with his owne hands, as planting, sowing, cooking, &c. 3. That hee duly receive his Tith or the Tenth of what the Layety are possessers of. 4. That hee avoid pompe and vaine-glory, but rather with his great income do acts of charity. 5. That his house so conjoyne the Church, as hee may be there oft and go and come without being much seene or taken notice of. 6. That his washings be more frequent than others, his food purer, and that he refraine his wives company during her pollution. 7. That he not only be perfect in the *Zertoost* (*a capite ad calcem*) as is the *Herbood*, but also be of greatest knowledge in the other parts, as Iudiciall and Naturall Philosophy. 8. That his dyet be very moderate. 9. That he feare none but God. 10. That he tell every man (how great soever) of his offences. 11. That he distinguish twixt good and counterfeit visions or fancies, and give right judgement. 12. That whensoever God reveales or communicates his goodnesse or glory to him in nightly visions, he admire his mercy and keep them secret. 13. That the *Pyree* or holy fires (that which *Zertoost* brought from heaven) be ever kindled, yea never extinguish, till fire destroy

destroy the world : And that he pray (to and) over it. This is the true contents of the *Zundavast* which holy *Zertoost* brought from heaven. Declare we now their Feasts, Fasts, Weddings and Burialls.

They are tollerated all sorts of meat; but (in obedience to the Mahomitan and Bannyan 'mongst whom they live) refraine Beefe and Hog flesh : they seldome feed together, lest they might participate one anothers impurity: each has his owne cup; and if any of his owne Cast chance to use it, hee washes it three times, and forbears it a good while after : they observe six solemne Festivalls annually; the first call'd *Meduserum*, kept the 15 of *Fere* or *February*; 2. *Petusaban*, on the 26 of *Sheruar* or *Aprill*; 3. *Yatrum*, on the 26 of *Mahar* or *May*; 4. *Medearum*, on the 16 of *Deh* or *August*; 5. *Homespetamadum*, on the 30 of *Spindamud* or *October*; 6. *Medusan*, on the 11 of *Adebese* or *December*; all of them in memory of the Creation and monethly benefits. After each of these Feasts they eat but one small meale a day for five dayes after, and whenoe're that lay men eat any flesh, they bring part to their Eggaree or Temple to pacifie the Lord, in that for their sustenance the lives of those good creatures are annihilated. Now concerning the Fire they adore, tis in memory of that *Zertoost* brought from heaven, wherein they memorize the vestalls, or rather in an apish imitation of the Jewish law (the devill as neere as may be, desiring to counterfeit the Law of God) in the 6. of *Levit.* 13. where tis commanded that the fire (that came from heaven) should be ever burning upon the Altar and never goe out. In *Persia* they had many *Pyree* of this vestall fire, most of which were destroyed by *Heraclius* the Romane Emperour in his Warres with *Kozrhoes* (at that time *Mahomet* serving in his Army.) Some to this day are remaining, having the Idolatrous Fire from 1000 yeares unextinguished. In *Indya* also these banisht *Persee* have their Eggarees or Temples, one of which is at *Nuncery* (not farre from *Surratt*) whose Fire has continued without somenting this 200 yeares: where note that this their *God-fire* is not composed of common combustibles, as wood, straw, coales, slates, &c. nor blowne by any bellows, breath of man, waisting, or like prophane things; No, tis compounded of sparks flying from a hot burning temper'd Steele, and kindled either by lightning from heaven, by an *ignis fatuus*, the beames from a burning glasse, or such like; for, but such onely is proper for that their *Antibeheraun* or Idoll fire.

But if it chance the fire have need of cherishing, the Distoore and other Lay-men (at 12 foot distance) surround the holy Diety and after some gestures, the Priests adds fewell and returning to the other people, altogether worship it, beseeching it, that they may not onely give it due reverence, but also honour solemnly all other things that resemble it; as Sunne, Moon, Starrs, and common fire, which also they so divinely estimate that they hold it a most ungodly part to spet in it; throw water into it, or put it to any vile or unnecessary imployment; but reverence wood and such things as it receives life and vigour from.

The Baptisme of these Heathen Idolaters is of this nature: so soone as it is borne, the *Daroo* is call'd upon, who delays not, but being instructed in the precise time of his Nativity, calculares his fortunes: the *Daroo* invents the name, the mother imposes it: this done, they all together haste to the Eggaree or Temple, where the Priest puts a little pure water into the barque of a holy tree

tree the name is *Holme*, the place it growes in, *Yezd*, a Citie in *Persia* not farre from *Spahawn*, where at this day are many of this religion, who upon the mountaine *Albors*, have a *Pyree* wherein is a *Fire-god*, which has never beene extinguished (they say from *Gustasps* time, contempory with *Abraham*) a tree, *Zertoost* blessed and in this more memorable, that it never admits of any shadow; the water out of this holy rind is powred upon the Infant, and a prayer made that it may be clensed from all Impurity: at seven yeares age it is confirmed by the *Daroo*, and made to say his prayers o're the fire (but with a cloath fastned about his head, which covers his mouth and nostrils lest his sinfull breath might taint the holy Fire,) drinks a little water, chaw's a *Pomgranat* leafe, washes in a *Tanck*, cloathes his naked body with a fine *Shuddero* or linnen reaching to his waist, tyes a zone or girdle of *Cushee* or *Camells* haire about his loynes, woven with Inkle of the *Herboods* making (which hee weares ever after) and after a short prayer, that he may never prove an *Apostate* or prophane wretch, but continue a *Fire-worshipper*; eating no mans meat, nor drinking no mans drink but his owne; he is then blessed and held a *Persee* most warrantable.

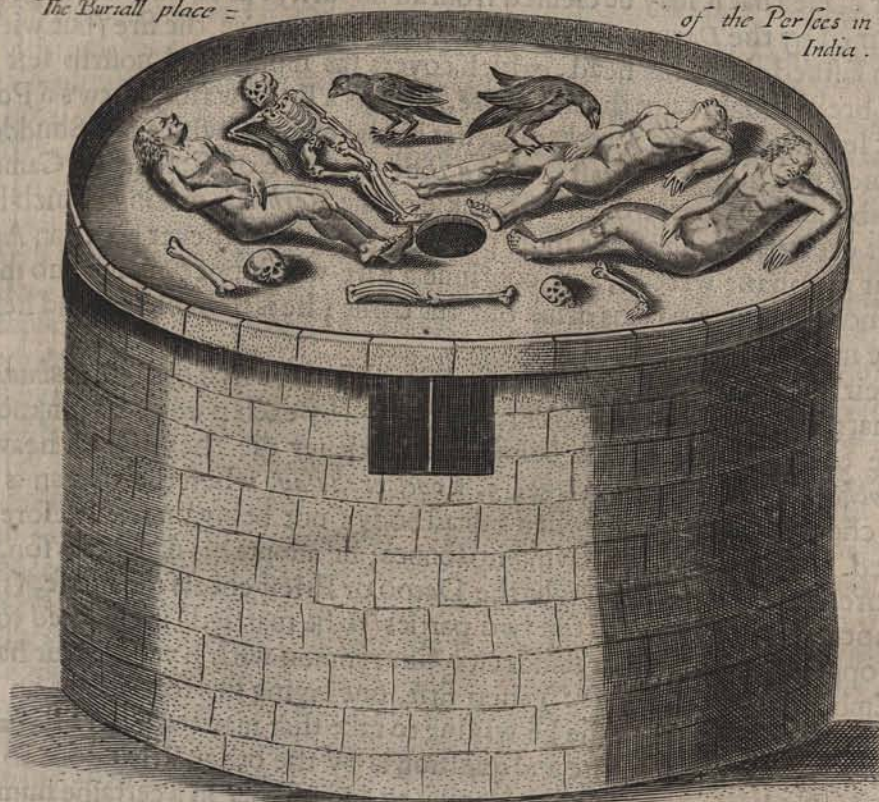
Their Marriages in brieve are thus: distinguisht into five orders. 1. *Shaulan*, or a marrying of two young children agreed on by each parents, but unknown to the children; the vertue being, that if either die they goe to heaven. 2. *Chockerson*, a second marriage. 3. *Codeskerahasan*, when the woman is her owne chooser. 4. *Ecksan*, when a dead body (not being married before) is married. 5. *Ceterfon*, when having no sonnes, he adopts his daughters son, &c. the Coremony this: at midnight the *Daroo* or Priest enters the house, (they wed not in Churches) finds the two parties (to be married) upon a bed together; opposite to each other stands two Churchmen with *Ryce* in their hands (the Emblem of fruitfulness:) then first, one laying his fore-finger on the Brides forehead, he asks if she be willing to take that man to be her Husband, who saying yea: the like rite and question is by the other Priest done to the man; the Bridegroom makes a promise to infeoff her in a certaine number of Dynaes: she replies, she and all she has is his; the Priests then scatter the *Ryce* upon their heads and pray, that they may multiply as *Ryce*; the womans parents give the Dowry, and eight dayes are spent in joviality and complement.

Their Funeralls are these: They put the dead body into a winding sheet, all the way his kindred beat themselves but in great silence till they come within 50 or 100 paces of the buriall place: where the Herbood or Priest meets them (observing ten foot distance) attired in a yellow scarfe and a thin Turbant: the Necesselars or bearers carry the corps upon an iron Beere (wood is forbidden, in that it is sacred to the fire) to a little Shed or Furnace, where (so soone as some mistique Antiques are acted) they hoys it up to the top of a round stone building, twelve foot high and 80 in circuit: the entrance is only at the N. E. side, where through a small grate or hole they conveigh the carcasse into a common Monument, the good men into one, the bad into another; tis flat above, wholly open, plaistered with smooth white loame, hard and smooth like that of Paris; in the midst thereof is a hole descending to the bottom, made to let in the putrifaction issuing from the melted bodies, which are there upon layd naked in two rowes, exposed to the Sunnes flaming rage, and

and mercilesse appetite of ravening Vultures, who commonly are fed by these carcases, tearing the raw flesh asunder, and deforming it in an ugly sort; so that the abominable stink of those unbaried bodies (in some places 300) is so loathsome and strong, that (did not a desire to see strange sights allure a Traveller) they would prove worse seene than spoken of; Nor doe the Persees delight that any stranger should goe up to view them.

The Buriall place =

of the Persees in
India.



The History of the great Mogull.

Let us now into *Industan*, and by the best helps and enquiries we can make, weave the variable History of the great Mogulls; their pedigree; their descent from *Tartary*: their severall conquests and successe in *Indya*; with other most remarkable occurrents hapning there, these last 50 yeares: also the description of such Cities, Provinces, and Forts as either enrich or support that glorious Empire: the knowing which may peradventure (I doubt it not) finde gracious acceptance amongst the more ingenuous, who know that man is the compendium of the world, and admirable in his Designs, which yet are crost by the awfull finger of God, when men intend that which thwarts his providence. Nor can you lend your eares to any nobler part of the Universe, which for spaciousnesse, abundance of faire Townes, numberlesse Inhabitants, infinite treasure, mines, food and all sorts of Merchandizes, exceeds all Kings and Potentates in the Mahometan world: his vast (but well compacted) Monarchy, extending East and West to the Bengalan Gulph and *Indian* Ocean. The South to the Decan and Mallabar; North and North West

to the Maurenahar Tartar, and Persian : 2600 miles some wayes, 5000 in circuit : in which he has 38 large Provinces ; rich and containing the rest are *Gujurat* (where we now are,) *Malwa*, *Pengab*, *Bengala*, and part of *Decanee*, (*Ariacæ* in *Ptol.*) together comprehending 30 large Cities, 3000 wall'd Towns, and such Castles as for Naturall defences seeme impregnable ; his yearely revenue is ordinarily accounted 50 crow of roopees ; each crow is a hundred leck, a leck is a hundred thousand roopees, a roopee is 2 s. 3 pence, sometimes 2 s. six pence. Howbeit, out of this prodigious rent, goes yearely many great payments : to his Leistenants of Provinces, and Vmbraves of Townes and Forts ; having also in continuall pay three hundred thousand Horse, and 2000 Elephants, fed with Donna or Poulse boil'd with Butter and unrefined Sugar ; to these onely, his Fiscall or Treasurer yearely giving out above forty millions of crownes ; his continuall warres are no lesse chargeable.

The pedigree of these *Mogulls* is thus upon their owne scales blazoned. 1. *Aben-Emyr-Temir-Sakeb-Queran* (i.e. *Tamberlane*, great Prince of the foure quarters of the world :) 2. *Aben-Miram-Sha* : 3. *Aben Mirza Sultan Mokummed* : 4. *Aben Sultan Abu Said* : 5. *Aben mirza-Emir-sha* : 6. *Aben Baber potshaugh* : 7. *Aben Homayon potshaw* : 8. *Aben Echar*, cald also *Abdul fetta ghelaladya Mahumed Achbar* : 9. *Shaw Selim* or *Aben Almozapher Nordin Langbeer potshaugh Gazi* : 10. *Sultan Curroon* or *Shaw Iehan*, now cald *Sultan potshaugh Bedin Mohumet*.

They have a larger genealogy, from *Cingis-cha* a Prince of *Tartary* (whom some have feigned) sonne of *Babur*, sonne of *Portan*, of *Philcan*, of *Phonama*, of *Bizanbeg*, of *Shaw dub-cha*, of *Tomincan*, of *Bubacan*, sonne of *Buzamer* all of them brave men as story warrants us.

Cingis-cha (as *Haiton* and others say, his contemporaries) was at first by profession a *Vulcan* or *Black-smith*, by condition a good honest simple man : but the influence of heaven new moulded him, in little time in stead of his hammer, putting into his hands the *Globe* and *Scepter* : his ambitious thoughts begun from the frequent encouragements a man in white Armour (mounted upon a white phantasma) gave him, promising his helpe, and stimulating his courage, tells the vision to some chiefe hoords or cantons, who give credit to his destiny and make him their generall ; he shewes quickly how his grosse mettall was refined by a better fire, with a troop of *Mogli* (one of the 7 hoords) marching South subduing as farre as mount *Belgian*, part of *Imaus*, at this day cald *Nigrakott*, and *Copizat* by the *Indians* ; there the sea stopt his carriere, but he prostrates himselfe and 9 times over fumbles out his prayers : the effect followes ; the hill clove asunder, the sea parts in two and yeelds them 9 foot safe passage : but being upon the continent he hammers out his way with rusty iron, doing such marvellous feates of Armes as to a good faith seemes wonderfull. I shall as briefly as may be trace his posterity to *Tamberlane* : for from his grand-sonnes, we must borrow our maine history.

Cingis-cha King of the South-East *Tartar* after some victories against *Russe*, and *Tartars*, dyed at *Ketoa kotan*, An. 1228. of the *Hegira* 608. having divided amongst his 4 sons what was his by birth or conquest. To *Tusba-cha* he gave the provinces royall of *D'bast*, *Kapecha*, *Rhoz'* and *Abulgharr* ; to *Chagatay-carn*, *Maurenahar*, *Ayger* and *Chorazan* ; to *Ogg*, part of *Bactria* and *Caucasus* ; to *Tuli-cha*, his Jewells and Treasure. *Tusba* or *Tuxichan* dyed two yeeres

A.M. 1596.

A.D. 1228.

Heg. 608.

yeeres after his father; *Kagathay* dyed in the yeere 1242, both of them without issue; whereby, their Seigniories disced upon *Ogg*, or *Ogtay-chann*, who in all his affaires at home and abroad really prov'd himselfe the sonne of *Cingis-chan*; compelling all the *Persian* Monarchy as farre as *Babylon* to acknowledge him their soveraigne, but in the yeere 1252 was conquered by death, followed the fate of his predeceessors, commended his Monarchy to his infant sonne *Gayuc-chan*, and him to be ordered by the care and providence of *Minchonna* his wife, but in the third yeer, impartiall death cald him also away, and gave *Manchu-cawn* sonne to *Tuli-cawn* (youngest *Tetrarch*) advantage to claime the soveraignty of all, by right of surviving succession.

This young Prince (by such an accident mounted to the Imperiall greatness) perceives the eyes of all about him inflam'd with envy, and threatning his expulsion, intraged by the villany of some that whisperd out his guilt in the last infants death: so that (albeit hee was armd with integrity and a just Title) he contracts for his defence with some confining potentates, and gave them the honour and command of severall provinces of his Empire upon condition they would hold of him in chiefe, and be ready upon all occasions to defend him; To *Kablay-cawn* he gave *Ketoachotan* and the royall City *Cambaleck*: to *Vlacuc-cawn* (his brother,) *Persia*, *Chusistan*, and *Cherman*: and to *Chun-cawn*, *Gazneben*: but ere hee had occasion to try the malice and inconstancy of his men or chance of warre, death summond him away, Anno 1260 but not before hee had nominated *Vlacuk-cawn* for Emperour; who proved of another spirit, his best delight being to dance in Armour to *Bellonaes* Trumpe, and to defend his owne in despite of all his adversaries by his owne vertue, without secundary props or other allyances: he first quiets his domestic broyles composing peace at home, then magnifies his excellencies in foraine parts, in circling and adding to the lustre of his dyadem, *Babylon*, a great part of *Arabia*, and in *Syria*, *Aleppo* and *Damascus*; all which, during his life he kept in subjection and loyalty, and ruled with much magnificence, to the yeer 1270. when, (by the extremity of his disease finding death at hand) hee calls his 3 sonnes afore him, exhorts them to unity, divides his lands among them, dyes, and at *Meragah* 15 farsangs from *Tauris* was solemnly buried. *Habkay-cawn* the eldest, had the provinces of *Hyerac*, *Mozendram*, and *Korazan*; (comprehending *Medya*, *Parthya*, *Hyrkania*, *Bactria*, and *Sogdiana*.) To *Hya-shawmet*, *Aro* & *Adarbayon* (part of *Armenia* and *Iberia* comprizing *Salmas*, *Coy*, *Nazivan*, *Maraga* and *Merent*, Cities of quality.) To *Tawdon-cawn* the Seigniories of *Dyarbec* and *Rabaion* (or *Mesopotamia*, part of *Syria* and what was made fruitfull by *Euphrates* and *Tygris*.) And to his sons by another venture, *Nicador-oglan* and *Targah-cawn*, he gave money portions. *Habkay-cawn*, that yeere dyed at *Hamadan* in *Persia*, and made protector to his sonne, *Nycador-oglan*, who so long and with such delight represented the young King, that by a divellish art and ambition he sent him to an untimely grave, and establishes himselfe by name of *Hameth-cawn*, but all his raigne is so pursued by divine vengeance, that in the yeere 1275 he dyes mad and is buried at *Cashan*: in his place, came the right heire (from banishment) *Argon-cawn*, who by the people is joyfully welcommed, and at his Coronation assumes the name *Tangador-habkay zedda*, sonne to *Habkay-cawn*. This man swayed the Scepter 5 yeeres with much tyranny, not only massacring *Nycadors* sons and alliances,

but

A.M. 5245.

A.D. 1275.

A.Heg 655.

but amongst the Innocent bath'd his sword in blood, so that hee became hatefull to his owne, and stimulated the Parthian to revenge, by whom in a battell hee is overcome, and by *Argon-chan* upbraided with his cruelty, yea to compensate the like measure, is cruelly tormented, his belly ript open, and his guts given to the doggs. To *Tangador* (the inveterate Enemy of all Christians) succeeds his brother *Giviatoc-chan*, who in the fourth yeare of his reigne perisht by *Baldac-chan* his Uncle, who also after five yeares rule died issue-lesse. *Badu sonne* of *Targake* youngest sonne to *Vlacuk-chan*, by assent of all that Nation succeeding in the throne of greatness, whose affections he answered with so much respect, clemency, and care, that never any before him was more belov'd and honored: howbeit, when he openly profess himselfe to be a Christian, the peoples regard drew back, and many treasons (fomented by Satan) were hatched against him, so that at last he was slaine (or rather martyr'd) by *Gazun-chan*, Cozen to *Tangador*, who had small cause to bragge of his treachery, or time to surfeit of his glory: for, by the permissive hand of God, in *Casbyn*, when he least suspected treason, hee is wounded to death by his owne household-servants Anno 1305, and of the *Hegira* 685, and lay long time unburied.

His brother *Aliaptu Abuzayd* (or *Mahumet ben Argon*) by many attempts and shewes of valour purchased the restless Diadem: to whom, followed *Hoharo-mirza*, or *Abusaid Bahador-chan* anno 1337, who consumed his life in venerous exercises: so that for want of issue, the Kingdome became a Theater of many troubles, no lesse than 30 at one time contending for the Sovereignty: whereby the distressed people were compelled to look for help from home: And none more safe to trust to, than the Lord of *Samerchand*, *Tamberlayne*, much famous for his justice and victories, against the Sarmatique Tartar, *Præcopense*, and *Chyneses*. Him they invoke by many presents of their love, and a letter fill'd with hideous complaints, describing their miseries, the confusion of their Kingdome, and insufferable pride of the thirty competitors. The *Scythic* Emperour promises his best ayde, and with fifty thousand horse forthwith enters *Persia*, without doing any hurt, save against the Tyrants, all whom he persecuted with such fury, that in three moneths (by the industry of the Inhabitants) they are all taken and made to quaffe their farewell in the bitter cup of tormenting Death: for which, the people urged *Tamberlayne* to accept the Diadem, and to establish it by all meanes possible in his posterity. But after seven and twenty yeeres most honourable and succesfull government (in that time captivating the great Turk *Bajazet*, whom hee brought away in an iron Cage, subduing all *Asia*; yea, in eight yeares conquering more Kingdomes and Provinces than the Romans did in eight hundred:) this Monarch of the *Asiaticque* world is subjected by imperious Death, & intombed anno 1405, of the *Heg.* 785. at *Anzar* in *Cathayo*: leaving his sonnes and grandchildren to inherit his victories: *Toon-gwyr*, *Hameth-cheque*, *Myram-sha*, and *Mirza-sharock*, by some call'd *Soutochio* and *Letrochio*; of which, *Toon gwir* died (three yeares before his father,) in *Palestine*, leaving two sonnes *Mamet Sultan*, and *Pyr-Mahomet*; which *Pir Mahomet* was by his Grandfire placed in *Gazneben* and *Industan*, where he ruled till *Pir Ally* slew him villanously. *Hameth Chec* was slaine in *Laurestan*, some say in his fa-

thers last combat with *Bajazet*. *Myramsha*, the third sonne, was slaine in battell anno 1480 by *Chara-Issuff* the Turkoman in *Aderbayon* (but left issue *Sultan Mahumed* from whom the great *Mogul* is descended:) and *Mirza-Sharoc* the youngest of *Tamerlans* sonnes (surviving the other) held most parts of the Empire, till dying in the yeare 1447, he left *Aderbayon* (or part of *Media*) to *Mirza Ioonsha* sonne of *Kara-Issuf* the Turk new entred *Persia*. Whiles *Miramsba's* issue preserve the splendour and magnificence of the Tartarian Emperour. *Myramsha* (by some call'd *Alan-Chan*) left issue (as is said) *Mahumet*, call'd *Aben Mirza Sultan Mahomet*, who died anno 1453, leaving to his sonne *Barchan* (at his Coronation new named *Mirza Sultan Abuzaed*) many rich and spacious Provinces, as *Badashon*, *Gaznehen*, *Cabul*, *Sistan*, *Kerman*, *Chorazan*, and *Khoemuz*: all which were not sufficient by bribe nor force to secure him against the incensed Persian, who having endured much affliction for triall of conquest, at last, *Ioonsha* with *Acen Ally* his sonne, grand sonne to *Kara Issuff* were beaten downe, and *Vsan Cassan* (call'd also *Acembeg*) Lord of the *White Sheepe*, governed. Vnder this *Vsan Cassan* (an Arminian) the people fall upon *Sultan Abusaid*, and in a pitche field vanquish him and eighty thousand men, himselfe slaine, three hundred Elephants taken, and all his Countries ransacked; yet by reason of many discords amongst the Persians, they revived and set *Abusaid's* sonne upon the Throne by name of *Aben Mirza hameth cheque*, whose foure and twenty yeares were spent in sweet ease and plenty. At's death his Empire descends anno 1493 upon his brothers sonne *Babur Mirza*, named upon the addition of his greatnesse, *Aben Babur Padshaw*; intituled prince of *Maurenahar*, *Balke* and *Samerchand*; but, in the seventh yeare of his reigne is expeld his Kingdome by practise and conspiracie of *Sha-Mahumed* (called also *Shabeg chan*) who layd claime to the Crowne, pretending hee was sonne and true heire of *Aben-Mirza-hameth-cheque* late Emperour, being (as hee said) by craft stolne from his Nurse, and conveyed amongst the *Ouzbeag* Tartars, whence (for some offence he had made) hee fled with his lawlesse troopes, enters *Indya* and attempts the conquest; where after hee had tyrannized long time, was in the yeare 1532, of the *Mahometan* account 912, fore against his will, compell'd to trot the knotty path of inevitable destiny, leaving no issue; so that the Crowne descended by right of Inheritance upon the eldest sonne of *Aben Babur*, *Homayon* by name, who suffered no small affliction by the malice and envie of *Mirza Kameron* his younger brother, that confederated with *Tzeerchan*, and by long practise forced him into *Persia*, where he was royally entertained, and after three moneths stay sent with great and royall succours back againe.

This also is remarkable (the story of it is painted in *Lohor* palace) that king *Badur* thirsting after the conquest of *Indya*, disguises himselfe and thirty Noble men in his company in the habit of *Kalenders* or *Friers*, as if they were upon a *Rummery* or pilgrimage. The better by this craft to espie their advantage: but being in *Delly* (the greatest Citie of the *Potan* King) could not so behave themselves but that *Tzecander* the King discovered them, who pardoned them upon condition they would sweare never to attempt the conquest during either of their lives. But when both were dead, *Homayon* (*Baburs* son) entred & dispossessed *Abram* and *Sheer-Sha-Selym* (*Secanders*

A.M. 5502.

A.D. 1532.

A.Heg 912.

Secanders sonnes) of the Diadem. Howbeit, *Tzeerchan* a brave *Bengalan* Prince, fights against this new come Tartar, & foiles his Army neere *Ganges* forcing him into *Persia*, where hee married the Kings sister, and with her and *Egram chan*, and twenty thousand horse returns, and is reseated in *Delly*, and acknowledged King.

Homayon (son of *Babur* great-grand-son of *Teymir-Lan* or *Tamberlain*) being re-invested with the Imperiall Title and Diadem of *Indostan* by meanes of *Tamas* the Persian King, and returned triumphant by the overthrow of *Tzeer-chawn* the intruding King of *Patan*, who *anno Dom.* 1550. and of the *Hegira* or *Mahomitan* account 960. died disconsolate. *Homayon*, I say after hee had committed his eldest son *Abdul Fetta Gelaladin Mahomet* (a while after surnamed *Eckbar*) to the trust and care of *Beyranghano chawn*, (a discreet and valiant man) being in *Delly*, having one evening chawed too much sense confounding *Opium*, hasting to his Orisons, upon the watchword from a high Tower, suddenly he slipt downe forty steps or degrees, which so bruised him, that after three dayes torment he deceased, leaving *Achbar* his son inheritor to his Greatnesse and miseries. This hapned in the yeare of our Lord God 1552. from which time, to this yeare out of our owne and Belgick fragments congested by *Mr. de Laet*, I think it partly convenient with our other passages and observations of *Indya* to present these, which to the observant may prove acceptable.

Eckbar, having by help of *Beyrangano-Kawn*, and *Chawn-Channa* his son, dispeld some clouds caused by *Abdal-Chawn*, was with solemnity crowned King or great Mogul in *Delly*; after which, hee bent his whole endeavours to enlarge his Territories and make knowne, that he was verely the great grand son of victorious *Teymerlan*. In the first, taking full revenge of *Hemow*, who had formerly chased *Turdichan*, but three months after by mischance of warre coming under command of *Badur chawn*, his head is cut off and elevated in *Delly*, and that Province for some time quieted: then, by *Ally Coolichan* he subdues *Doab* (by some call'd *Sanbal*, a Province surrounded by *Ieminy* and *Ganges*, fruitfull and well peopled:) at that time *Beyrangano-chan* (otherwise call'd *Byramchan* the Persian) aging fast and tyred with the fopperies of this world, having well discharged the trust reposed by his old Master, and finding *Eckbar* warie and valiant to regard the dignity of his Empire, obaines leave to spend the residue of his time at *Mahomet's* Sepulcher, in contemplation: but (in his Roomery in the way to *Medina*) at *Pathang* in *Cambaya* is wounded to death by an obscure slave of his, whose father he had formerly slaine, so that by *Abdal Radjee* his son (not fourteene yeares old) and much sad company this great Captaine is brought back to *Agray*, and there buried: *Eckbar* laments his death though thought an Agent, but nothing can recover him: hee labours to forget it, and spends some time in building the Castle at *Agra*, formerly of mud, but by him pull'd downe & so altred, that it scarce admits comparison through all *Asia*: tis of durable stone, polisht and so spacious that it comprehends three miles circular, is built upon the pleasant banks of *Ieminy*, circled with a strong stone wall, moated, and to be entred by many draw Bridges; has foure brave gates, many bulwarks and counterescarps to defend it.

Agray (from *Surat* East seven hundred and seventy miles) the Navel of *Agra*.

the Moguls territories, and Empreſſe of *Indya*, has 28 degr. 37 min. North latit. is watered by *Ieminy* (*Iomanes* in *Pliny*, and *Hynamanes* in *Poliennus* his 8 lib. *Semiramidis*) which from *Delly* glides hither, and commixing with *Ganges*, flowes into the *Bengalan* Sea. *Agra* was of old call'd *Nagra*, and ere that, *Dionysia*; whence ſome ſay 'twas founded by *Bacchus*: but I beleieve it not; partly, in that *Fettipore* till of late (no longer than fifty yeares agoe) bore away the fame for beauty and grandeur, and in that *Bacchus* (ſayes *S. Auguſtine*) was contemporary with *Moses* in the yeare from *Adam* 2515: rather from the river *Agranis*, which hence ſtreams into *Ganges*, as *Arrian lib. de Indiciſ* has it. The ſhape is ſemilunary, like *London*: the ſtreets long and narrow, and naſty; of ſeven miles continuance: in part 'tis wall'd about, the ditch the remainder, which too oft ſmells infectiouſly. From *Agra* to *Lahore* (through a delicate ſhade of trees) are five hundred miles. To *Bram-pore* one thouſand; to *Aſmeer* two hundred; to *Surat* ſeven hundred and ſeventy.

Radgee Rana the moſt potent and noble Prince of *Indya*, at this time loſt his ſtrong and ſtately Caſtle *Chytto*, by treaſon of *Zimet Padſha* his ſubſtitute, not content therewith, till he had made many inroades into *Gujurat* in contempt of the Moguls forces. *Echar* is glad of the occaſion, haſting with fifty thouſand horſe to be revenged. Some months he ſpent in beſieging it, but ſo fruitleſſly, that he attempts the conqueſt by ſtratagem, undermining the Fort, and to the admiration and terrour of the beſieged, blowes it up with powder, cauſing ſuch a breach as himſelfe and twenty thouſand men immediatly entred pel-mel with ſuch haſte & fury, that *Zimet* the rebell perceiving treaty of no value, gathering in one his Family, conſum'd himſelfe and them in flames, to prevent the tortures provided for him by *Echar*, and *Mardout* his enraged Maſter. In this ſort this famous Fort is taken, which *Aladin* by twelve yeares ſiege could doe no hurt to. A victory ſo great and valuable, that *Eckbar* cauſes it be expreſt in ſculpture, and for a Trophy placed in *Agra* as a wonder. Hee had no time to ſurſet of this victory, receiving letters from *Rajea Bagwander* Viceroy of *Lahore*, that *Mirza Mamet Hagee* his brother with thirty thouſand horſe out of *Kabul*, had attempted to prey upon *Lahore*: *Echar* delays no time, but with his Army preſents himſelfe ſo ſuddenly to the Enemy, that without any reſiſtance or ſtay *Mahomet* flies away, leaving his men and camp to the rage of *Echars* company.

This occaſion drew the King to view all advantagious places of defence, which hee both bettered by his care, and gave them in charge to ſuch hee truſted. He alſo takes a ſurvey of *Pang-Ob*, out of which he is called by letters from his mother in *Agra*, aſſuring him of the rebellion of *Badur-kawn Ally-Kooli-Kawn* and *Zemaen*, ſent that ſpring againſt the *Pataniens*, whom in *Doab* they put to flight, at *Sambel* alſo, and at *Lachnourn* got a greater victory, and three weekes after, at *Ioanpore* utterly defeated them, ſubduing to the Mogul all ſuch Provinces as lie ingirt 'twixt *Ganges* and *Tſatſa*, conqueſts of ſo great note, that they grew efflated beyond meaſure, conceiting all *Indoſtan* under like hazard, and which they reſolved to make tryall of. But the reward and deſtiny due to Traytors overtakes them: for *Echar* by ſwift marches long before the Rebels expected him pitches on the Eaſt of

Jeminy (the river at *Agra*) which wounded the adverse part with such amazement, that forfeiting the memory of their passed victories, they begin a shamefull flight; *Ecbar* greedily pursues them, beating downe the silly men immeasurably, and after long pursuit, the heads are taken: *Allyculi-cawn* is troden under foot by the enraged horses, and *Badur-cawn* (by *Ecbar*s command and in his sight) strangled: this done, *Ganganna* is sent to *Toonpore* against *Mirza Sulyman* and the King retreats to *Agra*, where, hee fancies a pilgrimage to *Asmeer* a hundred and thirty course or two hundred *English* miles distant thence; by invocation of *Mandee* a reverent *Hodjee* or disciple of *Mahomet*, by his favour to obtaine some issue masculine; after much foot toyle (at every miles end a faire stone being pitcht to rest upon, as yet remaining) he gets thither, where bare foot very devoutly he intreats dead *Mondee* for children: this Prophet is intombed in a rich and stately monument, graced with 3 faire Courts, each paved with singular good stone, the Fabrick (after the *Persian* mode) polisht and pargetted in Mosaick order. *Asmeer*, is under 25 degr. 15 min. North lat. seated upon a high impregnable mount, the greater part of the City being below, fairely built, of small value in resistance, yet moated and wald about with solid stone; not much distant is *Godah*, once, the habitacle and seat of the valiant *Rashboot*: the country is champaigne and very fruitfull, in many places affording the ruines of much antique magnificence, by time and war made desolate and obscured: these, *Ecbar* coupled to the rest of his spacious Empire. *Ecbar* by this has made an end of his oblations, and in his returne visits a holy *Derwis*, *Siet Selym* by name, who rooke it for so great a favour, that out of his delphick notions, he foretold the *Mogul* how ere long hee should be father of three gallant men children; it proved so, in which regard, his first borne (from the *Dervys*) is called *Selym*; after, *Ska Selym*: the other two, *Chan Morad* or *Amurath*, and *D'haen-sha* or *Danyell*: a prophecy so grateful to *Ecbar* the *Mogul*, that there he consecrates a brave and magnifike Mosque, walls the old towne *Tzickerin* or *Sycary*, and from this holy occasion new names it *Fettipore* i.e. a place of pleasure; yea grew so affected to it, that he added a pallace for himselfe and a Buzzar, scarce out-beautified by any other in the Orient, and had made it the Metropolis had the river affected him, by whose unwholsomnesse he forsooke it, from whence ruine and neglect have moatheaten her, at this day prostrate and become the object of danger and misery; tis from *Agra* eightene miles *English*.

Whiles things were in this sort digesting, newes comes to King *Ecbar* (then in *Fettipore*) that a great rebellion was begun in *Gujurat* by *Ebrahim Hossen*, *Mirza-cawn*, *Mahomet Hossen* and *Ioan-cawn*, who had most audacionly forraged as farre as *Baroch* and were marching to *Amadavad*, hoping with his troopes of Theeves and Coolyes to make a prey of that Emperiall City.

Amadavad, undoubtedly seemes to me, to be that City *Amacastis* in *Ptol* *Amadavastis* in *Arrhian*. Howbeit, some say it has denomination from King *Hamet* who in the yeere of *Mahomet* 375 made it large and beautiful: the pole Articke is there elevated 23 degrees 18 minutes: tis at this present the Megapolis of *Cambaya* or *Guzurat*, watered by a sweet river and circled by a beautifull strong stone wall of fixe miles compasse, well and

and orderly advanc't with many pretty Towers and a dozen Posterns: out of which few passe or repasse without a Passe, fearing treason from Prince *Badur*, who in our times with a hundred thousand horse ransackt *Cambaya* thirty seven courses hence, and dayly threatens this faire Citty. The streets are many, pretty large and comely; most shops redundant with Aromatick gummes, perfumes and spices; silkes, cotton, callicoes, and choise of *Indian* and *China* rarities, owned and sold by the abstemious, faire spoken, crafty *Bannians*, who here surpasse for number the other Inhabitants: of most note is the Buzzar, rich and uniforme; the Castle is strong, large, moated; and the receiving place of the *Cambayan* Governour: the houses in generall are of Sunne-burnt bricks, low, large and tarrasled: adjoyning, is seene the monument of a certaine pedagogue, so deerly beloved by *Shah-Reer* the King, that by a stately Mausoleum he strove to make him seeme immortall: both building and pavement are of well polisht marble. It has 3 Courts of great beauty and respect, one of them fastidious in foure hundred porphirian pillars framed in Corinthiack architecture: conjoyning, is a Tanck of refreshing water, compassed with cloisters adorned with spacious windowes, most of which, give the observer a delicate horizon: at *Sesques* also (one houres riding thence) are seene the Dormitories of many *Cambayan* Potentates, lodged in a brave and princely Temple, much resorted to by the Idolatrous *Vannians*: and two miles neerer the City, behold the gardens and pallace of *Chawn Chonna* sonne to the great *Byramchan* the *Persian*; an *Indian* Ombrave, by whose valour of late yeeres the last of the *Cambayan* Kings in that very place by losse of his life, gave conquest to this wariour, and dominion to *Echar* the *Mogull* his Master. But returne we to *Echar*; who no sooner received intelligence of *Hossens* rebellion, but with incredible haste, winged with fury, he gets thither (each twenty foure houres posting seventy, in seven dayes foure hundred courses) and gives those rebells battell at *Titans* first uprising, and with their noise and clamour so terrifies them, that after small resistance their whole Army is disordered, many slaine, and by a fresh supply of twelve thousand Horse led by *Chan Goga* an expert souldier, after some skirmish they are chased, and in flight *Ebrahim Hossen* and *Mirza-cawn* slaine, *Mohomet Hossen* taken prisoner and beheaded; and by this advantage not only *Amadavar* recovered and is fortified, but *Surat* also conquered and most of *Guzurat* made subject to *Echars* diadem: this done, hee returnes crown'd with Triumph, and begins the Castle in *Agray*, built of such good stone, made so large and vast, that she may deserve the Title of princeesse of *Asia*: twelve yeers scarce finisht it, tho twelve hundred at some time were employed about it: he expended fifty thousand crow of Tacks. (a crow is a hundred lack, each lack a hundred thousand) thirty, sometime twenty tack make one roopee; a roopee is two shillings three pence, so that accounting but twenty tack to a roopee, the totall he disbursed, amounts to two millions and five hundred thousand roopees: at *Fettipore*, at that time also he spent about the wall and pallace a millions and five hundred thousand roopees, in all, foure million: at *Tzekander* likewise, three course (or five miles from *Agra* as we go to *Lahor*) the Mausoleum of the great *Mogulls*, begun by *Echar*, augmented by *Jangheer* his sonne, and yet scarce finished,

The Castle
of Agra
built.

having

having already consumed fourteene millions of ronnees in that wonder of *India*. It would require an exact description, in little thus. The place is *Scander*, a place where the greatest of Kings made his *ne plus*. *Echar* the most magnifque of *Tamberlans* race is here buried: tis a Mausoleum of foure large squares, each about three hundred paces; the materiall is free stone, polisht, at each Angle a small Tower of particoloured marble; ten foot higher is another tarrasse, on every side beautified with three Towers; the third gallery has two on each side; the fourth, one; the fifth, halfe; & a small square gallery mounting to a royall pyree; within, is the mummy of *Echar* bedded in a coffin of pure gold, the whole structure is built in midst a spacious and curious garden, surrounded with a wall of red stone, and in that a brave raile mounted by fixe staires, which discovers a little garden, but exquisitely beautifull and odoriferous. Whiles these vast buildings were erecting, *Ganganna* prosecutes *Mirza Sulyman*, who (whether of griefe or age is doubted) dyed suddenly, commending the successe to *Skander* his sonne, in short time made away by rascall conspirators, in's place *Donwet*, *Bazat-cawn* sonne, a man both effeminate and hated, so that now occasion gave it selfe richly for *Echar* to linck *Bengala* to his Crowne Imperiall: he apprehends it, and with a brave army of fifty thousand horse and fixe hundred Elephants marches against the *Pathan* and is past *Ganges* ere *Sha-Donwet* has notice of his comming, which when hee is assured of, sends *Radgee B'han* with 20000 horse to encounter them: twixt *Ziotfa* and *Moheb-Alli-poor* they affront one another, and for three houres skirmish gallantly, but *Echar* at length has the mastery and courageously pursues them to *Pathan*, where King *Donwet* had fortified. *Echar* by no means could commove them to battell, nor in 3 moneths siege enter the City, for *Patan* is both great and well fortified, yet in the fourth hee forces it, giving it as a prey to his men, who used all sort of hostill violence, the unlucky King buried in drink, all that time senselesse of any losse, till too late to repent it, is convaied away in a boat, at three dayes end made headlesse, and sent to *Echar*, as a Simbol of their love and his vanity: the King having thus fortunately proceeded in *Bengala*, goes back to *Fetripore*, where whiles he oversees his buildings, is mindfull to increase and bring to maturity his Empire which then was but in adolescence, and to that end by the valour and vigilancy of *Rustan-cawn* and *Zadoc-cawn* the strong Castle *Rhantipore* is taken from the *Radgees* who of many hundred yeeres had lorded it; after which, the Castle *Rota* or *Roughtaz* in *Berar* in *Bengala* (some thinke *Oreophanta* of old) by a merry sleight or stratagem: this Castle for many ages has acknowledged the *Radgee* her Governour, her building both from Art and Nature excellent and impregnable: tis seated upon a perpendicular hill, the ascent cut oblique out of the firme rock for three miles continuance, the rest round about, precipitious; the top is a plaine of eight miles every way, the circuit twenty foure, healthy, wealthy, and abounding in all good things necessary, as water, corne, fruits, wood, and sixteene villages included by the Castle wall, which gives the defence twofold wonderfull; in a word, not any Fort or Castle in *Asia* (or it may bee in the universe) is more delightfull or of greater strength and safety.

Rotas.

This, the great *Mogull* looks upon with a lustfull eye, immeasurably thirsting after it, but knowes neither by bribe nor valour how to compass it; pollicy must actuate, and tho he comprehends no way, yet ceases not to torture his invention, till his bombast is spent and the enterprize undertaken by *Mohebally-cawn* a wife and daring Captaine, who having leave, without acquainting *Echar* or any other with his fantasies, proceeds with foure hundred young men, armd with cryzes, and his Seraglio in two hundred doolacs or cajuacs as if hee were upon a Journey into *Bengala*: and in this order passing on, when he came within view of the Castle, he shoves a *Rajea* his concubines and bribes him to procure leave of the Lord above, that in regard of his haste he might with safety leave there his Seralio till his returne, which he would take as a reall favour and study to remunerate: the message is delivered, the *Radgee* (who loved women well) entertains the motion, and *Ally-cawn* imparting the secret to a prudent Eunuch, disroabs the women; and with their apparell cloaths himselfe and the foure hundred youths, commanding the women in masculine attire to continue the Journey to *Orixa*, the Eunuchs, twelve in number, with bowes and arrowes gard the Selaglio and by the *Radgees* command are entred (but like *Synons* horse into wretched *Troy*;) for, *Ally-cawn* (giving the word) the *Doolacs* are dismounted, and out of which, the warlike *Amazons*. In the first place they kill the porters of the Castle gate, then with incredible speed and courage assaile the astonisht Inhabitants, whom they take prisoners, and in the end the *Radgee* himself, who (to prevent excuse) they send to *Erebus*: thus is this Castle wonne, which (but by stratagem) was not to bee taken by all the hostile force of *India*. *Echar* heares it with incredible delight, and joyes the more in his beliefe, when he viewes that masse of treasure sent him thence by *Ally-cawn* to confirme the conquest. After which the invincible Castle *Ieloore* is by *Gidney-cawn* an Apostat *Mahometan* betrayed to the *Mogull* tho to his own brothers confusion. The same thereof afflicts many Princes of the *Rajeas*, each of them labouring to conserve their owne against this overspreading *Tartar*: some, couragiously defie his greatnesse, of which ranck is *Roop Mathii*, a Lady both faire and valiant; her face was fitter to subdue *Mars* then any Javelin, yet she confides more in her lance than in her beauty; so that, cheering up her obedient troopes, very bravely she spoiles the *Mogulls* dominions, but in the midst of her boast and hopes shee is affronted by *Adam-cawn*, a hard-hearted warrior, who with his regiment so furiously opposed her, that most of her *Pattans* were slaine, and her selfe (tho shee might have lived) to prevent shame and in chastity, by poison gave over being: *Masoffer-cawn* also this yeere 1588, of the *Hegira* 968 conspires against *Echar*, in *Guzurat*: first he strangles *Gotobdas Mamet-cawn* the Kings Viceroy in *Amadabat* and some *Ombraves*, & then seizes upon all the Forts & advantageous places for the bettering his villanous rebellion; but by *Abdall Radgee* (*Beirangana-cawns* sonne) is vanquisht, and fearing to obtaine pardon destroyed himselfe as did the late nam'd *Amazon*. The report of whose death was no sooner bruited, but the same also of *Mirza Mahomet Hackim* (brother to *Echar*) his death, occasions *Echar* to assure himselfe of *Cabul*, which during *Hackims* life was impossible; but using

Ieloore taken.

with all kind respect his wives and children, yea giving *Chabec-cawn*, *Hametbeg* and *Mamet Maxuen-cawn* his best *Vmbraves* large wages and command in *Mesulipatan*, *Orixa* and other places; at the same time *Zebbar-cawn* (late President of *Kabul* and ovated for his victory that yeere against *Maxuen-cawn*, *Banna-cawn* and other rebels in *Bengala*) is made Viceroy of that Province, and *Radzia Thormiel* cald to *Fettipore*, such time as *Radjee Ramgiend* Lord of *Bando* (a Province adjoyning to *Agra*, redundant onely in sand and stones) by perswasion of *Radjee Bhyrmiel* presents himselfe to *Ecbar* at *Fettipore*, and inrolls his countrey as a member of the *Mogulls* Seigniory, by whose example many other petty *Gentile* Kings came and submitted unto *Ecbar*, and yeerely (as a symbol of their love and acknowledgement of subjection) present him their daughters to bee his concubines; to the *Mogull* a gratefull tribute: and for their better satisfaction to court them in, at *Praije* (an 110 course from *Agra*, *Chrysoborca* in *Pliny*;) advances a triumphant pallace upon a promontory, where *Ieminy* empties her selfe into *Ganges*; the materiall is hard stone, fram'd & polliht with great beauty, & calls it *Elabasse*; in nothing more observable, then a deep dark cave, in which are preserv'd (as holy relicks) divers deformed *Pagotha's*, rediculously suppoed *Babba Adam*, *Mamma Evah*, *Seth*, *Enoth* and *Methuselah*, whom they affirme were created and lived here; and to whom (from all parts of *India*) resort innumerable *Bannyans* for benediction; first purifying themselves in *Ganges* (reputed holy, and no doubt excellent, for we find that a pint of *Ganges* water weighes lesse by an ounce then any other water) and shaving off all haire as uncleane excrements, and without them meritorious: the whole, is surrounded with a triple wall; the first, of quadrated red stones and highest; the inmost of white, retaining an *Obeliske* fifty cubits high, and as many under ground to make it durable; fixt there it may be by proud *Alexander*. In this (which many *Potan* Kings formerly in vaine attempted by reason of the rivers) the King spent a myriad and two hundred thousand of roopees. Here also they shew a holy Tree, which many *Potan* Kings have sought to eradicate and destroy, but never could prevaile in it. Neere *Elabasse* also is worth our seeing the stately Tombe which *Iangheer* built for his first wife (*Raja Mamisenghs* sister) who poison'd her selfe upon the report of her sonne *Sultan Gushroes* rebellion.

The *Mogulls* affaires succeeding thus fortunately, no clouds, no tumults appearing, *Ecbar* broaches new Chymeras, and fancies the intire conquest of *Purop*, *Patan*, *Chormandel*, yea of all *Bengala* to the South; and to stretch his Empire North as farre as *Tartary*: to further which, he heares, that *Abdul-cawn*, sonne and heire to *Skander-chan* King of *Maurenabar* (part of *Tartary*) was comming to *Fettipore* to visit him; he prevents the most part of his journey, & meets him at *Lahore*; where, he was with much ceremony entertained, but after small stay departed home againe. Newes being brought King *Achbar* that *Mirsa Sharoph* in *Badaxan* had beene miserably abused by the *Onzbege Tattars*; the King resolves their punishment: but as more considerable, bends towards *Orixa* that he might at once lord it over *Ganges*. At *Atteck* he orders his Army: to *Radjee Byrmiel* he gave one part, to *Iehan-cawn* another, to himselfe the third: *Byrmiel* leads the

Van, and outstripping the Army falls furiously upon the *Patanians*, who by th'incouragement of *Zel-Ally* receive them with no lesse fury, but answer blow for blow, so long, so bravely, that *Byrmiel* is bearen downe with most part of his inconsiderate Army; *Echar* by such as fled heares the tragedy, and inflam'd with desire of conquest and revenge, hastens upon them, and with such order and force, that *Zel-Ally* and *Turkoff* are discomfited, fiftene thousand slaine, and *Bengala* subjected: the conquest of *Kandahor* is next recorded, for hearing of a great variance twixt the two Princes *Hussan* and *Rustan*, (sonnes of *Mirza Beyram* the *Kandahor* Governour) and the *Persian*: he confederates with the two young men, and sends *Chabrec-cawn* with five thousand horse, who at midnight are let in by the two brethren, and the Citty made a vassall of *Echar's* greatnesse: but in short time *Abas* the *Persian* King reduced it from the *Indian*. *Echar's* Ambition growes endlesse, so he can overcome he cares not how, nor where he conquers: for, hearing of the old King of *Maurenahars* death, hee covets to become his successor. First, to espie their strength and winne black hearted fauters to his intentions, hee sends, *Tzedder-cawn* and *Hackeem-cawn* to work it, who under pretence of comforting *Abdul-cawn* play their parts, and at the yeeres end returne well doctinated: the great *Mogull* reserves the practise for himselfe, but perceiving *Cassimeer* interposing and not under him, sends *Ally Mirza* in Ambassie to *Instoff-cawn* (a fearefull King) that if hee would with his sonne forthwith come to *Lahore* and do homage to him, he should re-accept his seniory and his best power at all times to defend him: if he would referre it to the chance of warre, he would dethrone, and make him a perpetuall slave, and his son a stranger. The *Casmirian* King, affrighted at it, goes instantly to *Echar* and confirms his vassalage; but *Jacob-cawn* his sonne, not able any longer to dissemble, flies home, and is so followed by such as loved him, that he expells the *Indians* out of the Citty and is acknowledged King; but his *Halcyon* dayes are of small continuance; for *Echar* stormes, and accellerates *Ally Mirza* and *Cassem-cawn* with thirty thousand horse to fetter him; they chase him; not daring upon equall termes to combate it, he flies to the high Mountaines of *Bimbery*, but *Cassem-cawn*, directed by some natives, so hotly pursue, that they are Lords of those hills, whence *Jacob* hasts to *Sirhenakar*, but there also they beleaguer him, whose strength in men nor walls were sufficient to repell the enemy, but in despite of both, is taken and manacled, yea, made to bend under the iron yoake of slavish bondage.

Cassimer is part of that part of *Asia*, of old call'd *Sogdian*. The North Pole is there raised 41 deg. nine min. from *Agra* three hundred; from *Surat*, three thousand English miles distant: the Province in generall is mountainous barren, cold and windy. Her Metropolis *Shyrenaker* is three miles in compasse, watered by *Behat*, a river, which from *Caucasus* after many glomerating dances increases *Indus*: nothing more observable than a lake (eight leagues thence) fifteen miles about, in center is a pretty Isle, bearing a faire and pleasant Palace, out of which is seene variety of sports, fishing, hawking, rowing, &c.

This done, restless *Echar* (a while deferring the conquest of *Bactria*)

aymes at *Tutta* and all *Indus*; knowing how odious *Mirza Iehan* by reason of his tyrannie was to his inferiours, he sends *Ganganna* with twelve thousand men, and by Boat sayling downe *Ravee* into *Indus*, ere long they arrive at *Tutta*, which for six moneths held out, but in the seventh the Tyrant yeelds it up, and is upon conditions entertain'd friendly, and by this all *Synde* to *Loore Bander* upon the Ocean, acknowledge *Echar* King of the Mogulls their head and Sovereigne.

Tutta or *Tatta* (till now, commanded by the *Rashboot*) East from *Iesl-Tutta*. *meer*, & West frō *Buckor*, is one of the most celebrated Marts of *Indya*: from *Lahore* thirty dayes journey, but by *Indus* in lesse attained. Vpon the Ocean thee has *Loure-Bander*, three easie dayes travell thence, observable in this, that such ships as ride at anchor there, are not so gnawed and spoiled with wormes, as at *Swalley*, *Chaul*, *Dabul*, *Daman*, *Goah*, and other places.

About this time *Nezamshaw* the old King of *Decan*, paid Nature her utmost Tribute, and *Melec Amber* his sonne is seated in his royall Throne and dignity: *Echar* is sick till he attempt the conquest; to doe which he resolves neither cost nor toile should hinder it; the enterprize more hopeful, for that a woman was reſtrix of the Marches. *Ganganna* is chosen Generall, who with instructions and thirty thousand horſe, from *Lohore* haſts to *Brampore*, where *Radgee Alychan* the Governour conjoynes five thousand more, and after ſome moneths preparation ſet forward towards *Decan*. *Tziend Bieby*, daughter to the laſt King, heares of the Mogulls approach, and to reſiſt them fortifies *Amdanagar*, obtaining alſo ſome Forces from the Kings of *Viſiapore* and *Golconda*, in all forty thousand horſe, which ſhe commends to her Marriall Eunuch *Godgee Shubel*, who ſtays for them upon the Conſines, firſt combatting with *Ally Chawn*, *Mirza Gaſſem*, and halfe the Army; the *Pagans* enter pell-mell, without order, guided only by bravery & deſire of conqueſt: on both ſides were many ſlain; now one, then the other part growing victorious; ſo long, ſo couragiously, with ſuch emulation and fury the battell continued, that when *Apollo* (weary of ſo much bloodſhed) had hid his golden tramells in *Thetys* boſome, they ceaſed not but by *Cynthia's* pale candor renewed the fight with ſuch alacrity, that of many yeares never was battell fought bravelier, in eightene houres none knowing who were more victorious; till ſuch time as *Phæbus* ſparkling his flagrant beames againe in that Horizon, *Changanna* falls in with his Regiment, ſo freſh, ſo violent, that after three houres ſkirmiſh the *Decans* turn back, leaving their heroick Captaine *Godgee* ſlaine in the field. The Mogulls follow the chaſe fifteene miles, but the Princeſſe *Baby* charges them with freſh troopes, cauſing them retreat to *Brampore* till a ſecond ſeaſon. *Echar*, the great Mogull has notice of their ſucceſſe, and to accilerate another triall, intreats *Sha Morad* his beloved ſonne to levie fifteene thousand horſe, and from *Brampore* with the other Forces to ſpoile or conquer thoſe meridionall Provinces: merrily the youthfull Prince advances thitherward, but during his ſtay in *Brampore* grew ſo exceſſively venerious and drunken, that his radicall vigour became ſpent, his lungs conſum'd, and death the period of his conſumption. His ſudden farwell ſtruck the Army with ſuch amazement, that many Vmbraves (to avoyd the ſuſpicious fury of his Father) fled, nor caring to inhume the carcaſſe: *Echar* heares it, ſwears

Sudden death of Prince Morad.

they had poyson'd him, and vov'es requitall: his Chancellor (the Princes Schoolemaster) *Abdul Fazel* is sent, and (finding the dead Prince his owne consumer) assembles *Ganganna*, *Iustoffchan*, *Tzadok-Mamet-Chan*, *Mirza Tzarok*, and such Vmbraves as were at hand, affords them comfort, and revokes such as had fled, satisfies *Echar* whose was the fault, undertakes the Princes charge (after hee had sent his carcasse to *Delly* there to be buried) and in small time subdues the Provinces of *Chandys* or *Sanda*, *Berar*, and many other wealthy places: by letters he acquaints the King, & desires him to forsake *Lohore* a while (having spent twelve Winters & Summers there) and come to *Agra*, hoping in small time to subject *Decan*, *Gulconda* (by the Persians call'd *Hydraban*) *Visiapore* and other parts of *India* to his Empire.

A.D. 1595. *Echar*, orders his sonne *Selym* to chastise with fiftene thousand horse,
A.Heg. 975 *Radjea Rana Mardout*, successour to King *Porus*, and of all the *Radgees* most powerfull and excellent, his rebellion excepted: *Tzebber Chan* follows him with five thousand horse, *Sha-Cooligan Mbarem* with three thousand; *Radjee Shagenat* with three thousand; and other Vmbraves and Manceb-dars with other Forces, which digested, the great Mogull, for *Agray* leaves *Lahore* the better to receive intelligences.

Lahore.

LAHORE, (a Citie both vast and famous) is competitor for the Title of *Metropolis* with *Agray*; but for circuit and bravery much more excellent: the pole Artick is there advanced 32 degrees 15 minutes: the ayre for eight moneths pure and restorative; the streets gracefull and pav'd; most are cleansed and refreshed by the river *Ravee*, which from the *Cassmyrian* or *Caspian* mountaines streames most pleasantly to this Citie, and after a stately flux of three thousand English miles, deepe enough for Juncks of threescore Tun, by *Tutta* flowes into *Indus*, and with her neere *Diul* at 23 degrees 15 minutes lodges in the Ocean. In *Lahore* are many things observable; Pallaces, Mosques, Hummums or Sudatories, Tancks, Gardens, &c. The Castle is large, strong, uniforme, pleasant, and bravely seated; of stone, white, hard, and polished; arm'd with twelve Posterns, three of which respect the Towne, the rest the Country: within, a Palace sweet and lovely, entred by two gates and Courts; the last pointing out two wayes; one, to the Kings *Durbar* and *Iarneo* (where hee daily shewes himselfe unto his people) the other to the *Devon-Kawn* or great Hall (where every eve from eight to eleven he discourses with his Vmbraves:) On the wall are pictur'd sundry stories and pastimes. viz. *langheer* (otherwise call'd *Sha Selym*) croslegd upon a rich carpet, under a stately Throne or State, his sonnes *Perwees* on the right hand with *Curroon* and *Tymoret*, his brothers, *D'han-Shaw*, and *Sha Morad*; about him *Emirza Sheriff*, *Can Asoms* elder brother, of such wealth and pride, that having above a hundred Concubines, he clad them daily, and each night tearing them off, buried them in the ground where they rotted, *Mirza Rustan* (once King of *Candahor*), *Can Channa*, *Rajea Manisengh*, *Can Asam*, *Asaph Chan*, and *Radjee Ingonath* (at whose death, his wives, sister, Nephew, and seven other friends burnt themselves with him for complement sake in the fire:) And on the left hand, *Rajea Bousing* fly-skarer, *Rajea Randas* sword-bearer, *Mocrib-Chan* Parasite, *Radjee Radorow* rebell, *Radgees Ransingh*, *Mansingh*, *Bersingh*, & *Bosson*, &c. In another *Goozelchan* (and neere the former) is painted the

the Mogull, under a state crosslegd: upon the dores the Images of the Crucifix, & of the blessed virgin Mother. In another, the Kings Progenitors, of whom, *Babur*, & thirty Nobles in the habit of Pilgrim Kalenders, &c. The Province wherein *Lohore* is seated is called *Pangab*, or rather from the Persian word *Panch-ob* or five waters, watered with *Ravee*, *Behat*, *Ob-Chan*, *Wihy*, and *Synde* or *Sindar* (increased by *Paddar* and *Damiadee*,) by *Ptolomy* and old *Hydrographers*, call'd *Acesines*, *Cophys*, *Hidaspes*, *Zaradras*, and *Rhubadeb* or *Hispalis*. In a word, no Province of *Indya* out-vyes it for pleasure, and riches, nor any part of the East for a continued shade of Ashy trees from hence to *Agra* five hundred miles distance, whose spreading growth and verdure lenifie the scorching flames of *Titans* motion, each eight miles a faire and convenient *Saray* or Lodge built for Travellers to repose in: To our story:

Echar, now at *Agra*, resolves in person to prosecute the warres in *Decan*. Anno 1597. of the *Heg.* 977, he sets out towards *Brampore*, but (contrary to his expectation) so soone as he had past the river *Nerebede*, hee perceives *Badursha*, a couragious *Radgee* to fortifie *Haffer* a strong Castle against him: the Mogul likes not to leave so violent an Enemy behind him, but resolves to take it by force or famine. *Haffer*, is three Castles in one, *Chotzan* and *Haffer*. *Commerghar*, the last, mounted high, and so defended by Nature as is made impregnable: to force it is impossible, therefore *Echar* resolves to famish them, and halfe a yeere to that end he sits afore it, which the *Radgee* within, seeing, repents his folly, and upon request to have life and goods (granted him) resignes, and followes the Camp or *Leskar* which goes on joyfully, till such time as newes is brought, how *Sha-Selym* and *Tzebhaer-Cawn* with the residue afore-named, going against *Radgea Rana Mardout*, in *Affmeer*, *Tzebhaer* dies (of poyson some thought) which alters the Princes progresse, for he forthwith seizes upon *Tzebhaers* treasure (amounting to a crow or ten lack of roopes) & therewith purchases the mercenary affection of so many souldiers, that, to *Agra* he returnes resolved to thrust his Father out of his Throne and Empire. *Echar*, is so amated with this unlucky rebellion, that what with feare of his sonnes popularity, and what to leave *Decan* unconquered, his heart palpetates, he droopes and becomes hatefull to his owne imaginations; till *Abdul Gazel* rouses him, and by infusing wholsome encouragement, not onely revives, but exasperates his revenge to an immediate action: whereupon, turning his back of *Amnadagar*, with halfe his Army, (his sonne *Sha D'haen*, *Abdul Fezel*, *Chan-Channa*, *Badur Shaw*, and other Vmbraves prosecuting *Decan*) hee speeds towards *Agra*, whither *Shaw-Selym* got before him in hope to ransack his treasury, but missing his ayme, marches back by *Rehen* and *Annewar*, and at twelve dayes end came to *El-Habasse*, having already subjected *Bahaer*, *Syanpore*, *Chalpy*, *Lacknoo*, *Mekpore*, *Chera*, *Gastanpore*, *Ghanoots*, *Chersam*, *Berage*, and other Townes and Provinces: in all, putting Captains of his owne choosing. The King, now at *Agra* is sensible of his sonnes conspiracie, and wishes all were well againe; his letters first attempt it, discovering the shame and danger he was in, the curse of *Mahomet*, and deprivation of birth-right, promising pardon, with such perswasions, of small force with *Shaw-Selym*, who doating upon his owne exorbitancies, derides the Messenger, and ere long ore-runes the Empire

Empire to *Bengala*, hoping (but in vaine) the Viceroy there, *Radgee Mansing* would side with him.

In this interim, his other sonne, Prince *D'haen* or *D'haenyel* with his Vmbraves and Army enter *Decan*, & come first to *Gandetzin* a Castle, in the scite favoured by Nature, and by Art of man made impregnable. Herein, the distressed Lady with all her Nobles and force had pent themselves, stored with victuals for two yeares siege, and provided of all sorts of warlike instruments. Notwithstanding all which (the dice of Warre and Fate so ordering it) in the seventh moneth they forced it, depriving many of their lives, all of their wealth and liberty. Madam *Bebey* only, rather than suffer any indignity, chose to give her selfe (bypoyson) the period of misery. But her Magazein of gold and silver came to the Conquerour, who giving that in charge to *Abdul Gazel* and *Chauchanna*, the Castle he trusted to *Godgee Byckmirz*, and without opposall reconquering the Counties *Berar* and *Gandes*, receiving some acknowledgement from the faint-hearted Kings of *Gulconda* and *Visiapore*, loaden with triumph and joy he returnes to *Bram-pore* most victorious.

Bram-pore.

BRAMPORE, (or *Barampur*,) *Baramatis* in *Ptolomy*; or *Bracman-pore* as my notion prompts me; of old & at this day a Seminary of *Bramans*, *Iogues*, *Calans* or *Gimnosophs*, whose Academy (about this place) is recorded by *Porphyrius* and *Ptolomy*; is in Artick elevation twenty eight degr. three min. From *Surat*, East, two hundred and twenty miles: from *Asmer* foure hundred and twenty: from *Agray* one thousand; the Province is, *Chandish* or *Sanda*, where watered by *Tapee* or *Tynde* (the river at *Surat*) it becomes fruitfull and pleasant; elsewhere, barren, unwholsome, scorching, sandy and pernicious: the City is low and in an unhealthy plaine: very spacious, but by *Bannyans* most inhabited: the streets are many and narrow; the houses not high and but meanly beautifull; at the North East end it has a Castle (upon the flood) large and defensive; in the river, an artificiall Elephant so skilfully shiaped, that by the *Bannyans* 'tis adored, & by others admired: in times past, here resided the *Decan* Kings, but by the *Mogul* now beaten from it. *Chan-Channa's* gardens, and water devises calld *Loll-baut* two courses thence, are worthy a Travellers commendation.

Echar is no sooner posselt how fortunately his sonne *Danyel* proceeds Southward, but *Godgee Iehan* presents him a penitentiall letter from *Sba Selim* his rebellious sonne in the contrary quarter. After a little stay, hee returnes with the *Mogulls* answer, wherein was his assured pardon, so hee would dismisse his Army and aske forgiveness. His ungratious sonne, returnes this deriding reply, that having an Army of seventy thousand horse and many brave men at armes, to most of which he had given moneys and command; upon condition he would ratifie it, and in no sort imagine them rebels or conspirators, he was ready to obey; if not, he would take his owne courses. *Echar* resends him a tart message; and *Selim* to demonstrate his neglect and boldnesse, posts to *Elabasse*, where he commands all sorts of Coine, of gold, silver, and brasse to be stamp't with his owne name and motto: yea, to vex the old man more, affrights *Anarkala* his fathers wife whom he surnamed *Pomegranad*, and sent him of his new stamp't mony; a crime so strange, so audaciously odious, that the iraged Father curses him,

him, vows reward, and with speed acquaints his Chancellour *Abdul Fazel* with it, who first moderates his Masters passion, and then with all convenient haste (accompanied with three hundred horse) follows the post to do some service, but *Sha Shelim*, (having intelligence how all this passed) desirous to anticipate so sure an enemy, he writes to *Radgee Bersingh* (Lord of *Soor*) thorow whose countrey hee needs must passe, promising him a gratuity and the command of five thousand horse so hee would lay in wait for *Abdul* and send him his head: the *Radgee* promises his best performance, and with a thousand horse and three thousand foot, lurks neere *Gwaler*, and such time poore *Abdul Fazel* (suspectlesse of any villany) passes by, *Radgee* falls upon him, and notwithstanding the great advantage he had, for three houres the fight was hotly continued, but ore-pressing them with men and troops in the end, his company were most part slaine, and *Abdul* himselfe (after twelve deep wounds) taken and beheaded; *Selim* receives it joyfully, but *Echar*, who loved him dearly becomes so passionate and sorrowfull, that for three dayes he conceald himselfe and would not a long time after be comforted: but (like waves) see another horror afflicting him, newes of his other sonne, *Sha Dangel*, kild in the same Citty, of the same disease, *Morad* was formerly; hereat, he afflicts his decaying body immeasurably, cries and sighes, and vows upon *Chauchanna*, revenge for not better regarding him, who comes to purge himselfe, but for some time is not admitted to *Echars* presence, till by mediation of others; and so returns to *Decan*, with an augmentation of power and dignity. But the sorrow hee suffers in his rebellious sonne cooles his courage and inflames his passion: some way he must tread to bring home or destroy him by perswasion or warre; but feares both: his sonne is so hardned and safeguarded, somewhat he must doe; and therefore first (as a King) he rides against him with thirty thousand horse, but by his mothers death is recalled; whose body when he had most sumptuously interred in *Delly* in King *Homayon* her husbands Sepulcher, he resolves to proceed against *Sha Selym*, but his minde alters; hee feares his sonne's singular courage and way in fight; and (as a Father) tries once more, what perswasion can operate; he dictates a pathetique letter mixt of love and anger, reproving, perswading, diswading, promising pardon, and puts him in mind he was or should be at least his joy and comfort, he had no mo sonnes nor grand children; *Myrad Zedda* (once the Princes Tutor or Schoolemaster) carries it, who so forceably penetrates the yeelding conceits and nature of *Sha Selym*, that, forthwith taking *Permees* his little sonne along he leaves *Halabassa*, passes *Semena*, and after two dayes more (the Wizard allowing the day fortunate) with all his Umbraves he arrives in *Agray*, and by *Mortoza-Rawn* is brought to *Echars* presence, then in the *Guzel Chan*; who blushing to eye him so, leads him into the *Mahael* (or private lodging) where (forgetting his promise) remem-
 bring the dances *Selym* had led him, into such a rage that rapt him, that, af-
 ter he had flasht terror into his heart, by the sparkling fury of his eyes, and
 thunder struck him, with a storme of mighty words, with his fist he struck
 him so hard so oft upon the mouth, that *Selym* throwing himselfe down, re-
 quests his Father at once to punish him, shoves him his brest, the sword and
 hand ready to it. But *Echar* by this sursetting of choller intends no such sa-
 crifice,

The Prince
 submits.

crifice, but commanding him to arise, derides him and termes him Affe and Foole, that commanding seventy thousand able men, would so doltishly forsake them to trust the sugred and deceitfull promises of a reconciled Enemy. That said, he brings him forth againe, and sends him back to prison, giving all the Vmbraves his associates like welcome, *Radgee Batso* excepted, who (wiser than the rest) escaped. By this imprisonment, *Sha Selym* contrary to his custome abstaines foure & twenty houres from *Opium*, which next day *Echar* himselfe gave him; and the third day by intercession of his Ladyes and Concubines, is freed and sent to his owne home, where he behav'd himselfe very orderly, in princely sort each day visiting *Echar*, till by some old mens malicious surmises, he is restrain'd againe and the Mogull exasperated. But the folly of his unnaturall and ill grounded rancour is not destinate against that object, the jealousie of his braine throwing it upon *Mirza Gashaw* (the Viceroy of *Tutta's* sonne) for speaking one word, by *Echar* ill taken and interpreted. No recantation will satisfie, his life must pay it, the Kings Physitian is commanded to prepare two Pills of like shape but contrary operation, *Gashaw* is trusted with them, and brings them *Echar*, who (imagining by a private mark hee knew the right one) bids *Gasha* swallow one and himselfe the other. *Gasha* ignorant of any deceit by chance devoures the best, and *Echar* is poysoned; too soone, too late the miserable Mogull perceives his mischance, repents his choller, and (for shame concealing the cause) after foureteene dayes violent torment and trialls to expell the poyson, yeelds up his ghost; and having victoriously reigned five and twenty yeares, in the 73 yeare of his age is by all his Umbraves with all possible state and solemnity in *Tzekander* three course from *Agra* in a new begun Monument, buried; and *Sha Selym* (though a while resisted by *Radgee Mansingh* and *Chan Afem*, who in vain endeavoured to make his sonne *Cushroo* Mogull, nominated by *Echar* as they alledged) with such ceremony as was requisite is crowned by name of *Iangheer*, King. In the yeare of our Lord God 1604. and of *Mahomet* 984.

We are now to present you upon the Asiaticque stage, various Scenes compos'd of a miscelany of subjects, excellent and remarkable.

Iangheer (so now we call him) by mediation of *Mortezza Chan*, *Cooly Mametchan* and others, receives *Sultan Coshroe* (or *Gushrow*) his late competitor (and sonne) into favour: and (to begin his greatnesse in the good will of his people) receives *Chan Afem* and *Radgee* into grace againe. But *Cushroo* (struck by his own guilt) suspects his pardon counterfeit, and entreats by letter *Hussanbeg* (Viceroy of *Cabul*) his old friend, to meet him neere *Fetty pore* with some Forces, that by his love and care he might fly away, assured if he stay'd long at Court, of death or blinding: by his Zantell the letter is speedily delivered him, who as readily obeyes the disconsolate Prince with three thousand horse posting to *Ackbar-pore* (from *Agra* foure and twenty courses) whither the Prince (escaping in the twy-light from Court) comes, follow'd by five hundred young Gallants, and altogether hasten towards *Lahore*. *Iangheer* has immediate notice of his sonnes flight, and resenting how dangerous it might prove, charges *Godgee Melec Allybeg*, Captaine of the Guard, with such force as was about him to pursue *Cushroo* and bring him back, for which he should want no acknowledgement. The

Cutwall

The great
Mogul poy-
sens himself.

Sha-Selym
crowned
great Mo-
gull.

A.D. 1604.
A.H. 984.

Cutwall, with three hundred horse, rides after him, and *Mortaza-Chan* with fifteen hundred horse, all night posts after *Godgee*; yea after both, *Iangheer* himselfe (perswaded to it by *Mirza Vmbrave*) with fifty Elephants and eight thousand men: so that the poore Prince was every way pursued, yet such was the haste *Hassanbeg* made afore them, that none of the three came neere him by fifteen courses, (yea though all the way they spoiled the Villages, and made havock of all they could prey upon) and in the ninth day attain'd *Lahore*; but intending to enter the Castle, are kept out by *Ebrahim Chan* the Governour (premonisht of the Princes flight) and which was worse, by *Sayet Chan* (three course from the Citie, and in his way to *Bange* the place of his government, making as if hee would joyne with him, upon the river is imprisoned; but by bribe escaping returns to *Hussan*, and receiving there a gilded bait) brought by *Zalaladen Hassen*, that the King passing by all offences, had assigned him the Provinces of *Cabul* and *Banasood*; with which seeming not contented, desires the addition of *Zerbynd*, all being but to dally and allure his stay till *Iangheer* came to catch him. Yet, the Prince is not so simple, but that hee discovers his Fathers subtilties, so that after three weekes vaine attempt to sack the Castle, he forsakes the Citie, and with twenty thousand horse moves back againe, with a full determination to bid *Iangheer* battell. It happened, that hee pitcht one night, where *Mortosa-Kawn* with six hundred horse (hearing of *Gushroos* comming) was ambushed; without any parlee, *Mortosa* falls upon him, but such was the premeditated care *Hussan* had of the place and fight, that in two houres space their Enemies were shrewdly beaten, and *Shachel* the Captaine slaine; so that had not *Godgee Meleck* with the Kings standard entred, proclaiming with great out-cries that the great Mogull was at hand, the Kings side had wholly perished: but of such terrour was the Kings approach (past *Sultanpore*) that *Abdul Rajea* the Princes Ensigne-bearer most basely threw it away and fled; and by his dastardly example all the Army, most of them being by the rustick time-serving people chaff and knockt downe, and all the baggage seized on. The King in memory of this deliverance and victory erects there, at *Tziekerri* i.e. a place of hunting, a stately Castle, and new names the place (which I have formerly described) *Fettipore*, that is, a Paradise. *Fettipore*, if the water had bin good, by *Fettipore*. this time had triumphed over all the Cities in *Indya*: 'tis wall'd about, and to the N.N.W. discovers a lake or fish-pond five miles over. The N.E. has a faire Buzzar five hundred paces long, and well paved, built on all sides with pleasant Mansions: at one end is the Moguls house, and a *Mohol* most excellently framed: the other side is glorious in a Mosque ascended by thirty steps barr'd with a brave gate, in all so observable, that it is scarce equall'd throughout *Indya*: the top is full of Piramyds, the court within six times bigger than the *Royal Exchange* in *London*, singularly paved with free stone, the Isles are large and paved, the columns of one stone high & beautifull, and affronting this gate is a most sumptuous Monument, covered with paint and Oyster pearle shells, proud in the Kalender there buried. The miserable Prince (accompanied with *Hassenbeg*, *Abdul-Radgee*, and *Chan Badaashan*) scarce looks behind him till they attaine *Lahore*, where *Radgee* staves; but *Sultan Gushroo* with *Badaasha* crosse the *Ravee*, and labour

to arrive with safety at *Rant* as a Castle inexpugnable : but bad fortune follows them; for, passing the river *Tzenob*, by the trecherous watermen they are brought into the power of *Cassem-chawns* sonnes (then besieging the Castle) who without delay & mercy speedily convey them to *Iangheer*, by that time past *Latir* a floud seven dayes travell thence. The King overjoyed with this good hap, returns to *Lahore*, and by the way puts to death many Vmbraves the Princes followers. The Prince was committed to the custody of *Zemanaebeg* (called after, *Mahobet-chan*, i. e. beloved Lord;) *Hassenbeg*, *Bedasha*, and *Abdul Radgee* are first publicly disgrac'd, and then imprisoned.

Whether some Noblemen reputed *Iangheer* tyrannicall, or that they thought *Gushbroo* had better title to the Empire, or that meere envie caused it, is uncertaine; but one of these so wrought, that one night some prime men of quality watching the Prince, agreed upon a conspiracie to take away the Mogulls life upon the high mountaines as he passed to *Cabul*, and to place *Gushbroo* in his roome; the Traytors were *Mirza Cherieff* (brother of *Affaph-chan*) *Mirza Mouradyn* his Cozen, *Mirza Petulla*, *Mirza Shafsenbeg*, *Hollabeg*, and *Murdoph-chan*. *Iangheer* suspecting no treachery passes on, but by good fortune is so attended, that they could by no meanes effect their villany. In the interim, *Ethaman Doulet* the Treasurer is accus'd by one of his slaves to have converted to his owne use, and for th' encouragement of Traytors, 500000 roopees out of the Mogulls Treasury; that, and the newes of *Cheer Affenchan* (*Ethaman Doulets* sonne in law) his trecherous murder of *Cotopdy Mamet-chan Goga* (Lieutenant of *Bengala* neere *Radgee Mahal*, (albeit *Affenchaun* the Turk therefore was also slaine by *Gessadine* and *Kisswer-Chawm*, brother and sonne to the Lieutenant, his Mother and Wife most basely abused) yet these reflected so much upon *Doulet*, that he is not only put from his place, but also his estate confiscated and himselfe in *Dianet-Chans* house, to his owne great grieve and the astonishment of all *Industan*, imprisoned.

But greater was *Iangheers* feare and choler, when by the open and resolute defiance of *Godgee Vehes* hee is acquainted with the late named conspiracie, by men of power, such as he never injured, and as had relation to be neere him in all occasions; he is much confounded at it, but by *Myrza Vmbraves* advice, throwes off all abject feare, and without more dispute or delay commands them all to execution, onely *Ethaman Daulet* at the request of his Keeper is pardoned (upon promise of 200000 roopees to the King and him for his life) but led back to prison most disgracefully. After which, he returnes (from *Cabul*) unto *Lahore*, and in the way remembering the danger he had escaped, and that *Gushbroo* his sonne was partly causer, he commands his sonnes eyes by juice of Aeck to be forfetted, but the poyson is more mercifull, leaving one eye a little illuminated. *Chan Asen* also (*Gushbroos* Father in law) is clad in leathsome raggs and brought into the *Guzelchan*, where every Vmbrave is commanded to spit in his beard and face, is then fetterd, manacled, and led to prison, where two full yeares he remained, till by mediation of his wives he is delivered.

This yeare anno 1609 *Currown* and other of his friends prevailed with the King that (to make his way the easier to the Crowne) his kinsmen

Sha Selims

Sha-Selims brothers sonnes might be Christned : which accordingly was done in *Agra* and not without solemnity. The Jesuits named them *Philippo*, *Carlo*, and *Henrico* : most men thought them undone, but God knows they were bettered. That yeare also they baptised another Grandson of *Ecbars* by name of *Don Edoard*. This yeare 1019. and of our account 1609. *Mirza Ombrave* became apoplectique, and made incapable of his office : *T'zalamchan* also in *Cotopdy's* place is made Viceroy of *Bengala*, and commanded to send up as prisoners, *Affen-chans* family ; which hee did accordingly. In the way, the young Widdow *Meher-Metzia* (*Dawlets* daughter and sister to *Assaphchan*) was affronted by a Wizard who told her many stories of her insuing greatnesse, which after hapned : for they were no sooner arriv'd at *Agray* (whither *Iangheer* was also come) but are most kindly welcomed by *Rockya Sultanna* the mother Queene : and, one day being led into the Mahal with her little Girle, *Iangheer* accidentally lifts up her vayle, and discovers so rare and forceable a beauty, that thenceforward she is the sum of all he contemplates : hee studies now how to advance *Doulet* her dejected Father, the better to ingratiate himselfe into the affection of his faire Goddesse ; hee forgets his state, and privatly each eve passes by boat to *Ethaman Doulets* house, and all night consumes himselfe and pretious time in wanton lookes and amorous dalliances : but to enjoy her everlastingly, at length commands *Godzee Abdul Hossen* to request *Dawlets* good will in his daughter, for hee meant to marry her ; *Hossen* admires it, and layes before him the indignity he offers so great a Majesty ; but *Iangheer* (now *Cupids* slave) is deafe and blind ; in choller bids him goe, or stay eternally. He speeds away and uses small perswasions : for *Ethaman Dawlet* (by this miracle rapt from his discontented Orbe) after some profession of his baseness, condescends : and *Meher Metzia* is forthwith espoused with all solemnity, her name changed into *Noursha begem* (or *Nor-mahal*) i.e. light or glory of the Court, her Father is advanced above all other Umbraves, her brother *Assaphchan* and most of her generation with th'addition of honors, wealth, or command exceedingly graced and established : and in this sun-shine of happinesse and content *Iangheer* spends some yeares without regarding ought save *Cupids* Currantoes.

Anno 1610. of the *Hegira* 990. and the sixth yeare of his raigne, *Sultan A.M. 5580*
Sherryar the Prince (under tutorship of *Mortesa-chan*) is sent Viceroy to *A.D. 1610*
Guzurat. (*Chan-Iehan* to *Brampore* ; and *Mahobet-chan* with an Army *A. Heg. 990*
 against *Radgee Rana*, or *Rabanna* of *Mandou*, at that instant time rebellious :
 the Country also of *Radjea Cottz* (a branch of *Bengala*) was that yeare sub-
 jected under the Imperiall Crowne of *Industan*, by *Tzalamchan* a warie
 Captaine : during which, *Mahobet-chan* (by that time in *Ranaes* Provinces)
 goes on victoriously, and forces many Holds and Castles from those indom-
 itable Indiyans, but (by envie of some at Court) is call'd home in the
 best of his endeavours, and *Abdul-chan* made Generall of his Company : this
 alteration did not much alter the estate of the Army, for he prosecutes *Ra-
 na* with no lesse hast and fury, in conclusion urging him to a set battell at
Siss-meer, where he got the better, chasing *Radgee* to *Oudepore* and *Porman-
 dell*, killing many of his men, enriching themselves with abundance of
 spoile and Captives, and after much toyle and some losse, sackt *Syavend*
 (*Rana's*

(*Rana's* strongest Castle) till then judg'd impregnable; wherein they had store of warlike provision, and many valuable pagods or devils, which for above 1000 yeares had stood there superstitiously adored; these the Mahometans burnt, and in place of them, reared a stupendious Mosque or Fabrique of Idolatry. *Abdul-Cawn* so fortunatly ordred the warre against *Rana*, that *Iangheer* the great Mogull sends him thanks, and desires him to live a while in *Gusarat*, by all possible meanes not onely to curb, but extirpate that rascall race of *Coolyes* and *Bielsgrates* that so unjustly and theevisly robd the *Cassilae* and lived upon honest passengers: he failes not in that command, for with fiftene thousand horse hee searches and pursues them in all places where he knew they lurked, and after many petty encounters tooke *Eder* their retreating place (70 course from *Amadabad*) yea fell upon them such time as they were all united, & put them to flight, slew halfe their company together with *Lael-Cooly* their Generall, whose head he sent to *Amadabat*, and commanded (as a memoriall of his victory, and to the terrour of all such Rebels) that it should be set upon a pinnacle.

Cawn-Iehan (during these broiles) wayting all occasions of conquest in *Decan*, by discord and envie of some Umbraves in the Army, finds his successe worse and worse against *Melec Amber*. He knowes no remedy without acquainting the Mogull, and entreating one of his sonnes to come thither, by whose greatnesse the Army might be better ordered. After some consideration, he sends *Sultan Perwees* and *Radjee Ramdas* who from *Bram-pore* sends *Chan Iehan*, *Radjee Ramdas*, and *Mansingh* with an Army to *Ballagate*, where they send defiance to *Melec*, and ere long expect him: but *Iangheer* fearing the forces of *Decan* speeds *Chan Afem* with foure thousand men more, and removes his Lescar to *Asmeer*, a place convenient for hunting: *Chan Afem* is no sooner come to *Bram-pore*, but entreats *Ganganna* (Lieutenant of *Khoor*) to joyne with him, and so hastens towards *Bellagurate*, then in all 100000 men, 600 Elephants, and 12000 Camells, yea of such fame, grew this expedition, that ere they departed *Cuncam* they were 600000. With these huge Troops, *Abdul-chan* penetrates into the heart of *Decan*: no resistance is made by men in field, Town, or Cittadells, so that in *Beder*, *Aurdenagar*, *Gentfro* and as farre as *Kerchy* (the seat Royall) they marche victoriously; burning, spoiling, and imprisoning; Villages, Temples, and Inhabitants not to be counted. The *Decan* King (struck with feare & astonisht at their numbers) flies too and fro, nor resting any where, till he came to *Daultabat*, (ten miles from *Kerchy*) a Castle reputed impregnable. Some small skirmishes and ambuscadoes fell upon the Indyans, but to small purpose, so that *Melec Amber* consults by some deceitfull policie to doe, what by force hee dared not adventure at, (albeit *Mamet Lary* and *Wackhyl Adel-chan* were new come to ayd him with above 20 thousand horse, and some expert infantry) hee writes counterfeite letters, directed from some *Radjees* about *Iangheers* Court, containing a private certainty of the Mogulls death, and of *Curroons* advancement; these he gives in charge to a crafty Bannyan, who circling as if hee came from *Agray*, is imprison'd as a spy, his letters read, and with their lying contents so astonished, that without more consultation (giving credit to them) they divide the Army, quit all such places where they had placed Garrisons, and with

with confus'd hafte speed home, each Captaine to his owne command and place of residence; *Sultan Perwees* to *Brampore*, *Abdulchan* to *Surrat*, and *Chan Afem* towards *Agra*, giving *Amber* easie re-admittance to al his Towns and Castles; which otherwise, without long warre, much hazard and vast expence would hardly have bin recovered. But so soone as *Iangheer* had intelligence of that their levity, he rages, & is halfe mad with anger, threatening them all with punishment, and commanding *Mahobet Chan* to goe Governor to *Brampore*: and such was the incredible hafte and good luck he had and us'd, hee subjects *Berar*, and devastates the *Decan* Empire unto *Kerky* returning triumphant and satiate for *Melecks* treachery: by which, *Iangheer* is partly pacified, but more, when (by *Curroons* intreaty, having first by many battels and pursuits tyred him) *Rana Radgea* presents himselfe, his sonne, and many gifts, amongst which an Elephant valued at 100000 roopees, submitting all he had, by *Iangheer* to be disposed of, who embraces him with all affection, and offers his sonne his daughter, and returns him the government of *Pormandel*, *Oodepore*, and other places; but soone after, (whether for grieve he had submitted, or some other cause) hee died, and with much ceremony amongst his noble progenitors, is buried.

Rana Rad-
gea dies.

Iangheer, having consumed eightene moneths in ease and pleasure at *Mandou*, departs, & comes to *Amadevad*, where he discharged *Abdulchan*, and ordaines him Viceroy of *Calpi* and *Khoor*: and after 12 moneths pastime and luxury there, returns to *Agray*: Anno 994. and of our account 1614. That yeare, *Chabeeg*, Governour of *Chandahar* was displac'd (by reason of his age) and *Badar-chan* there placed. *Tzediat-chan* also is sent to succeed *Tzalarn-chawn* in *Bengala*, but at that time *Ozman-chan* a Patanian with a mighty Army besieging *Daeck* (the Metropolis:) hee and *Ethaman-chawn* with fiftene thousand men give *Ozman* battell, which is bravely fought on both sides; but by reason of a mad Elephant, on which *Ozman* sate, *Tzediat-chan* is unhors'd and maymed, yea the Mogulls Forces discomfited: but by strange chance, a wounded man seeing *Ozman* passe by, transfixes him, and by that the Patanians give back and at length fly, the Mogulls not only recovering *Daeck*, but piercing into the Gentiles Country, captivated his wife and children, forraging at pleasure, and making all his wealth (which was great, & sent to *Agray*) a joyfull testimony of their valour. That yeare the Mogull journeyed to *Lahore*.

Abdul-chawn, after seven weekes triall arrives at *Calpi* where and of *Koor* he was to receive the government: he straightway executes his Commission, in small time quieting and destroying those swarmes of rebellious *Rashbotes* till then there abounding; levelling their most defensive places with the ground; making sale of so many of the Inhabitants as pay'd the charges of the warre, amounting to 200000 roopees and upwards. *Chan Afem* also about this time goes Ambassadour from *Iangheer* to *Abbas* the Persian. Not any in mans memory went more richly furnisht with Pre-*Chan-Afem* sents, or more bravely attended. He presented the King (then at *Spahawn*) goes Ambaf- twelve chests of choise linnen, and two with Shashes woven with gold and silver, many daggers whose hafts were richly set with stones of value, esteemed at 70000 roopees. And for his owne port and travell had an addition out of the Mogulls Exchequer of sixty thousand roopees more, the better

Perfia.

to represent the Majesty of so great an Emperor. *Abbas* entertaines the Ambassador triumphantly, and wearies him with invitations, shows, sports, and pastimes: and at his departure makes five hundred Cofelbashes, *Ali-culicawn*, *Rustan-beg* and other Noblemen to attend him two dayes Journey towards *Candahar*, recommending his well-wishes to the *Mogul* in a present of five hundred swift and excellent Coursers, twenty Mules of great assize and beauty, five hundred Asses, one hundred and fifty Dromidaries, (or rather Coofelbash Camels) eightene chests or *Sandoughs* full of delicate carpets and bezars; 20 Camels load of Shyrax wine, and eight of conserv'd Dates, pistachoes, &c: all which were with much affection received by *Iangbeer*, who that yeare journeyed to participate the pleasures of *Cassimere*, having first transferd *Mahobet-chan* from *Brampore* to *Kabul* and *Banges*.

KABUL by *Ptolomy* in his 6 Book and 18 chapter cald *Chabura* (on the North confin'd by *Caucasus*, on the East with *Cassmeer* and *Kakar*) is now subject to the *Mogul*, but formerly to the *Tartar* and *Persian*: the name from the *Siriaque* signifies *sterill*, and agrees with the nature of the country, which is cold and windie; not over fruitfull, save where the *Nylob* fattens her; a river (by *Ptolomy* cald *Choa*) which hence arising, streames South into *Indus*, and is one of those five, which with her wander into the sea. The City *Cabul*, is from *Lahore* twelve good dayes journey, hilly and dangerous; the people most part *Bannians*; the houses are low and strong; in nothing more observable than the *Serrays* or common Inns, and two well fortified Castles; in one of which was *Babur* borne, and sway'd; from whom in three descents *Iangbeer* is descended.

Sultan Cusbroo (upon his Fathers remove to *Cassmeer*) is taken from the custody of *Assaph cawn* and given to *Cawn-Iehan* to looke unto. *Cheg-Cassem* is also made Leifetenant of *Bengala* in his brother *Tzalam-cawns* stead. *Cherram-cawn* (*Tzalam-cawns* sonne) hearing of his Vncles coming (who ever hated him;) from *Daack* travels towards *Agra* with all his Fathers wealth to give up an accompt to the *Mogul*; but in the way, neere *Radgee-Mahal*, *Cassem-cawn* meets him, takes violently away his best Elephants and some other things of value, which being by his Nephew to the full related, *Cassem* is immediatly displaced, disgrased, and *Ebrahim-cawn* (*Queene Normalls* cosen) estated in his place; meeting at *Radgee-Com* with *Cassem-cawn* (who with all his goods and people were packing away) *Ebrahim* demands restitution of the Elephants he tooke from *Cherram-cawn*, but *Cassem* is so enraged at these successive indignities, that after some foule words they fall to blowes, and in the skirmish *Cassem* finding his party weakest, retyresto his Haram, murders his miserable concubynes, flies away, and leaves *Ebrahim* possessor of all his treasure; who by assent of some Umbraves, and most of the vulgar sort, is admitted Governor; after which hee falls upon *Moeckham* (the rebell) defeats him and his braving forces, killing some and selling others; yea enriches himselfe with so much spoyle, and arrogates so much glory, that *Iangbeer* (in token of thanks) sends him a horse, a battle-axe, and a dagger; and as an augmentation of honour from *Ebrahim*, changes his name into *Pherooz-Iehan-cawn*. The same season *Martasa cawn* was sent by the King to beseige *Changra* (a Castle

Castle so fenced by Art and Nature, as made many judge it invincible, and the rather, for contemning the best the Kings of *Delly* of many times could do against it,) notwithstanding all which, *Martasa* (after much danger of ambushments in that thick Wood, seventy miles broad, and trouble in passing his men over high and fearfull rocks) lay eight months before it, and then in despite of their best defence entred it, and subjected it to the *Mogul*; though he lived not three months after to meditate his victory. Which, when *Tangheer* heard, with a mixture of joy and sorrow, he leaves *Cassemeer* and removes to *Lahore*, where *Sultan Cusbrooe* (the true idea of misery) is by perswasion of the Queene and *Affaph-cawn* taken from *Cawn-Iehan*, and put to *Curroon* to be his keeper. At that time, *Tangheer* affected his sonne *Curroon* beyond measure, imagining no honour too much, no command too great for so brave a Prince, so hopefull a warrior; so that (little knowing what would follow) hee gives him the charge of forty thousand horse, and attended by *Godjea-Abdul-Hussan* and other great Umbraves hastens him to the conquest of *Decan*: and to spoyle the Kingdomes of *Gulcunda* and *Visiapore*, for omitting their annuall Tribute of three pound weight of Diamonds.

This yeare 1619 of *Maho*. 1029 *Abdul-Azies-cawn* succeeds *Bador-cawn* the *Ouzbegin* in his command of *Candahar*; *Cawn-Iehan* is made Leifetenant of *Mult'an* and *Buchor*; *Sultan Perwees* of *Pathan*: and *Radgee Bertsingh Bondela*, and *Abdul-cawn*, Governours of *Kalpi*, are commanded to raise some forces and follow *Sultan Curroon* into *Decan*.

Sultan Currowne (by this time having leavied his forces, and made all ready for his enterprize upon *Decan*) first commands all men to intitule him *Sha-Iehan*, or King of Hearts; then, with his whole Army in goodly equipage, travels to *Brampore* the Rendezvous, and whither *Abdul-cawn* and *Radgee Bertzingh* (according to command) come and wait upon him, with *Thedder-cawn* his Cosen, and many other *Rashpootes* of quality. *Curroon* (for by that name wee can best remember him) swelling beyond measure to see himselfe Generall of so brave an Army, dallies not, but with all speed gives order to *Abdul-cawn*, *Lala-Ragee Bertzingh*, *Abdul-Hassen*, and many other Umbraves, to begin the Warre with *Meles-Amber*: and that he & the residue would follow them; *Mirza Mackey* and *Shadour-cawn* march to *Gulcunda* against *Cotobel Melec*; and *Mamet Tacky* to *Visiapore* against *Adel-cawn*, either to receive by force or faire meanes the accustomed tribute due to the Dyadem of *Industant*. *Abdul-cawn* in the first place to effect his Commission, passes on without any let to *Bellagate* (a fastidious mountaine twixt *Cunca* and *Decan*, and for ought I know, may be *Hippocura* in *Ptolomy*) *Curroon* bringing up the other part of the Army at fiteene miles distance, to succour the Van on all occasions: the King of *Decan* at all advantages seekes to intercept them, opposing in many petty skirmishes; but *Abdul-cawn* (formerly acquainted with his rodomontadoes) passes on, burning and spoyling what they met withall; not resting till they came to *Kerkj* (the Kings best house) which they levelled with the ground, enriching themselves with store of prey and treasure, reducing *Berar* and *Chandys* into subjection, and forcing composition from all the Country as far as *Amnadagar*, and Tribute from the Kings of *Gulcunda* and *Visiapore*;

Bellagate.

Kerkj.

Tangheer

Iangheer is overjoyed with so much good Fortune; and (to relish it the better) solaces himselfe in his sonne *Perwees* Gardens beyond the river. *Ethaman Dowlet* (Queene *Normals* Father) dyed at that time; his great estate is by the King given to his daughter and *Affaph-cawn*, but his Office is confer'd upon *Godjee Abdul Hossen*. *Curroon* also (who late as Emperour in his owne ambition) with a greedy eye respects the Diadem; but perceives his imprisoned Brother interposing in the way: but such is the violence and magicke of pride and tyranny, that it runs on not caring how, though masqued with never so much deformity: he feignes himselfe sick; (his disease is horrible) nothing can recover him save his eldest Brothers death; *Ganganna* is of his infernall councill, who applauds his humour, and promises his recovery; he presently acquaints some *Mancebdars* in the explot, of all which rascall troope *Reza* (or *Rajea Bandor*) a very villain, is quickest of apprehension and least scrupulous; *Curroon* (as if he knew nothing) is conveyed out of *Brampore* to better his health; whiles that incarnate Divell at an unseasonable houre in the night knocks at *Gou-*

A.D. 1620. *shroo's* chamber, who (as awakened out of a fearfull dream) starts up and demands his errant; the villain replies, he came from the *Mogul* his Father, with order for his delivery. The miserable Prince (affrighted with his Ravens voyce, and suspecting treason) desires him to stay till the morne: the villain (without further parlee, perceiving no entrance by entreaty) breaks open his doore, grapples with the amazed Prince, gets him downe and strangles him: that done, he layes him in his bed, locks the doore, and trots away as if the Prince dyed of some imposthume, and hee had done nothing. *Curroon* has quick newes of his Brothers death, and inwardly rejoyces; but ere Sun-rise, his afflicted wife (*Cawn Azems* daughter) goes to visit him; where finding him speechlesse, and (by his contus'd face) murdered; never did poore wretch shed more teares, or shew more passion; by tearing her faire hayre, deforming her sweet face so fiercely, so amazedly, that her Father and all his family heare her, and see it to their grieve and admiration. But when they see the cause also, they wonder not, none of them forbearing to expresse their sorrow after severall modes, without moderation. All *Brampore* rings of this Treason, suspects the author, and curses him; but *Curroon*, (cloath'd with deceit) comes thither, falls upon the corps, and expresses so much sorrow, that many durst have sworne that he was innocent. After two dayes ceremony, they bury him, and *Curroon* writes his Father word of his brothers sudden death (concealing the occasion.) *Iangheer* weeps, and afterwards growes mad with rage, suspecting some violence; but not knowing upon the sudden how to discover it, he feeds upon melancholy and discontent, writes back a letter of reproofe and threats to *Curroon* and his Umbraves, swearing revenge when they least suspected it; commands the body to be digd up, and brought with solemne state to *Elabasse*, where hee interres him in his Mothers monument; sends for *Chan Asem* and his afflicted daughter, comforts them, and takes them for his constant companions; to *Sultan Bullochy* or *B'lochy* his grandson (sonne to Prince *Gushrooe*) he intailes the Imperiall Crowne, gives him the command of ten thousand horse, and by *Chan Asem* his Grandfire (of the blood royall of *Tartary*) to be educated.

Curroon,

Curroon, by his Fathers love to *Sultan Bullochy*, perceives himselfe disregarded, and thenceforth (not caring to please him) flies out into rebellion. And *Abdul-chan* (winding his aymes) without leave taking, forsakes the Army and packs to *Kalpi* to his government, but by the Mogull (who was still desirous to continue the *Decan* warres) is rebuked and made to returne. Yet ere long he is revoked, for at that time *Abbas* King of *Persia* with 30000 men besieges *Kandahor*, pretending it a member of his Empire. The Citie was defended by *Azief-chan*, a Captaine of great valour and honesty, who for sixteene dayes kept it in despite of the Persian, but perceiving his Company too weake if they entred, hee writes to *Iangheer*, desiring speedy assistance.

Iangheer is neerely touched with his distresse, and promises him immediate succour; so that, posting to *Lahore*, he convokes his Vmbraves for advice and help, and first, commands *Chan Iehan* (then Liefetenant of *Multhan*, adjoyning *Kandahar*) with such force as he had in readinesse to haste thither, the Enemy in the interim attempting day and night the entrance, whiles *Iangheer* the great Mogull, ruminates whom to make his Generall; at last, by his owne assent and choise of all his Vmbraves, hee fixes upon *Abdul-chan*, by that, by *Curroons* leave againe returned. This famous Captaine readily accepts the charge, speeds to *Lahore*, and is imbraced with such sudden joy by the Mogull, that hee presently contracts his faire grand daughter (*D'haen Shaws* child) to *Mirza-chawn*, *Abdul-chawns* eldest sonne, and so with fiftene thousand choise Cavalry, and one hundred Elephants, (five thousand of which hee himselfe brought with him) makes haste to give battell to the victorious Persian. But ere hee could attaine thither, *Iangheer* (having notice that the Persians were too strong to be beaten, and had vowed the conquest) by letters commands *Azief-chan* to surrender it unto the Enemy, but he, doubting they were counterfeited, holds out, till by a Mine, a great part of the wall is blown up, and *Abbas* is entring; which when *Azief-chan* saw, hee mediates their yeelding it up, upon condition they might depart safely with their baggage. *Abbas* (who onely ayimed at the Citie) condiscends, has it given him, wherein hee places *Ally-Kolichawn* and returnes to *Spahawn*, whiles *Assuph* and *Abdul-chan* easily goe back to *Lahore*, where with welcome, by *Iangheer* they are entertained.

CANDAHOR has Artick elevation foure and thirty degrees, and longitude from the first Meridian 98 degrees. The Province (South) is reasonable fruitfull, and redundant in all good things, yet by reason of so many Caravans passing, and repassing from *Lahore* to *Persia*, all sort of provision is very deere, and the passage (in regard of many rascall troopes of *Puttans*, *Agwans* and *Coolyes*, which like the inhospitable Arabs prey upon all *Cassilacs*) chargeable and dangerous. The Citie is not very spacious, but strong; made defensive by many helps of nature and industry; to the South and East it is surrounded with an advantageous wall, to the West and North with high and precipitious mountaines. The Suburbs also (tho not well defended) are large, adding to the Citty, beauty and wealth; nothing wanting save good water, which there & all the way to *Spahawn* is brackish, and the earth for most part barren and uncomfortable.

Iangheer, by the crafty perswasion of *Assaph-chawn*, sends him with pe-

remptory command to the Castle-keeper of *Agra*, that without delay hee should transerre the treasure thence to *Lahore*, where hee then was (and resol'd to be of long time) abiding. It was a message of much wonder to *Ethamat-chan*, considering the strength where it was kept, his owne honesty, the danger of convaying so great a masse of gold and silver, a journey so long so chargeable and dangerous. These and many other perswasions hee used to *Assaph-kann*, but in vaine, had they beene trebled. So that on the one side, haste, threats, and the Mogulls command is urged; on the other, delay, dissuasions, and diverting *Jangheers* meaning to another sence is objected; on either part so violently, that from words, blowes became their uncivill moderatours. But in that exercise *Assaph-chan* (for all his greatnesse) found himselfe weakest, finding the Eunuchs Guard so strong, and *Ethabar-chan* Provost of *Agra* to second him: so that, he craves their pardon, and after some toyle, by many dissimulations at length wins them to his purpose. But, whiles the Eunuchs are preparing for the journey, this deceitfull man with all speed posts away a swift Zantell (or Footman) to his sonne in law *Curroon* (then upon the confines of *Decan*) advising his speed, and to ambush 'twixt *Agra* and *Delly* for his Fathers Treasure. The Prince (compos'd of courage and ambition) receives the letter with much joy, and without any check of conscience or respect of loyalty, immediately commands all his Vmbraves out of such Provinces his Father had assign'd him, even from *Brampore* to *Surrat*, and all *Cambaya* to *Amadabat*, the Governours of *Surrat*, *Baroch*, *Iaunhaffer*, *Medapore*, & of the marittim coast, *Goga*, *Diul*, *Nagfary*, *Mangerelpore*, and *Onnepore*; as also out of *Mandow*, *Gandersee*, *Ondepore*, *Baraer*, *Amnadagar*, &c. in a rebellion and enterprife so infamous and full of perill, desirous to ingage all his Lieutenants, to bring them under like hatred, and in some sort to oblige their dependance upon his acts and fortunes: and so, with a brave and sturdy Army of 70000 horse, he sets on towards *Mandow*, as if he intended a contrary Progresse: *Mandow* (threescore courses from *Brampore*) is a Towne both antient and famous; seated on the side of a lofty precipitious hill, and ambitious, in a Castle strong and stately, incompast with a defensive wall of five mile: (the whole had fifteen mile circuit) but the Citie later built, is of lesse assise yet fresher beauty, whither wee behold the Temples (in one of which are intomb'd foure Kings) Pallaces or Fortresses; especially that Tower elevated one hundred and seventy steps, supporred by masse pillars, and adorn'd with gates and windowes very obfervable, and built by *Chan Iehan* who in it is buried: This Citie was lately owned by the Kings of *Delly*, till such time as *Homayon* the Mogull rapt it from *Sheck Sha Selym* King of *Delly*, at his returne from *Persia*, whither *Selym* had forced him. From *Baroch* 'tis distant 150 English miles. *Curroon* after two dayes rest in *Taxapore* hasts away with such velocity, that his Army (ignorant of his intent) thought hee was mad, every day posting above forty miles, so that in thirteene dayes with all his troopes he attained *Fettipore* from *Brampore* neere 500 miles; yea ere *Ethabar-chan* knew of his being in the Country: but as it fell out, he made more haste, then good speed for, long hee could not lurk with such a company, without the knowledge of *Ethamet-cawn* the carefull Treasurer; who (as if all the Enemies in the world were approaching) un-

Curroon pre-
pares to rob
his Fathers
Exchequer.

Mandow.

unloads the Camels of their pretious burthens, conveys it in again, fortifies the Castle, and sends quickly to *Iangheer* of his sonnes trayterous intention, who is astonisht above measure, and presently sends every way for assistance, to *Sultan Perwees* out of *Pathan*, to *Chan-Iehan* out of *Multhan*, and for *Mahobet-chan* out of *Kabull*; whiles *Curroon* (perceiving he was discovered) with his whole Army divided amongst severall Captaines *Ganganua*, *Rustan-chan*, *Radgee Bickermanse*, *Mirza-Darab*, *Sayet-chan*, *Mahomet Tackjeck*, *Tsofally*, &c. shew themselves in front of *Agray*, making a bravado, as if the conquest were easie and no way doubted of. But the two Eunuchs keepe close in their defended Sconces, whiles *Radgee Bickermanse* at *Curroons* intreaty, begins the churlish play, followed by *Byrambeg*, *Rustanchan*, *Wazir-chan* and *Darab*, whose onset tho it was full of gallant force and fury, yet *Ethabar-Chan*, desirous to sacrifice his best endeavours to expresse his loyalty retaliates such entertainment, that after three houres triall, having lost five hundred men, without any prevailing they retreat, well beaten and ashamed; so that (converting their power upon a more hopefull way) they draw back and fall a rifling the houses of such Vmbraves as were likely to have booty. *Byrambeg* begins with the house of *Mirza Abdull*, *Chan Azems* sonne, but finds such hot and unexpected welcome that hee was forc't out, not without amazement. Howbeit, *Radgee Bickermanse* entred with better fortune *Affaph-chans* (which in this tumult found no exception) out of which they drew twenty leck of roopees; *Rustan-chan* out of *Lascaar-chans* 16 leck, and *Darab* from *Nouradys* *Coolys*, ten; In all, about threescore leck of roopees, after which base theft, (as if they had done wonders) with great triumph they returned to *Fettipore*.

Curroon, after three weekes stay about *Fettipore*; finding it impossible by force or subtilty to obtain the treasure, and no more prey in those parts, resolves to march back and give his Father battell, whom hee heard (from *Affaph-chaww*) was coming. To which end, after double allowance to each souldier, and protestations of his kind remembrances, hee retreats towards *Delly*, in five dayes attaining *Pherrybaud* ten course from *Delly*, at such time as *Iangheer* with his Army pitcht three course from the Towne, and seven from *Curroons* trenches.

Very early next morne, *Curroon* (longing to graspe the Diadem) commands *Radgee Byckermanse* to begin the fight with eight thousand horse, against whom, *Iangheer* the great Mogull opposes *Mahobet-chan*, *Abdul-Chan*, *Ethabar chan*, *Affaph-cawn*, *Godgee Abdel Hussan*, *Zadoc-chan*, *Immirza Mamet*, *Radgee Bertsingh*, *Tzeer-chan*, *Seberdeest-chan*, and other principall Vmbraves; by advice of *Mahobet-chan* dividing the whole Army into three. One part to himselfe and *Radgee Bertsingh*, a second to *Sultan Sheryar* his youngest sonne and *Mahobet-chan*, the third to *Abdul-chan* and *Zadoc-chaww*: to all whom hee used many perswasions to fight bravely and with discretion, as against exquisite warriours, most of which had beene in many conflicts; yet such was the justice of the cause, & each mans particular interest, that he knew they needed no exasperating. Then to each Commander (as they were entring combat) he sent some small token of his zeale, as remembrances of his love and engagements upon his victory of great preferment: *Zaber-deest-chan* in the first place (carrying *Abdulchan* his Masters

present) by mischance falls among five hundred light horse of *Curroons* and perishes. *Bickermanse* with his large troop of horse, charges *Bertsingh* and the *Moguls* quarter so furiously, that many parted with their lives to expresse their loyalty. Whiles *Ganganna* and *Curroon* enter pellmell against *Mahobet-cawn*, and *Rustan-cawn* with *T'sossally* upon *Abdul-cawn*, all which were Captaines of such valour and experience, and the armies on either side so irritate for honour and benefit, that for three houres the battell continued with rage, each part fighting so bravely, that no advantage could be discovered, till victory at last inclines to *Curroon*, when *Radjea Byckermanse* after a terrible slaughter of the *Moguls* Squadron, in despite of his guard, enters sternly (dyed in blood) *Jangheers* royall Tent, and arrested him as his prisoner, but he had scarcely meditated the greatnesse and excellency of his prize, when grim death directs the battle axe of a *Mancebdar* then in presence, which fell so sore, so sure, that downe hee fell, with a curse breathing out his unwilling soule, and such terror into the hearts of his followers, that without any remembrance of their conquest, they all fled, and gave the *Moguls* part fresh advantage to re-inforce the victory.

Radjea Bickermanse
slaine,

Curroon amazedly perceives upon the sudden his overthrow, and by and by has the reason of it. He does all hee can to alter their cowardize; he perswades, threats, opposes, and cries aloud that he was living, yea a hundred Captaines as good as *Byckermanse* were in the Army: but in vaine, for such was their preposterous feare and disorder, that he sees it impossible to revoke them: so that (vollying out a thousand curses, expressing all symptoms of rage and frenzie) he rides to and fro, not knowing whether he had better here put a period (by his death) to all future misfortune, or to fly and hope for better afterwards: at last, by *Ganganna's* advice he hasts away, but leaves his men and treasure to the mercy of his enemies, and after long and swift flight with few of his freinds, attaines the desolate and high Mountaines of *Mewat*, in whose solitary rocks hee ruminates his misery and the justice of God upon his high rebellion.

Sultan Perwees with a glad heart meets his victorious Father at *Balzol*, after which the *Seralios* are freed, and the Castle gates opened, as fearlesse of any more opposall. And now, the old *Mogul* cheeres up his late drooping spirits, and solaces himselfe with *Neormal*, the light of his eyes, and the best object of his devotion: his delight and jocundities gave a faire occasion to *Affaph-cawn*, and *Ganganna*, to mediate a reconciliation for *Curroon*; and which the old man also inclined to; so that, from *Asmeer*, letters of peace and pardon are dispatcht unto the rebellious Prince; who reads them with no small joy, and prepares for his submission: with *Ganganna*, *Abdul-cawn*, *Darab-cawn*, *Beyram-beg*, and other Umbraves of quality, hee descends the Mountaines of *Mewat*, and through *Bassawer*, *Hambjer* and *Lael-sod* (unable to forbear pilfering all the way) at last hee came to *Azmeer*, where he throws himselfe at's Fathers feet, and upon his repentance and oath never more to fly out, is pardoned: but his submission (as by the sequell) appeared counterfeite, and upon this occasion.

Curroon it
pardoned,
but rebels
afresh.

soone as *Rajea Bickermanse* was slaine, *Curroon* in his place made *Abdul-cawn* Governor of *Gusurat*, *Amadavad* and *Cambaya*. *Abdul-cawn*, though

though glad of so high preferment delays his journey; both in regard of his desire to see *Curroon* freed from his troubles, and to enjoy the command and gain he every day got in *Curroons* depredations: and obteyning leave to stay a while, he sends his Eunuch *Baffadur-cawn* as his deputy to represent his person, and to prepare things the better against his coming. The Eunuch in good equipage travels thither-ward, and by the inhabitants of *Amadabat* is received with much state and ceremonie; but, beholding himselfe mounted so high, incircled with such rayes of Majesty, & roabed with so much honour, his former vassalage is forgotten, and his genius so transcendently efflated with pride and ambition, that he beholds his equals with disdain and anger, his inferiors with a squint and supercilious eye of scorne and tyranny: yet, such as knew his feathers were but borrowed, and that his glory was but the reflect of him hee counterfeited, gave him occasion to understand himselfe, by affronts, neglect and undervaluing him; especially *Nadab-Tassfi-chan* the *Moguls* Chancellor, who by intreaty and threats sought to reforme him, but by such meanes more exasperated; so that after many base and contumelious usages, hee is forced (to save his life) out of the City, but so enraged, that he vowes requitall: hee hastes to *Nazar-cawn* Viceroy of *Patan* and *Baban-cawn* of *Chapperbenniz*, whom by his complaints (and affront offered as he pretended to the *Mogul* their Master) hee inflames with fury; by this advantage also perceiving a way to defy *Curroon* their inveterate adversary: for hearing the Eunuch had not above five hundred horse, they presently prepare, and advance to *Amadavad* with a thousand horse and five Elephants, and (by leave of some that hated the Eunuch) enter the City, and commit what villany they please, force the Castle, and imprison *Baffador-cawn* the Eunuch, with his branded associates *Mirza Madary*, *Motzab-cawn* and *Mamet-Hassen* the *Cambayan* Podestare, whom they disgrace, and depart at pleasure, leaving the City satisfied, and the Country full of amazement. But ere long, *Curroon* has notice of it, and (finding it a plot to dishonour him) swells with rage, thunders out his discontent, and straight way breaks out into rebellion. But *Abdul-cawn* scoffes at this accident, as unworthy *Curroons* impatience and his trouble, their Antagonists being but three, one of them a pallid Lawyer; the other two, Merchants of small wealth or reputation.

Yet knowing satisfaction would not be had without a combat, and that *Saffi-cawn* might not too long feed upon their misery, hee convokes all his Umbraves, *Amet-cawn*, (Governour of *Brodera*) *Tzalibeg*, *Rustan Bador*, *Mamet-hossen*, *Mercom-beg*, *Zerdzie-cawn*, *Matzael-cawn* and others; to each of whom he relates the Princes dishonour and his owne griefe, not that hee feared such meane enemies, but that herein hee saw the fire of more wrath and discord akindling; which by the constancy and valour of these his friends hee doubted not to extinguish. They heare him, understand, and professe their loyalty: yea unanimously with seven thousand choyce horse make haste to chastise *Saffi-chan* & his associates: foureteene hundred thousand roopees are disbursd by *Abdul-cawn*, to increase his army with ten thousand infantry; so that now hee makes sure to punish, yea to extirpate the very memory of his enemies: indeed, many
swell

swell themselves with empty conceits and fancies, and by a foolish admiration of their own power and bravery, judge all attempts, though charg'd with never so much danger, inferiour to their worth and fortune; but the event oftentimes discovers their shallow imaginations, and makes them ridiculous. We see it so in this *Abdul-cawn*, a man of great power, credit, and experience; yet at this time so whirl'd, yea so efflated with pride and scorn, that (by too much security and contempt of those hee was to grapple with) hee prepares his owne ruine. From *Mandon* with his Army, in five dayes hee comes to *Brodera*, and hasts thence to *Wasset*, judging all *Gujurat* affrighted at his comming; but *Saffi-cawn* and his were nothing troubled at it; no, although *Sultan-Bullochy* and *Cawn-Azem* were then at *Tseroy* a good way distant, nor that he wanted (the nerves of war) mony, and the people were (though his was the *Moguls* cause) neutrall and indifferent; but rather, inspir'd with new courage and pollicy, throwes off all apparition offeare, and (to adde somewhat to his treasury and pay) forrages such Townes as refused to contribute, forces the Exchequer, and spoyles that rich and glorious throne or state, *Sultan Curroon* had lately set up in *Amadavad*, as an addition and monument of his glory; with this and his other helps hee entertaines an Army of twenty thousand horse, five hundred Musketers, thirty Elephants for warre; and (by Proclamation, that all his provision was in defence of *Tangheers* prerogatives) above twenty Umbraves of quality, *Mirza Cassen*, *Immirza Mockym*, *Radgee Callicawn*, *Radgee Doola*, *Commet-cawn*, *Gokeldas*, *Phereez-cawn*, *Tzedchan*, *Tzed Jacob* &c. associate him, to *Kanckry*, where hee incamp't, and thence to *Affempore*; where hearing of *Abdul-cawn's* comming, hee arose and came to *Boubentalow*, six course from *Amadavad*; where in a valiant posture, hee attended the comming of his enemies.

Abdul-cawn at *Anamogery* receives intelligence of their incamping; in scornfull sort he tels the messenger he was comming, and upon his owne company lookes so merrily that they all condemn'd him of too much confidence, but (loath he should perceive any want of valour in them) they equall his haste, and couragiously march to *Nyriaed*, and so to *Momodabad*, but six course from the Enemy: there, *Abdul-cawn* by assent of his other Umbraves command *Motzab-cawn* to prison, and shackles him; (upon some intelligence passing twixt him and *Saffin-cawn* his enemy) and next day with his sonne *Godgee Sultan* upon an Elephant are sent to *Mando* to receive their tryall. The ensuing morne hee moves towards *Kawise* and there hearing how strong the Enemy was (his opinion somewhat altered) he travels to *Barock* thinking to assaile them in the reare, but in vaine, for they discovered him; so that next day he resolved to encounter them in a maine battell, and accordingly at that time divides his Army into three; one, to *Amet-cawn* and *Tzalibeg*; another to *Tzardi-cawn*, *Maxatbeg* and *Mamet-Cooly*; and the last to himselfe: and in this equipage, the whole Camp removed to *Zietelpore* and *Phettibeg*; where *Nahar-cawn*, his five sonnes, and two sonnes in law, *Karamamet-cawn* and *Kamamet-cawn*, with three thousand horse, begin the fight, and charge so hotly upon *Abdul-cawn's* troops, that they made them retire and lose their ground of advantage; besides, they playd so fiercely on them with their Muskets, that they

they difordered *Abdul-cawns* best cavalry, and by wounding their best Elephant, forced him to turne and execute his wrath upon his own company.

Currooms chiefe Captaine sees the perill, and knowes no way for prevention, save by a challenge to a single combat with *Nahar-cawn* that was so valiant. The old man is so full of heat and fury that he accepts it, and with his Lance carrees so bravely, that *Abdul-cawn* smarts in the Arme; but the old man wounded in the head had perished, had not his sonnes then made prooffe of their utmost valour and obedience: howbeit by this expression; three of them wel-nigh sacrific'd their lives, not sorry if they had terminated in so happie an occasion; but *Kamamet* was slaine, and the residue so discouraged, that but for *Delawer-cawn* (who reanimated them) they had fled and left *Abdul* victorious.

Whiles these were bandying for glory in the field of Mars, *Tzed-cawn* and *Tzed-Iacup* give a brave charge upon *Tzalibeg* and *Amet-cawn*; where after mutuall giving and receiving blowes *Tzalibeg* descends first a degree of misery by being unhors'd by his adversaries Elephant, and by *Tzed-cawn* forc't to a deadly dormitorie. *Amet-cawn* (also adventring further than discretion warranted) is taken by *Radjea Doola* and beheaded: so is *Tzalibeg*, and both, sent to *Saffinchan* as a recall trophy and testimoniall of their victory. The death of these great men so afflicted the whole Armie, (that throwing away all hopes of conquest) each man fled which way his fancie directed him, *Tzaitst-ghan* Governour of *Brodera* excepted, who thought it too great a blemish to his honour to turne taile, having five hundred horse and three Elephants as yet lusty and couragious; but what could his opposition do? when *Saffin-cawn* in person with his victorious troops affronted him; to contend were madnesse, and therefore upon intreatie, yeelds, and has faire quarter given him; but his example could work but little with *Ma'met-Cooly* his sonne, for hee (imagining his Father had done cowardly) with forty horse and on Elephant flies to *Abdul-cawn*, who received little joy in such an untimely expression, being burthened with sorrow and disgrace, but bids him (do as he did) flie, to avoyd the swift rage and pursuit of the Enemy. In the flight, *Motsaib-cawn* is brought back to *Saffin-cawn*, and *Abdul-cawn* (by unexpected onsets of the *Coolies* and high-way roagues, as also by intollerable tempests, amazed, beaten, and discouraged) hastens to *Baroch*; next day to *Surrat*; and after eight daies refreshment, and some fresh companie to *Brampore*; to attend *Currooms* command, and make provision of reparation of his honour, never till then so notoriously blemished.

BAROCH: (where the pole septentrionall is elevated twenty one degree fifty five minurs) is a Citie of good note in the *Gusarat* Province: distant from *Surrat* (by *Cosumbay* and *Periaw*) foure and thirtie english miles: from *Cambaya* fifty foure: from *Amadavad* a hundred twenty foure: from *Brampore* two hundred and eleven or there abouts. It is seated in a beneficiall soyle, watered by *Narvar* (or *Nardabah*) a sweet and delightfull river, which from the *Decan* mountaines commixing with the *Tappee* flowes through *Brampore* hither, and at *Hansot* (a Village eight course lower) separates, and makes a pretty Isle: and a small houres travell thence in two streames foure miles asunder, incorporates with the briny Ocean:

Baroch is visible (by reason of her high standing) a good way distant; built upon the best advantages of Nature and Art: both, so excellently contending, as makes it at first view seeme impregnable: she is well peopled, and with such as extract great wealth by land and water: the buildings are generally submisse and low, especially those below the mountaine. In quondam times her royalties were more spacious, as soveranizing over many Townes of quality a great way removed: as *Medapore* seventy miles thence; *Radgee-pore* or *Brodera* eighty; *Townbasser* thirty, &c. each of which now enjoy peculiar Podesstates: howbeit (as Merchants tell us) the *Mogul* has received hereout as annuall tax or tribute, one Million two hundred and threescore thousand mammoodees (or shillings in our money:) twixt *Baroch* and *Amadavad* is intombed *Polly-Medinae* a Mohumitan Saint, excessively reputed of by the superstitious people; who in way of meritorious pilgrimage flock thither, loaden with chaines or stones, and locking up their mouthes from speaking vanity, by such penance to obtaine children, health, wealth, or what they lust after. But to our story.

A.D. 1622.
A.H. 1602.

Iangbeer, during these offensive broyles, resides at *Fettipore*, and heares of *Abdul cawns* presumption and *Curroons* new rebellions; hee sleepees unquietly, and can take no rest, till both of them receive due punishment: he calls *Sultan Perwees* his sonne, acquaints him with his affliction, gives him order to levy some forces, wherewith to persecute his traiterous Brother, and those out-lawed Umbrives that attended him.

Curroon re-
moves against
Curroon: by
the way, he
imprisons
Mirza-chan,
Abdul-
chans sonne
(but lately to
Iangbeers
grandchild
married) and
by order
is sent
manacled to
Ethabarchan,
in Agra
castle to be
confined: while
Abdul Azief-
chan (by
Abdulchans
deceit brought
to Curroons
party) escapes,
submitts to
the Mogul,
and is pardoned.
Curroon has
notice of the
approach of
his enemies,
so that from
Azmeer he
hasts to
Mandow to
augment his
Army, with
a settled
determination
to bid them
battell.

Perwees (intreating *Mahobet-chan* to accompany him) with 50000 horse, moves against *Curroon*: by the way, he imprisons *Mirza-chan*, *Abdul-chans* sonne (but lately to *Iangbeers* grandchild married) and by order is sent manacled to *Ethabarchan*, in *Agra* castle to be confined: while *Abdul Azief-chan* (by *Abdulchans* deceit brought to *Curroons* party) escapes, submitts to the *Mogul*, and is pardoned. *Curroon* has notice of the approach of his enemies, so that from *Azmeer* he hasts to *Mandow* to augment his Army, with a settled determination to bid them battell. *Perwees* followes him, and pitches ten English myles from his brothers campe; and next morning drawing out his men assayles him, who at the first shock (by mishap of *Rustan chan* and *Berkendaschan*) falls back and lets the enemy possesse his trenches: in a word, *Perwees* has the day and *Curroon* flies to *Brampore* his old receptacle. *Ganganna* noting *Curroons* sadnesse, makes it an advantage of his treachery; he perswades the Prince to send him to mediate a peace with *Perwees*, with an intent to deliver him into his hands (having precontracted with *Beyrambeg* and *Darab-chann*, to seize him, who to that end had ambushed neere the river *Nardebal* 20000 horse;) but *Abdul chan* dissuades *Curroon*, assuring him of *Ganganna's* villany, *Ganganna* escapes, the conspiracy comes to light, and *Beyrambeg* with his associate is loaden with irons, placed on an Elephant and with some selected troopes, leaves *Brampore* and flies into *Decan*, where by *Melec Ambar* (glad of such confusion) he is welcomed, and seated in *Nasier-Throm*, where he dictates patience; his Elephants and men are sent to *Daultabat* till he recalled them.

Sultan Perwees and *Mahobet-chan* enter *Brampore*, and here whither *Curroon*

Curroon was travelled. They give *Iangheer* notice of their good fortune, and hee celebrates it with no lesse joy, than as if hee had triumpht over a dangerous enemy. But behold, this faire Sun-shine of content is inveloped with an unexpected cloud of storme and danger. *Ihen Thonx*, an *Ouzbeg* Tartar (of long time watching some fit occasion to forrage the *Moguls* Territories, by *Curroons* unquietnesse spies it,) with thirty thousand horse overruns *Chabul*, perpetrating all sorts of spoyle and mischefe. *Iangheer*, exclames and rages violently, but so soone as hee had given vent to this his swelling passion, he sends post to *Zaed-cawn* (son to *Mahobet-cawn*) Viceroy of *Bange*, to retaliate him: this young Gallant delaies not, but with twenty thousand horse interposes 'twixt the Citie and *Tartarr*, gives him so furious a charge, that *Ihen Thonx* is a fraid to suffer it, by base flight leaving his honour, halfe his men, and store of wealth to *Zaed-cawn*, and by his joviall troopes to be rifled: after which, they enter *Tartary*, and as farre as *Gassany*, burne, spoyle, and make havock of what they meet with, returning with great wealth and many Elephants to *Rabul*, where with all acclamations of joy they are welcomed, and by *Iangheer* so accepted of, that he sends *Zaed-cawn* many thanks, and adds to his former troopes 5000 as an augmentation of more honor and benefit.

This cloud once over-blowne, the Horizon appears more glorious, and *Iangheer* contemplates in what part to enjoy with his beloved *Noor-mahall* most pleasure. *Cassimeer* at length gets the preheminance: It abounds with variety of choyce sports, but the progresse was long and remote from most places whence in those active times hee was to receive intelligences; howbeit, delight swaied him against all objections, giving *Curroon* (by that distance) so faire an advantage, that with all speed (sending his Umbraves word to follow him) hee forsakes *Decan*, and through *Gulcunda* and *Orixa*, speeds into *Bangala*, yea with foure thousand horse, and three hundred Elephants passes the solitary deserts and so suddenly presents his forces afore *Debaka*, that *Abrahim-cawn*, governing that Province (blasted with amazement) flies away first to *Bannaras*, then to *Messipatan*, and knowes not where to rest securely: whiles *Curroon* smiles at it, & without stay or let, commands his treasure; with mony and faire words so bewitching most of the Umbraves of that fruitfull Country, that they immediatly came to do him service with horse, mony, & armory.

Overjoyed with such good hap, this daring Prince breaks into *Purop*, flashing (as to the other) such terroure into the eyes and heart of *Makolidifchan* the Governour, that without any shew of manhood or pollicie hee posts to *Elabass* to acquaint *Rustan* the Captaine with his danger, by whom (in stead of thanks) he is soundly rated, and for his cowardize imprisoned.

Curroon heares of it: but so long as hee continues prosperous, hee regards no mans misery, but rather by such, increaseth his activity; passing his Army over *Ganges*, he aymes at *Kerry* not doubting of the conquest; but by the way at *Radgee Mahal* is with such fury assaulted by *Ebrahim-chan* (by this time reincouraged, and here ambuscadoed with six thousand horse) that little wanted of foiling him, had not *Abdul-chan* (behind with best part of his Army) hastily brought up his troope, and by 3 houres skirmish recovered him, after three thousand were slaine of *Curroons* party, and foure thousand of *Ebrahims*, who also lost his life by his too great avarice amongst

his men, and out of too much appetite to regain his honour so lately blemished. *Curroon* rubricates this in the Kalendar of his greatest dangers and deliverances: it teaches him to travell with more care and vigilance, but dissuades not from the prosecuting his unjust designs, spoiling & robbing all that wealthy Province, and entering as Conquerour *Tanda* and all *Gouro*, *Banaras*, *Chatighan*, and all such Townes in *Orixa* and *Bengala* as resisted him; preying upon their gold and jewels, acting many unchastities, and forcing their oaths and hostages to become his subjects: thence to *Pathan*, whither *Radgee Vsem* with five thousand horse and twenty thousand foot came to serve him.

Perwees heares of *Curroons* extravagancies, and intends to curb him: he commits *Bramapore* to *Rustan-chan* and *Lashar-kawn*; and with 50000 horse aymes with long toyle at *Elabasse*, and entering *Lala Bersinghs* territories, *Lala* meets him with 7000 horse, and gives him a Present of 3 leck of roopees.

Jangheer lest hee should surfeit of delight, at *Cassmeer* entertaines the newes of his sonne *Curroons* fresh outbreake, as also of *Ebrahims* death and sad discomfiture: but fearing his vagrant sonne might grow too potent (if too long suffered in his exorbitancies) hee rowses himselfe, and forthwith commands *Chan Iehan* out of *Molthan* and *Buckerr* to raise some Companies and to hasten into *Gousurat*, with the tribute of those Provinces to advance a brave Army, and joyne with *Perwees* against the Rebels: *Chan-Iehan* being come to *Fettipore*, he there loyters, and as long at *Agra* wrapshimselfe in idlenesse, forgetfull of the Mogulls command, the Princes need, and his owne honour; yet, *Rustan*, Captaine of *Elabas*, shewes himselfe of better temper; for having imprisoned *Mokolidaschan* for his feare, he thenceforth labours to fortifie his Castle with men, money, and provision: which when *Curroon* heard, hee alters his intent, and draws his forces against *Rantus* (a strong defended Castle) which by *Syet Monbark* is yeelded upon small treaty: hee also assaults *Tzinner*, which tho a while well kept by *Hastibeg*, is in the end delivered: after this, *Abdulchan* forces *Jangheer-Coolighan* Captaine of *Bonarce* to *Elabas*, and *Wazen-Chan* to *Loonpore* and other Townes, whereout they drew abundance of treasure; and hearing of his brothers approach with *Mahobet-chan* (to forget prevention) he intreats *Abdulchan*, *Radgee Rhiem*, and *Byram-chan* to try their fortune against *Elabasse*, by *Rustan-chan* so strongly defended: they obey him, and with all haste besiege it, and next day assault it with utmost fury, but by *Rustan* are as bravely beat off and forced to retreat with shame and danger. In that action the seed of so much emulation and spleene kindled twixt *Abdul* and *Radgee Rhiem* as was not quenched in long tyme, and without both destructions. *Sultan Perwees* and *Mahobet-chan* hasten (if possible) to be at *Elabas* ere the rebels rose from before it: they passe *Buckery* and *Municpore*, but *Abdul-chan* hies thence over *Ganges* and at *Bonarce* (or *Banaras*) joyne with *Curroons* army.

Ganganna (bankrupt in credit with *Curroon* and *Abdul-chan*,) had not beene long in *Perwees* army, but by *Mahobet-chans* command, for some unworthy plots is imprisoned; which a servant of his (*M'hia Fehiem* by name) took so impatiently, that he consorts with 500 men and ambushes twixt their passage to *Kalpin* and *Lala's* country, by force attempting his Lords delivery: his good will was much and good, but the successe bad and

Ghan-
Ganna im-
prisoned.

and bitter; for *Mahobet-chan* fearelesse of such a scarecrow, in finall space slew him and his rash society. *Ganganna* thenceforth is more strickly look't to, his estate confiscated, his wife and son and family are upon Elephants sent slaves to *Agra*; whiles *Perwees*, *Mahobet*, and the Army arrive at *Elabas*; where by valiant and faithfull *Rustan-chan* they are welcom'd and lodged in the castle with much pompe and joyfull entertainment.

Mahobet-chawn is impatient of stay till he could come to grapple with *Curroones* Army, who by that tyme had assembled a great company, allured by the magick of his gold and tempting language, to runne a bold hazard with him to the gates of Death. neere *Thonec* 15 myles from *Banaras* they pitch their camps in view of one another, either side resolv'd with the utmost of valor and policy to purchase victory. *Ganges* (that great, rich, and deified river, which say the *Bannyans* issues out of a rock at *Siba* formed like a Cowes head) a whiles forbad them, restrayning eithers fury, save what volleyed from the roring guns to eithers prejudice. *Beyrambeg* began the play with 4000 horse and forraged towards *Elabas* but is by *Mamet Shawma* met upon *Shawezis* bancks where his men were discomfited, himselfe slaine and his head severed. *Mahobet-chan* interprets this as a good Omen to the battell; inflam'd with courage, he drawes out his troopes, but knowes not how (without apparant perill) to passe his men over *Ganges*, till by a Native he is directed to a safe ford, where he got over luckily: he gives his company some incouragement, and delayes not to affront *Curroon* to his face. *Curroon* willing rather to lose life then swallow such an indignity, orders his campe and desires *Radgee Rhiem* with his Elephants to answer him; this couragious Captaine most gladly undertakes it and gives *Mahobet* so hot a chardge, yea with his warlick Elephants so disordred him, that had *Abdul-chan* or *Derra-chan* seconded him (as was appoynted) *Curroon* had easily obtained a glorious victory; but they swelling with envy against this brave man, ever since their attempt of *Elabas*, not only betray his hopes by hovering back, but are overjoyed when they behold *Mahobet-chans* company recovered, and *Radgees* Elephants wounded and madd'd with rage to execute their wrath upon their owners, and in the end *Radgee* (after as much prooffe of courage and skill as could be in man) slaine, and his whole Squadron confounded: in this miserable sort, perisht one of the ablest men of India, and *Abdul-chan* most basely guilty of his death: revenge pursues him; for finding it high tyme to give over looking on, and do something, he sees *Perwees* entring with *Radgee Zifing*, *Radgee Ziad*, *Radgee Bertzing* and their Army. *Curroon* also falls on, doing what lay in the power of man, the battell now pelmel enduring for five houres with a great deale of martiall skill and bravery. *Curroon* is hurt in the arme. *Perwees* (though upon his Elephant) is by *Derrhachan* wound'd in the side, and but for the excellency of his mayle had there dyed. In the end, the Kings Army grew victorious by the unresistable fury *Mahobet* afresh affords them, the rebels pusillanimously opposing that new torrent of destruction, gaze awhile, and then remembering the injustice of their side grow pale with feare, so as in the end they turne tayle and flye amayne, resolving not in hast to under-

*Radgee
Rhiem slain*

take such an occasion. *Curroon* is not able to alter it, his old accursed fate pursues him; and therefore (striking the ground with his lance) he leaves the battell, escapes away, and with 4000 horse of such as loved him, he flies to the inexpugnable Castle of *Rantas*, yeilded by *Monbark*, and wherein he had placed *Radgee Gholam* one of the murderers of Prince *Gushrooe*; leaving the residue of his Army to sip the bitter cup of death, the glory of a great and famous overthrow to his brother and *Mahobet-chan*, and the spoyle of his campe to *Radgee-Bertsingh*, who from out of it brought of gold, silver, precious gemmes, Elephants, Camels, horses, and slaves of both sexes great abundance.

Sultan Curroon in his strong Castle and at such a distance, has tyme to ruminate upon his miseries, and with a discontented mind sees how insensibly he precipitates his hopes, at that instant fixed in the center of affliction: and as an aggravation to his melancholly, heares of *Mahobet-chans* re-approach towards him. He thereupon disparts his *Seralio*, and flies thence to *Patan* with *Affaph-chawns* daughter only in his company (who had lately brought him a dainty gyrl) and by a *Zantel* or Post dispatches letters to *Darab-chan* (then in *Bengala*) to levy some forces and meet him at *Radgee-Mahal*, where he expected him.

Mahobet-Chan, Prince *Perwees*, and captived *Ganna* pursue *Curroon*, scarce resting day or night till they came to *Rantas*, where hearing which way he tooke, they chase him to *Patan*, but there also they misse of him, having sure tidings of his flight to *Radgee Mahal*. At *Patan* they breath awhile, and hearing of *Darabs* obsequiousnesse to *Curroon*, they get his aged Father *Ganganna* by letters to dehort him, and to promise him requitall so he would joyne with them: *Darab* (incensed by *Mahobet-chans* severity to his father, and supposing his perswasions forced and counterfeited) most unluckily denyes, and goes on to levy men to support the rebellion. Prince *Perwees* proclaymes him Traytor, and allots 4000 roopes to him would bring him to his campe alive or dead. The tyme-serving greedy Multitude (knowing *Curroon* was fled) not only bring *Darab-chan* but his children and kinsman *Morad*, sonne to *Sha Nabarkhan*, all whose heads are struck off and sent to *Perwees*, and by *Mahobet-chans* command presented to *Ganganna*, by that a wretched Father, and thence (as a Trophy of their care and terror of others) unto *Agra* on poles to be elevated. The report of this untoward massacre is soone knowne to *Curroone*, so that he bids farewell to *Mahal*, and flies to *Medenpoore*, and thence to *Odjea*; but is quested after by *Mahobet* to *Medenpoore*, where, missing him, he stayes for Prince *Perwees*, and sends *Baker chan* & 8000 horse in the pursuit after him. At this *Oudee* or *Oujea* (a citty in *Bengala* & felicitated by *Ganges*) are many Antick Monuments, especially memorable is the pretty old castle *Ranichand* built by a *Bannyan* Pagod of that name about 994500 yeares ago after their accompt, from which to this the *Bannyans* haue repayred to offer here and to wash away their sinnes in *Ganges*, each of which is recorded by name by the laborious *Bramyns* who acquaintes this Pagod with their good progressions and charitable offerings.

During these domestique broyles, *Melec Amber* (perceiving the season advantageous to recover what he had lost,) advances with 50000 men, and

Oudee.

A.D. 1623
A.H. 1003

and so unexpectedly chardges *Laskar-chan*, *Mirza Mametseir*, and *Ebrahim Hossen*, that they had no warning for defence, but are compelled to give up their Forts and suffer the Decan to re-enter, what was his owne by law of Nations; 15000 Indians were slayne, and as many were expell'd the country; the 3 Umbraves also are sent prisoners to *Daultabad* to attend the pleasure of their conquerer. *Bacherchan* having commission to persecute *Curroon*, procrastinates not, but in few weeks attaines *O'djea*; where the Prince (though he had 5000 horse and 300 Elephants) dared not abide him battell, posselt with feare and so terrified with precedent dangers, that he flies into *Gulcunda*, contrary to *Bacherchans* expectation who desired battell. The King of *Gulcunda* receives him with counterfeited welcome, and attends him (where he passes) with 12000 horse, pretending to safeguard him; but *Curroon* saw it was rather to secure his Diamond mynes, (at that tyme open) too prevalent a bait for his needy Army. *Melec Amber* with lesse suspicion and more subtilty (heartily glad of his rebellion, thereby debelitating the *Mogul*, and securing his owne Monarchy) sends an Ambassadour to *Curroon*, well attended, with letters of much affection, and plenty of money and other necessaries; with an invitation into *Decan*, where at all assayes he should command his service. *Curroon* rejoyces in this sunshine of happinesse, and accepts his motion: but after three moneths commorance in that country, weary of idlenesse, he projects the recovery of his old Eparchy of *Brampore*, and so without longer advice bids *Amber* farewell, and with ten thousand horse divided amongst *Abdulchan*, *Mahomet Tackieck* and *Iacup-chan*, shewes himselfe before *Brampore*; but is forbid entrance by *Radjee Rustan* set there by *Sultan Permees*; which so irages *Curroon*, that after he had breathed out a thousand fruitlesse curses and threats, he assalts the wals with incredible haste and violence, but is also so churlishly compensated by valiant *Rustan*, that with great losse he retreats to *Chan-channaes* curious gardens there to ruminate: howbeit, *Abdulchan* is so transported with flame, that he mounts againe and advances with his Standard; yet in the meridian of his hopes is dejected by valiant *Rustan* and forced to fill the ditch with carcasses of his too forward followers. *Mahomet Tackieck* at twilight tryes his destiny, and chardges so furiously and so close, that in despite he mounts the wall, and is so bravely backt by his owne regiment, that in small tyme he takes the principall cittadell or fortresse, and on many parts of the wall florish his colours in signe of victory, and as a call to *Abdulchan* to second him; but *Abdul* (poysoned with envy to see a Merchants sonne possessor of so much glory,) forbears to succor him, so that this heroick Captaine (too farre engaged) is assailed by *Rustan Atset-chan* and fresh troopes so long, and with such egernesse, that all his company are cut in peeces, and *Mahomet* struck dangerously in his eye, yea (after as much prooffe of dexterity and valour as was possible) is taken and imprisoned. In this base sort (the second tyme) has *Abdulchan* forfett'd *Curroon* the victory, yet keepes the knowledge in his owne breast, and goes unpunished: whiles *Sultan Permees* and *Mahomet-chan* continue their quest, and receiving notice of the siege of *Brampore*, they hast thither, with *chan Alen*, *Radjee Stertsing*, and a great Army of *Rathpoots*; but *Curroon* (premo-

Curroon
flies into
Gulcunda:

nished) seeing no good likely to be done, arises and falls towards *Bellaguate*, in the way attempting vainly *Hasser*; but missing it, redelivers *Rantas* also into his enemies hands, and once more visits *Melec Amber* at *Rerki* in *Decau* clothed in his old sad habit of misfortune.

Hasser, (five courses from *Brampore* as you passe to *Agray*, the strongest, and in all advantages the best defended Castle through *Chandis*) is built upon the top of a most high and precipitious Mountaine, wall'd by Nature, and capable to feed and lodge forty thousand horse: within, are springs of wholesome water, by vertue whereof the people are infinitely enriched; the earth also is excellently fruitfull in hearbs and corne and what else is requirable for defence or pleasure: upon all sides are mounted great Ordinance of brasse, about six hundred, here placed by the last King of *Gusurat*: but one discommodity is commixed, making all the other delights relish unseasonably; Wormes ingendring in the legges and thighs of such as drinke the water; but lately noted; and which only gave *Echar* conquest of this Castle, otherwise inexpugnable.

Iangheer the great *Mogul* rejoices at the severall victories his son *Perwees* and *Mahobet-cawn* are crowned with: and to expresse how well hee took it, observing the valour & loyalty of *Ganna-zied-cawn*, (lately made Viceroy of *Kabul*) calls him to Court, expresses his good will in variety of complements, and more then so, addes five thousand horse to his command, and under seale makes him Governour of *Bengala*, of all the Provinces of *Indostan* most famous, rich, and populous: *Bengala*, is a Province in *India*, spacious, noble, and fruitfull; peopled with Mahometans and Idolaters, addit to Mars and Merchandize: reasonable in shape and colour: well clothed, extreemly lustfull; jealous, crafty, and suspicious: the ground is redundant in good Townes, Castles, fruits, flowers, corn, &c. mellowed by *Ganges*, which in two great branches flowes thorow her, and 200 miles asunder, at 23 degrees, commixes with the Ocean.

Normal and *Assaph-cawn* cast a squint eye upon *Ganna-zied-cawns*, new glory, wishing fit occasion to eclipse it; and only for that he was son to *Mahobet*; no other reason caused it: they are no trewands in the schoole of mischief, and in the first place, to plot more mischievously, and affront *Mahobet* (whose miseries are now broaching) they get the old *Mogul* to command *Mahobet* without delay, to send *Ganganna* the Captaine, unto *Agra Muzza-Arehdestoa-cawn* (one of *Normals* creatures) delivers the message, and *Mahobet* (loth to shew any example of disobedience (though he knew *Iangheer* abused, and this a meere plot of his confusion) lets him go, who forthwith begins to chatter and spit his utmost malice against *Mahobet*, exhibiting many false complaints, and incensing as much as possible the old *Mogul* against his innocent Champion: that hee had most unjustly put to death his sonne and others of his kindred, out of malice; yea, after he had voluntarily left *Curroon* to serve in the Kings Armie. These accusations wrought somewhat in the credulous jealousie and weaknesse of the old *Mogul*; but more, when from the seeds of haste and distrust sown by *Ganna* in the heart of *Perwee*, by his letter he intreats his Father to call *Mahobet*, a detractor of his glory, and ambitious to inglph urthe Monarchy. This so confirms the *Mogul*, that without more dispute or memory of his

his former services, he beleeves *Gangannas* reports no longer malicious, but presently condemnes him of pride and ingratitude, gives his command to *Cawn Iehan*, and commands him home to receive his deservings. *Fraude perit virtus*, *Mahobet* admires the villany of *Ganganna*, and *Noor-mall*; and thinkes (by the purity of his owne conscience) it is impossible his Master should really beleieve such imputations; till remembring his dotage upon *Normal* and her inveterate spleen, hee grants it; but resolves to take another course till time might delucidate his innocency; and therefore as his love and dutie bound him, hee goes to Prince *Perwees* to bid farewell; but when hee perceived him so strangely altered, so coy and stately, it welnigh struck him dead with sorrow and amazement (an excellent sympathy and union, till *Ganganna* dissolv'd it, having beene till then betwixt 'em:) so that with a sad heart, and tormented eyes, he leaves the Camp, but carries along with him the hearts and courages of all the Army. From *Brampore* hee goes; many guesse, but none (no not himselfe) knowes whither his fortune led him: at length by advice of his best friends (that assured him if hee went to Court, hee should at least be branded with the name of Traytor) hee travels to his Castle of *Rantampore*, resolving to purge his honour by letter and prooffe to *Iangheer*, and to safeguard himselfe from the spite of *Normal* and all his enemies.

The discord of *Perwees*, *Mahobet*, and *Normal*, sounds sweetly in *Curroons* eares; hoping by the confusion of them all, to ground stedfastly his owne ambitious practises: and perceiving his old Father so taken with fantasies and apparitions of love, he resolves to practise deceit, and in the *Moguls* weaknesse to fix the strength of his conspiracies: he presents him by *Godgee Iehan* (a crafty man, and Tutor to his two sonnes) a letter neatly pend, but dictating nothing save hypocrisie and submission: hee knew also the greedy appetite of his Father after gold and rarities, and therefore addes a pishcass of rare coignes, a hundred choise Elephants, and some portraits hee borrowed from the Portugals. They are all well taken; his sonnes respected, and word is sent him from *Affaph-cawn* of hopes to re-ingraft him. In the meane time, *Madoffer-cawn* at *Lahore* receives the government or Provostship of *Agra*, from *Cassem-cawns* pride, who was placed there upon his marriage which *Movissan-begem* sister to the Queen, but is so impatiently digested by that ambitious woman, that shee ceast not till she had got him re-established.

Six yeares past, viz. 1618. and of the Heg. 998. I told you, how *Iangheer* at request of *Affaph-cawn* took his eldest son *Gushroo* from *Anna-Rha-Radia* & *Chan Iehan*, delivering him to *Curroon*, who finding him a stumbling block to the Imperiall Crowne, by *Radgee Bandor* gets him removed: at that same time were committed to that Fratricide, *Sha Hossen* and *Ethymor* (sonnes to *D'haen Shaw* his brother who died of drink at *Brampore*) whom because hee saw towardly, and apt to revenge their Fathers untimely death, hee was desirous to send them in that bloody bath, to sudden destruction; but he durst not perpetrate such apparant butchery, perceiving all mens eyes and expectations after them, and the death of their Father and Uncle, not a little murmured at: so that he had no other way to prevent their power and anticipate their claime unto the Empire, but by getting

ting them instructed in the faith of our blessed Saviour Christ, and to bee baptized; by that trick out of the *Alchoran*, making them incapable of so great an earthly Monarchy, but heyres of a better; for, *virtus locum habet inter astra*. After this, he ever led them with him to keep them the stricter, till such time as he was vanquish't at *Elabas* by *Rustan-cawn*: for then *Ethamore* escapes to *Permees*, and thence to *Lahore* where his Vncle entertaines him gladly, and marries him to *B'har Bannoo Begeth* his daughter: and at *Curroons* next flight from *Brampore*, *Hussen* also flies to *Radgee Rustang*, and thence to his brother, where hee lived safely and more honoured.

Mahobet-cawn at his Castle at *Rantampore* (practizing to digest his affronts with patience) receives a peremptorie command from *Iangheer* (*Nor-mal* I might say) to yeeld up his house to the Queene, who had given the keeping of it to *Backer-cawn* his enemy, and that hee should pack into *Orixa* to his sonne the Liestenant there. The message is so tart and sent to one (then whom none more) impatient of injuries, that hee returns his Master the *Mogul* this reply, he was ready (as a thousand times formerly) to spend his life and goods to do him service, but would never stoop to the lure of his inveterate enemies; he was ready to account the reason, but upon condition hee might bee free from the tallons of his rammage foes, whom he saw ready to prey upon him: with this answer the Post returns, with newes also, that *Abdul-cawn* (either weary of such vagaries, or that hee saw the winde of *Curroons* good fortune averse, or doubting his former envie might undo him) for some of these, or all, flies from *Curroon*, and by *Cawn Iehan* at *Brampore* with *Permees* is joyfully welcomed.

Abdul cawn
leaves Cur-
roons party,

Iangheer wonders at *Mahobet-cawn's* presumption, but *Mahobet* no lesse admires his ingratitude. But after much perswasion of his kindred & friends about him, hee assumes fresh courage, and attended by five thousand voluntary *Rashboots*, issues from his Castle, and through *Rassamwer* journeyes to *Lahore*, resolving to make his owne defence to *Iangheer*, then removing to *Kabul*, or dy in doing it. The Queene and *Affaph-cawn* have notice of his intent, but fearing his force, and that (if hee had any private discourse with *Iangheer*) hee would re-ingratiat himselfe, they make the *Mogull* set to his seale to what they had indited, the command being that *Mahobet* should come in person, attended only with some few of his choyce friends to cleare his infamy: but hee smells their craft, and in his place, sends his sonne in law to make his excuse, and to treat upon surer tearmes than if he had gone in person: with a willing heart this young Gallant undertakes it, and at his first entrance into the *Lescar* (without ever seeing the *Mogul*) hee is made to dismount his Elephant by the Queenes order, is disroabed of his bravery, and clad in nasty ragges; is after that most miserably chabuck't, or beat upon the soles of his feet with canes or rattans, bare-headed (the greatest shame possible) set backward upon a carrion Iade, with kettle-Drums led through the Army, and made a scoffe to all that rascall multitude; overjoyed, they had this good occasion to manifest their hate upon the Idea of *Mahobet-cawn* and to delight the Em-
presse.

Mahobet-cawn

Mahobet-cawn is quickly certified of his sons disgrace, and that *Iangheer* knew it not; he questions not who, the whole Country blaming *Normall* and *Ganganna* for such barbarisme: in it, hee sees their hate and his owne misery, if he had harkened to their oaths for safety to come weakly accompanied: and now (more than ever, discovering the *Queenes* ambition to advance her sonne, and *Affaph-cawn*, *Curroon*, guarding themselves with a constant Army of thirty thousand horse, violently seizing the *Moguls* treasure, and in all affaires abusing his authority and greatnesse, with other indignities apparant to all the Empire) he encourages himselfe, not regarding the hatefull epethite they branded him with in their Proclamation, his innocency to *Iangheer* and zeale to *Bullochy* (next heire undoubted to the Crowne) re-animating him; so that after he had sent his old Master the *Mogul* a short, but pithy Apologie of his contempt, and portrayed the villany they offered his sonne; he surveighs his Army, gives strict command to offer no violence to *Iangheer* or his Tent, and with twenty thousand valiant *Rashboots* passes on to finde out *Normalls* Army and the *Lescar*, at that time consisting of above 50000 men: by accident part at that instant went by, led by *Eradet-cawn*; and the residue passed the river *Phat*, conducted by *Godgee Abdul Hussan*, in hope to finde *Mahobets* Army unprepared, but in vaine; for that experienced warrior knew hee should want no stratagemsto destroy him, and therefore slept the *Lions* sleepe, with the eyes of prevention alwayes open; and now finding the advantage his, gives the word unto his Camp, and with an undaunted heart charges *Eradet* first, and circles his troops with such speed and order, that in lesse than two houres (ere *Abdul Hussan* got over all his men) hee not only disordered, but slew above six thousand men, filling the residue with such feare, that each fled for his owne safety; but unluckily, the flood without mercy swallowed most of them, both dangers equally so confounding them, that with gasty lookes and loud outcries, such as escaped made knowne the horror of their conflict; so that the other part of *Normalls* Army stood still; till by *Affaph-cawn*, *Abdul Hussan*, and other Umbraves, they are cheered up, and prepare to encounter the rebels, who with *Mahobet* their Generall were come in front, and with victory in their foreheads (regarding neither their greatnesse nor multitude) rush couragiously on their adversaries, for five houres giving and receiving blowes, each side equally heated with rage, and inflamed with desire of conquest. The *Queenes* Army were fresh and excellently fitted, but by the overthrow of *Eradet* their companion not a little amazed; *Mahobets* men, though come from farre, yet of a more warlike constitution, and led by a second Mars, were hopefull of mighty gaine and glory; so that in the end, *Normalls* side gave back, well beaten, and unable any longer to abide the heaive strokes of their Iron adversaries; *Affaph-cawn* flies up and downe like a distracted man; upbraiding, intreating, and using all meanes possible to re-incourage them; but feare had slaine them, the *Rashboots* swords had flasht too much terror amongst them to revive againe; so that with a sad heart, upon his Arabian Courser he flies away, with *Mirza Abentila* his sonne, to a Castle not farre distant thence, but by accident are espied and chased by *Mirsa Byremer* (*Mahobets* third sonne) and are forced out, and shackled in silver

fetters, are also brought to *Attack* and there kept: whiles *Mahobet-cawn* and his Army galloping in the Aire of good fortune beat downe the Queenes forces, at that time more willing to die than fight; so that without more let, they proclaime themselves Lords of *India*, and prey upon infinite riches of all sorts in the Lescar, now scattered and triumphed over. The old Mogul (not scared with *Bellonas* brazen noyse and clangor) was found sleeping, yea luld in *Morpheus* golden bed, till by *Mahobet-cawn* hee is awaked and assured of his welfare; upon a stately Elephant they conveighed him to *Attack*, leaving slaine behind him twelve thousand men, and many Umbraves of note, *Mirza Cassem*, *Radgee Doola*, *Abdul Gallec*, *Abdul Samet*, *Mirchan*, *Godgee Shawarchan*, and others: and taken prisoners, *Iangheer*, *Queene Normall*, *Affaph-cawn*, *Mirza Abontila* his son, *Sultan Bullocky*, *Sultan Sberiar*, *Sha Ethimore*, *Sha Hossen*, *Eradet-cawn*, *Mokendasehan*, *Mocrib-cawn*, and *Molena Mahomet*; all which, to the amazement of the world, are led prisoners to *Kabull* to expect the pleasure of their Conquerour. Now is *Mahobet-cawn* elevated upon the majesticke chariot of command and glory: yet resolves in no sort to derogate from the splendor of his Master, his only aime being to cleare his honour from scandall, and to retaliate his enemies what in his friends hee had formerly suffered. *Normall* (now clouded with shame and misery) is brought forth, and by the monster multitude exclaimed on; so that by assent of *Mahobet* and many other Umbraves she is censur'd to be beheaded. Not till then did shee perceive the thorny path shee had too long walked in, nor meditated upon the mutability of Fortnne; nor till then could she frame her ambitious heart to feare or servitude. But seeing no remedy, she armes her selfe with patience, and craves a farewell of her Lord, to whom after much ado she is admitted; where she prostrates her selfe cloathed in so much sorrow & repentance, that *Iangheer* melts into compassion, and intreats *Mahobet* for her freedome. The request seemes grievous unto *Mahobet*, but loath in any thing to discontent him, or shew disloyalty, hee condescends; *Normall* is pardoned and set at liberty, and becomes more enraged by this his lenity and complement: the residue of the royall prisoners are used with all respect and noblenesse; *Eradet*, and *Molena Mahomet* excepted, who by too much rigor are enraged, and *Molena* died. *Zadoc-cawn* sped best, for before the fight (upon some occasion jarring with his brother *Affaph-cawn*,) he fled to *Mahobet*, and is for his service made Viceroy of *Lahore*, and *Cassem-cawn* (by mediation of *Moweza-begem* his wife, sister to the Queene) restored to his government of *Agray*, and *Maddaffor-cawn* displaced; so that now, *Mahobet* swayes *Indust'an*, till by vicissitude of time he decayes, and all things are redacted to better order and existence.

Cunroon is at this time in *Decan* lurking till hee might espie some good advantage to recover his lost fame, and once more shake off the dishonourable Title of a Rebellious exile: but when newes is brought him from *Affaph-cawn*, of the almost incredible change the Empire had, and with what a dismall vayle it was then enveloped, his Father and Father in-law being in such base subjection, *Sultan Bulloch* and Prince *Daniels* sonnes imprisoned, and his owne two sonnes with *Godghee Iehan* their governour brought

brought also to *Mahobet* by tyme-serving *Madoffer-chan* to abide his mercy. He disputes not what *Mahobet* meant, but what had hapned; so that, exasperated with a thousand fancies, he gives *Melec Amber* many thanks, and with *Radgee Rhyem's* sonne and 12000 horse he passes (under leave) *Rana's* territories, and at last comes to *Asmeer*, intending suddenly to surprize *Agra*, and proclayme himselfe King: but his designe by *Radgees* sudden death is prevented, halfe his company forsaking him; whereat, doubting some treachery in the *Asmerians* (into such hate his robbing and other disorders had brought him) and that *Mahobet-chan* had sent some force against him, and *Sultan Perwees* also had ambusht for him, he makes haste to *Tata*, hoping upon conquest thereof to command the river *Indus* and *Camabaya*; at his incamping afore it, the Captaine *Xeriph-Melec* sends him word, he had order to keep him out, and that if he attempted it, he should receive the entertainment of an enemy. He sends him word back againe, he was sonne unto his King; *Melec* confesses it, and a rebell; *Curroon* regreets him, he came to defie *Mahobet-chan* and to bring deliverance to his father; *Melec* answers, rather by all their confusions to graspe the *Dyadem*. *Curroon* sees his fickle standing and deplores his folly, but by *Derra-chan* is encouraged; after which he assaults the Citty in great bravery, but is beat off; & next day returning with more rage, *Melec* forsakes the fort, issues upon them, kills *Derra-chan* and 300 men, and forces *Curroon* (to his old shift) to flie to *Delly*; but finding no welcome there, hasts with his chaffed troopes to *Bakar* (twixt *Lahore* and the sea) to breath a while.

DELLY is the name of a City and Province of late belonging to the *Poran Kings*; but at this day is under the Imperiall crown of *Industant*: the citty now in being, is antient, large and pretty beautifull; such appearing in that variety of antick Monuments and Tombes of above 20 Kings and great ones there inhumed; admired by Travellers, and adored by infinite troopes of superstitious Indians. Not a little famous also in that Piramyd three myles distant (in old *Delly*, where lies buried King *Homayon* grandfather to *Iangheer*) by frame and inscription speaking *Alexander*; at what tyme (as now) *Delly* was the *Mausoleum* of many Potentates: new *Delly* is wald about, but with small security; is watted by part of *Jeminy*, over which we enter upon a twelfve archt bridge, which from a little spring in these mountaines drills to *Agra*, and after a great increase (in many meanders) at *Prage* flowes into *Ganges*, and with her, runnes in two mouches 200 myles asunder, into the *Bengalan* gulfe at 22 degrees of North latitude.

Melec Amber, so soone as *Curroon* was parted, (to get affection from *Perwees* also) gives liberty without treaty or ransome to *Laskar-chan*, *Ebrehem-Hossen* and *Mirza Manout-Sher*, and with a convoy leaves them at *Brampore*. The same moneth *Mahobet-chan* received 26 leck of roopees from *Channazeid-chan* his sonne vice-roy of *Bengala*, which he extracted as annuall rent out of *Pattana*, *Soughtar*, *Banaras*, *Sonargan*, and *Chatigan*, rich and well peopled Citties upon *Ganges*; as also out of *Sondiva* (an isle 20 leagues from *Catigan*) than which is none more fruitfull in India. *Iangheer* also removing from *Chabull* to *Lahore*, by Normalls perswasion condescends to the slaughter of such *Rashboots* as *Mahobet* had mixed

with his own guard; and after that to destroy *Mahobet*, ere he received any supply of men from his kinsmen *Chan-Alem* and *Radgee-Rustang* then comming towards him: and for her part, to second him and leave nothing undone or unattempted that might conduce to the execution of such great designs, she empties all her husbands coffers, and hyres men from all places to serve her; so that *Ouripargan* Viceroy of *Bassowere* brings her 5000 horse, *Godgee-Tzera* 3000, *Madoffer-chan* 12000, and of her owne 19000 more: hoping also that *Fedi-chan* (fled from the battell of *Atteck* into the deserts of *Thombel* to *Radgee Ghomanoo*) would associate her: but he was so affraid of *Mahobets* fierce encounters, that he would no more of them; but went to *Perwees* at *Brampore*, to whom (by a commendatory letter from *Rajea-Bertzingh*) he is welcome. *Mahobet-chan* (ignorant of *Iangheers* confederacy) has notice of the Queens project and forces, and is not amared; but with a constant bravery goes on to fight with her. In the way (at his Masters request) he uses *Affaph-chan* and his sonne with more respect than formerly. *Normall* also hastens towards him, having sent her sonne *Sheryar* to *Lahore* with 8000 horse to secure that Imperiall city against *Mahobet*. In his passage, by great good hap he chanceth upon *Sultan Bullochy* and the two christned Princes, whom he rescued; and got so privately and with such haste into *Lahore*, that without resistance most of the *Rashboots* were cut off, and the castle mann'd with the Queens Army. *Iangheer* also, rowled out of his long sleep playes his part; for being come to *Rheed* within 8 myles of *Normall* and her Army, (and having at all tymes the freedome of hunting, hauking, and such like pastime, he makes it his advantage) escapes, and is joyfully welcomed by the Queen, who (crying out *Mombarick*) impales him in her armes, and cries for joy; then, gives present order to march on to assaile the Traytors.

Mahobet-chan (like all other motions, when at highest, descend) quickly knowes of *Iangheers* flight, and is not so grieved at his being gone, as in the manner, intending never to withhold him longer than he fancied: yet the revolt of 5000 of his men did not a little trouble him: howbeit, perceiving his enemyes were approaching, and that it was no fit tyme to dwell upon circumstances, he apparrells himselfe in a rich and tryed coat of mayle, and with his shield and speare spurs up in view of the Moguls *Lescar*; where, by all signes he perceives the Mogulls affection estranged; he sighes at it, and returns, orders his army, and after a short Oration goes on in front to begin the combat. Ere the Battell began, *Balant-chan* affronts him with a peremptory Message from the King, to this effect; that if he desired to be thought loyall, he should expresse it by releasing *Affaph-chan* and the other Umbraves whom he kept imprisoned; by whose mediation he might peradventure obtaine pardon for such his high rebellion: *Mahobet-chan* knowes it was *Normalls* device, yet loth in any thing to distate the King, sends him a protest of his zeale and loyalty, and that so soon as he came to the river *Behed*, his desires should be accomplished: so, he arises, and at the place presigned, calls for *Affaph-chan* and his sonne; shewes him he had power to confound him, but his vertue swayed him to another end; which sayd, he not only pulls away his

his markes of servitude, but vests him with rich and princely robes, mounts him upon his best courser, girds him with a pretious blade, and with a convoy of eight hundred horse presents him to Court, his farewell onely poynting to remember him. *Iangheer* receives him with teares of love, but *Normall* with supercilious looks and words of disdain, upbraiding him with cowardize that durst not attend her tyme or depend upon her power to force him from a rebell she both scorned and hated. *Assaph-chan* laments her lunacy, but is affraid to contrary her; yet both in good will and private discourse at any tyme with the King, he speaks well of *Mahobet* and labours his reconciliation.

The affaires of *Industant* subject to this variety, possesses all mens minds with astonishment. Whiles *Iangheer* and his beloved *Amazon* with the *Lescar* passe on to *Lahore* to advise with *Sheriar*, and to reduce all Majesty (too long divellicated) to the proper station: But what pleasure can the contemplation of her reviving glory afford her, so long as *Mahobet* her mortall Enemy lives unpunished? shee knowes not why shee is intireled sole Empresse of best parts of *Asia*, Commandresse of so much men and treasure, so long as *Mahobet* an obscure *Rashboote* dares eclipse her splendor, and travell too and fro unresisted, guarded with such applause and popularity: shee ruminates a thousand severall sorts of revenge, but by too much choise knowes not which to fasten on: the surest and most honorable is by warre, and thereupon calls *Amet-chan*, (*Brahim-chans* cozen) *Zeffer-chan*, *Nouradin-Cooly*, *Anna Rha Radia*, *Emyrchan*, *Mircomyr*, *Immirza Rustan*, and other Nobles, desiring them to hasten *Mahobets* destruction, an employment wherein they should finde a gratefull remuneration. Each man promises his best endeavour, and with fiftene thousand horse goe joyntly on to attempt it: in the first place (hearing of some treasure his sonne *Zaedchan* had sent him out of *Bengala*) they ambush neere *Cheban-Chebas* (a Castle of strength) and break out upon the *Rashboots* that then were no more but eight hundred valiant men, who sold their money at a deere rate, two thousand of *Normalls* men giving their lives for it and for her ambition; but by their multitude were at last defeated, and most of them slaughtered; leaving 26 lack or 2600000 rupees to their avarice, which was brought to *Lahore*, and there some part given for salary, the rest was coffered.

Ganganna, (*Chan-Channa* some men call him, by this time recovered) by bribery and great braggis is made Generall of *Normalls* Forces. *Mahobet-chan* is not troubled at it; but the revolt of his wild sonne *Byrewer* afflicts him sadly. This young Gallant had no sooner triumphed over *Assaph-can*, whom he delivered to his Father (as is spoken of) but with three thousand horse (his Father had made him Coronell of) hee is intreated to assaile *Radgea Tzetter Singh* at *Nornon* his Enemy; but not regarding his Fathers instruction, turnes another way by *Bengor* to force his Fathers Castle of *Rantipore*; but in vaine, for *Motzaibchan* the Captaine suspecting him, fools him with faire words, and breakes his forces; and *Beyrewer* flying thence, is by *Ray Ruttang* at *Bondy* taken and imprisoned.

Iangheer finding his thoughts free, and refreshd by many new delights his youthfull Queene each day invented for his recreation, forgets the rebellion

bellion of *Curroon*, and his late adversity; yea, gives his lascivious mind full scope, and involves himselfe with the effeminate robes of sloth and wantonnesse: but in the plenitude of those his joyes, the glory of his estate growes cloudy, and his motion whirles into a malignant Orbe, by the disconsolate Newes hee receives from *Brampore* of his beloved sonnes death. His eyes grow dim, his heart turnes leady, and all conceits of pleasure relish unfavourie when the departure of *Perwees* objects it selfe, and those hopes and comforts he had in him, seeme fantastickall. *Gousbroo* and *Sha Daniel* are dead; *Perwees* is now no more: *Sha Ekimore* and *Hussen* his grand children made Christians: *Bullochy* is a child: *Sheriare* a foole, and *Curroon* the very eye-sore of his conceptions; a rebell, wilde, proud, greedy, treacherous, and deceitfull: himselfe was old, and at his death the Empire subject to innovation or domestick consumption: in these and such like dolorous cogitations *Iangheer* spends the weary minutes of his life, till death *ultima pena* (as they call it) summons him in few monerhs after to the resignation of his life and Empire: Whiles *Mahobet Chawn* chawes the afflicting newes also of Prince *Perwees* his death. Twixt whom (forgetting *Ganganas* trechery) was most exact friendship and sympathie. He sees (in him) the privation of all his joyes, the hopes he had in his succession annihilated; and the ambition of *Normall* and *Assaph Cawn* (suspected to have poysoned him) ingendring to a monstrous height; so that bidding farewell to the world and all other society and employments, he contracts himselfe to privacie and solitude, feeding upon contemplation of what had past, and the lubricity of terrestriall pleasures, vaine-glory, and other vanities: he forsakes his strong and delightfull Castle *Rantampore*, and through *Zialor* comes to *Radgee Zirmol*, and under licence fixes at *Zirmol* where hee anchorites.

Mahobet-
cawn turnes
Eremite.

But *Curroones* ayre swells with *Chymæraes*, now more than ever affecting the Empire, none but children interposing him: hee knew his Fathers affection was easily recovered, and *Assaph Rawn* his restless projector carefull to state him in the chaire of Majesty: so that, arm'd with confidence and accompanied with forty Elephants and fiftene hundred horsemen he leaves *Bakar*, *Chytor*, *Tutta*; and through *Tesel*, *Chobager*, and *Eclisser*, comes to *Masser Thormet* in *Decan*, where *Melec* receives him with all joy, and adds to his troopes foure thousand horse with promise of forty thousand more to assist him upon any good occasion.

CHYTOR (in mid-way twixt *Brampore* and *Adsmeer*) is yet a Citie, justly clayming precedencie for antiquity amongst all the Cities of *Indya*. It was formerly called *Taxila*, and that *Metropolis* whence King *Porus* issued against great *Alexander*; *Ranna Radgee Mardoot* lineally descended from him, of late yeeres and (till by intreaty of *Sultan Curroon Anno 1614*. he came to *Agra*, and in flight sort did some obeysance) here soveraignizing and in *Oodipore*. The Citie is at this day but meanly beautifull, three miles in compasse, not a third part of what was formerly. Time and war have furrow'd her, not onely disrobing her of her bravery in buildings where men inhabited, but in huge Temples of Idolatry, the ruines of above a hundred (once lofty in fastidious Turrets) to this day remaining, of stone; strong, good, white, and well polisht, rare and observable; now inhabited by

Storks

Storks, Owles, Batts, and like birds, of whom the superstitious people have no small esteeme and veneration: the North pole is elevated in that place twenty five degrees. This Province is bounded by *Cambaya* on the South, by *Chandys* on the North; by *Berar* East, and on the West the Ocean: returne we to our History.

Ganganna, selfe conceited by his late honour and imployment against *Mahobet-cawn* (whom hee verily thought had left the society of men for feare of him, resolves to ferret him, but) in the mid'st of his bravadoes and hopes is arrested by grim death, and his carkasse conveyed to *Delly*, to be intombed amongst his great Ancestors. At that time, *Iacout-cawn* an Umbrave of great wealth, honour and experience, commanding eight thousand horse to serve *Curroon*, by many affronts without cause put upon him by *Mirzaladin Melecks* sonne, is inflamed with rage, and flies to *Chan Iehan* Generall of Prince *Perwees* Army at *Brampore*, who receives him with joy, and by his exasperation, with foure hundred Elephants and forty thousand horse make haste to *Bellagate* (the widdow and child of *Sultan Perwees* being committed to the care of *Lascar-cawn*), where they used all extremities of warre, spoyling, burning, and captivating all they had a minde to: and by rare chance, intercepting some letters from *Godjee Hefary*, they discover *Abdul-cawn* (whom some call *Abdulla-cawn*) (the weathercock of those times) his intent, to turne from the Kings party and revertue to *Curroon*: hee is convicted, his estate confiscate, his honour reversed, himselfe manacled, cald the darling of inconstancy, and upon an Elephant in disgracefull sort from the Army sent to *Brampore*, where by *Lascar-cawn* hee is imprisoned. This done, they enter *Decan* with all speed, and pierce most fortunatly into the mid'st of *Melecks* Kingdome, doing what they pleased without opposition; so that after six weekes hostility, they returne loaden with abundance of wealth, and over-joyed with their easie victory. But (when they thought themselves most sure) *Melec* presents himselfe in an advantagious place with eighty thousand men, incircling them on the one side, & the stupendious hills on the other, so that surrounded with amazement, and clad with black ragges of discontent, they incamp; not daring to hazard the fight, or by stratagem break out to hazard their deliverance; but in that miserable sort are lockt up, the *Decan* at no time offending them, till by famine finding no pleasure in their riches (where no meat on sure tearmes was to bee purchased) they were constrained to parle and submit, assured only of their lives, stript out of all their wealth and bravery, returning with more shame than they had honour formerly.

Iangkeer the great Mogull, has advertisement of this variable successe, but knowes not how to alter it; nor cares hee much, the death of *Perwees* so possesse him: yet, *Normall* ceases not to pursue her revenge against *Mahobet*; and finding him so hard to be dealt withall, begins with *Channa-zeid-cawn* his valiant sonne, whom shee recalls home and places *Mocrib-cawn* in his command, over five thousand horse and twelve thousand men; but he had small joy of his greatnes, for in lesse than three weekes being there, by accident (falling over *Ganges*) the boat is over-turned, he drowned, and *Fedi-cawn* is made Viceroy of *Bengala* and *Malacca* after him: during which

GanGanna
dies.

Abdul cawn
disgrac'd.

which *Iangheer* being at *Lahore*, an Ambassador *Ziet Borke* by name, arrives with presents and commends from the King of *Maurenahar* (or *Manauwer*) accompanied with the only Oracle and wonder of his time *Hodgee-Abdulradgee* (brother to *Chojea-Callaun*) admired by all, and resorted to by many sorts of Tartars from *Bochar*, *Tuza*, *Balck*, *Samerchand*, *Gaznaben*, and other parts, none of which came empty-handed, so that in small time this Monck was comparable in riches with most Potentates of *Asia*. Hee is brought into *Lahore* with incredible joy and admiration, all the Umbraves of the Court (*Assaph-cawn* excepted) attending him, and was no sooner lodged, but is presented from the Queene with a goblet of pure gold, massic and of curious work, with so many Jewels as out-valued a lac of rousees. These he accepts most cheerefully, and scorning to be behind in courtesie, returns her and her Lord, five hundred Dromidaries, swift and beautifull, a thousand horses of an excellent good shape and breed; some porcellan and other Chyna rarities: the Ambassador also presents the Mogull a double of such, 2000 horses, a thousand Dromidares, some sword blades, and other gifts of value, so great, that the report went, never any Ambassador came so richly furnished, was better entertained, or went away more satisfied: Never let any Ambassador think himselfe welcometo any Asiatick Prince, that brings nothing for a present, save complement, for not any Native dare petition, either the Mogull, or any of his great ones, without a present.

Yet is not *Normall* suited with content, so long as *Mahobet* made frustrate her vowes to have him ruined: her power seems small, her indeavours idle, seeing (as she thought) his ease was in contempt of her; so that her thoughts project, her dreames fancie severall waies for his destruction: it gladded her in part to see his sonne *Zeid-cawn* out of imployment, and at Court (by such as adored her) scorn'd and confronted, howbeit, by *Assaphs* meanes *Iangheer* affects him; yea *Normall* (had not the overflowing hate she bore his Father hindred her) had doubtlesse become amorous, and made him in Cupids Court, *Iangheers* competitor; but spight ore swayes her, and revenge predominates; she calls *Amirchan*, *Nouradri Cooly*, and *Hemyr beg* her minions, to whom she discovers her desires, and intreats their diligence: they obey, and promise their care and faithfulness, and with fiftene thousand horse advance to fight with him (whiles *Normall* and the King journey to *Cassimeer*) his *ne plus ultra*: and *Assaph-cawn* (mindfull of *Mahobets* kindnesse to him, loth so brave a man should perish for the lust and malice of a woman, and especially by his advantage to draw him to *Curroon*) by a swift and trusty messenger, sends him a gracious letter discovering his sisters wrath and resolution, and sollicit young *Rana Radgee* to further him.

The Queenes Army persecute poore *Mahobet*, who upon receipt of *Assaph cawns* letter, after some passion forsakes his cell in *Zirmol*, flies to *Gessimeer*, and thence to *Radgee Rana* who ever loved him. The Army has notice of his flight, they dare not enter *Ranas* country without leave, and therefore send post to Queene *Normahall*, who dictates a letter to *Rana*, mixt with intreaties and threats, makes *Iangheer* signe it, and after long and swift running is delivered him; *Radgee Ranna* at first contemnes her bravadoes,

bravadoes, but upon better consideration promises his good-will, but thus; he perswades *Mahobet-cawn* in no sort to think him either fearfull or traitorous, that (if hee pleased) he would do his best in his defence against all the power and rage of *India*, yet, so his judgement were of any force, (and to indeare *Affaph-chawn*,) he would perswade him (since his Enemies were so powerfull and implacable) to hast unto *Curroon*, where he should not only be intirely welcomed, but agrandize his honour so suddenly, that his name would flash terror into the hearts of his most potent adversaries. *Mahobet-chawn*, loth to trespass upon his patience, and by the circumstances of his speech, judging him fearefull of that army, tells him he intended not to be any cause of losse or feare to him, or any other in the universe; and so mounts to be gone; but *Rana* will not let him goe, till he promise him a delivery of a pacquet he had intituled to *Curroon*. After long perswasion he accords, and with 500 Rashboots, and one thousand other men led by *Wazir-chawn* he flies into *Decan*, where at *Guyneer* upon the limits of *Nisamsa's* kingdome he findes *Curroon*; but so affraid of his sudden coming, that he instantly armd his men for opposition: yet when he saw the case otherwise, and had read his pacquet, after some amazement hee imbraces him with unspeakable joy, firmes a perpetuall friendship and gives him command of that castle and his other forces. All *India* admire at this agreement, and *Normall* (too late) repents her folly.

— The mind oft in remorse
May wish the thing undone Rage did inforce.

— Quinon moderabitur ira
Infectum volet esse dolor quod suaserit et mens,

Tangheer also blames her inconsiderate wrath, and growes so afflicted at it, that in a deep Melancholy he forsakes his pleasures at *Cassimeer* and removes towards *Lahore*; but upon the high Mountaines of *Bymberrie* falls sick, and at three dayes end, after three and twenty yeares reigne, (to the astonishment of the *Leskar*, *Normals* endlesse sorrow, and grief of the whole Empyre) he dyes (suspected of poyson) the twelfth of October or *Ardabehish*, in the yeare of our accompt 1627 and of the *Hegira* 1007: nominating upon his death-bed his grandsonne *Bullock* (sonne of *Sultan Gushbroo*, his eldest sonne) his successor; he also sweares all the Umbraves to see him crowned: and that *Curroon* should have no portion nor favour save what he might merit by submission: and accordingly (conveighing the old *Moguls* dead body to *Lahore*, where preparing for his funerall they carry it to *Tzeander* three course from *Agray* and intomb him in King *Eckbars* Monument) at *Delly* they crowne *Sultan Bullocky* (aged thirteene yeares) their King, with all royall accustomed state and ceremony: and unanimously cry out aloud, *Padshaw Salawant* i. e. God save the King.

Normall in *Tangheers* end feares the beginning of a world of miseries in her selfe and progeny; but being of an active spirit and not easily distracted, she instantly conceives and swels with the ambition of that Empyre: her pregnancy is bettered by her having the whole Treasure in her hands, also animated in that *Bullock* was too young to nourish opposition, his Councell carelesse, and *Curroon* a huge wayes absent thence: so that taking occasion by the forehead, she arms her selfe with confidence

Tangheer
dyes.

and a pretended Title, and resolves to mount her sonne *Sheriar* to the supreme ascent of Majesty, or in the attempt to set all India on fire and consume her self as a sacrifice in so great an action. In this humor she hires 15000 horse, and sends in post haste to her son in *Iengapore* to levy as many more; that done, she thinks to strangle her brother and *Bullochy* at that tyme coming towards her. But they assured of her bad meaning, leave *Chotelen*, & with 30000 horse post to *Lahore* to apprehend *Sheriar* whom they heard was baffled by *Godgee Abdul-Hassen* (once his stipendiary) and then incamped onely with 4000 horse: but in the way (to prevent *Normalls* speed after them) they block up the narrow passage upon the mountaines through which her Army must needs passe; so that, ere the Queen could come to joyne with simple *Cherjar*; *Affaph-chan*, *Eradet-chan* and other Umbraves with the young Mogul in their company come to *Lahore*, where they find *Sheriar's* Army (by the expence of 90000 lac of roopees) trebled. They delay not, but with extremity of rage assaile him and in two houres (by villany of *Amir-chan* and *Skeirgodgee* his chiefe Captaines, who betrayed him) get the victory; forcing him into the castle, which for two dayes kept safe, but in the third was by treason entred, his men slaine, his treasure taken, and to make him incapable of future ambition has his eyes put out, *Sultan Bullochy* not suffering him to be killed. That done, they againe proclayme *Bulloch* Emperour of *Industant*, and Lord of the Moguls; and send *Eradet* with 20000 horse against the *Virago* Queen; who (hearing how ill her sonne had sped and doubting treason in her Army,) lets fall the Majesty of her spirit, sighs at the perfidy of her brother, grieves she slew him not when she had him in her power, complaynes of her owne wickednesse in continuing so long enraged against *Mahobet-chan*, deplores her abusing his valiant sonne, and with a dejected eye, beholding the sudden eclipse of her glory, and the inconstancy of her Friends, she wraps all up in dismissing her guard, and disroabed of her bravery, submits to *Bulloch's* mercy; who comforts her, gives her his oath of safety, and during his reigne affords her all respect and freedome.

But long this good Prince injoyes not his soverainty: for, *Affaph-chan* seeing all as he desired, speeds away a sure post with letters to *Curroon*, who made such haste, that in 14 dayes he runne 2500 of our myles, to *Daita*, (8 course from *Necanpore* and from *Brodera* or *Radjepore* 120 to the East.) in *Decan*, there finding him overjoyed with such good newes, and sending his excuse to *Melec-Amber* the *Decan* King, hafts on with *Mahobet-chan*, *Zulphekar-chan*, and 7000 other rashboots, and mancibdars through *Guzurat* to *Amadavad*, where by *Saffin-chan* he is welcomed: there hee slept not long, for making *Agra* the object of his race, he bids farewell to *Saffin-chan*, and with a greater troope (feeding them with great promises when he had the crowne) in three weeks travell comes to *Agra*, where he claymes the Imperiall Title, and is by his owne favorites proclaymed King, by name of *PotShaw-Iehan*: then giving notice to his Father in law *Azaph-chan* how farre and with what successe he had travelled, as also, that so long as *Sultan Bulloch* was living his owne greatnesse was but counterfeite; *Affaph-chan*, flesht in former homicides, and not caring how, so he could fixe the Dyadem on *Curroon* at that tyme tottering, he makes

Radjee

Radgee Bandor of his counsell, who forthwith without examination of right or wrong posts to *Lahore*, and with *Assaph-chans* keyes, enters the hummum or Bath where the innocent Princes were, and with a horrid speed and infernall cruelty strangles them all, to lead *Curroon* through such a bloody path unto the crowne.

In this miserable sort, dyed young *Bullock* but three moneths Emperour of *Industant* or great Mogul; in that massacre accompanying him, *Sultan Sheryar*, *Sha-Ethimore* and *Sha-Hossen* (the baptised sonnes of Prince *Daniel*) two sonnes of *Sultan Perwees*, two sonnes of *Sultan Morad* or *A-murath*; all whose carcasses were without any respect buried in a garden in *Lahore* neere the entrayls of *Iangbeer*: but their heads (as an assurance of their death) sent to *Curroon*, to glut his eyes (by so horrid a Spectacle) with infernall ambition.

A.M. 5598

A.D. 1628

A.H. 1008

The murder of the royall blood of *Industand* being known to *Chan-Iehan*, *Zied-chan* and other Umbraves, they are orecharged with amazement and feare: they see *Assaph-chan* guilty, but want power to question him, especially (by inquisition) hearing it was *Curroons* commandement. they heap up a thousand maledictions on their heads and crave vengeance from above to recompence them. *Curroon* perceives the Empire storming at him, but his incantations quickly quiets them. And now after much toyle (having through the Ocean of inconstancy arrived at the port of greatnesse and ease as he thought) he gives order for his solemne coronation: which accordingly by a generall assembly of the great Umbraves, and Nobles of his Empire is performed; by second proclamation assuming the Name of *Sultan-Sha-Bedyn-Mahumet*. Then he orders the affaires of his Monarchy, placing and displacing at his pleasure; the Seraglio of his father is shut up: *Normall* and her three daughters are confined stricktly; *Assaph-chan* is made second in the Empyre; and next him *Mahobet-chan*; *Abdul-chan* is released; *Channa-ziedchan* is made viceroy of *Bengala* againe. Ambassadors from *Persia*, *Arabia*, *Tartaria*, and *Decan* come and joy him in his greatnesse. Divers *Radgees*, as *Radgee-kesing* from *Nagor*, *Chan-Azem* from *Azimeer*, the puissant *Radgees Mainsingh*, *Tzetter singh*, and *Ghesingh*; from *Fettipore* with 50000 horse move with great and solemne state to *Agraj*; whither after (six weeks) came *Assaph-chan*, *Zadoch-chan*, *Erader-chan*, *Rustan-chan*, *Saffin-chan* and *Mirgomley*: to all whom he gave thanks for their severall Favours, remitting and putting in oblivion all offences and insults during his rebellion. After which, he proclaymes a Iubile celebrated by all men there, with all sports and delights possible!

Thus has *Curroon* (through a sea of blood) attayned the highest port and dignity of the eastern world, surrounded with delights, and guarded by a power (in his conceiving) unresistable; but these sinnes he makes nothing of, have apparantly in these our tymes drawn downe the heavy Iudgments of God almighty: both, in taking his beloved wife away the week of his inauguration, since when he has made his daughter (by that dead Lady) his wife; incest of so high a nature that that yeare his whole Empire was so wounded with Gods arrowes of plague, pestilence and Fa-mine, this thousand yeares before never so terrible. The sword also seemes to threaten him, the Persians having snatched from him *Kermaen*

1634

1014

and *Candabar*; the *Tartar Kabull*; *Sheuph-Almuck* indangers *Tutta* and *Lourebander*; *Radgee Toogh* with his *Coolyes* trouble *Brampore*, and two counterfeit *Bullochy*es have sowne the seed of an universall rebellion. The event of all is in the hands of God, who in Infidells hates sinnes of blood, incest and dissembling: wee will close this story with a caveat from a heathen, but of more reason and temperance.

Quid ille qui Mundum quatit
Vibrans corusca fulmen Ætneum manu?
Stator Deorum? credis hoc posse effici
Inter videntes omnia, ut lateas?

What? that great *Insipiter* the world that shakes
When *Etna's* thunderbolts in hands he takes?
Think'st thou from him who all the world doth see
In lurking holes concealed close to bee?

To end all, at our being in his country he came within two dayes journey of *Surat*; and in a ceremoniall way, the English merchants ships thundred out his health by 200 great shot, which he most thankfully accepted of: 'Tis high tyme now to renew our Travaile.

Diu.

Adjoyning this and in the *Cambayan* Territorie, is *Diu*, or *Dew*: (in former times call'd *Delta*, (frō a resemblance of that in *Egipt*) *Patala*, *Patalena*, and *Hidaspa*, as *Arrhian*, *Pliny* and *Strabo* have it: seated at th'entrance into the gulph, in the latitude of 22 degrees 18 minutes North; from *Ormus* South, sixty leagues; and from *Cape Comry* two hundred: a streame or arme issuing from *Indus* so incompasses her, that she becomes a peninsule; the Haven before the Towne is so land-lockt, so good for anchorage, that at *Swalley*, *Chaul*, *Danda-Rajapuree*, and other Havens is no better riding, either for the ground or Fort, that so well safeguards them. *Nearchus* (great *Alexanders* Admirall) from this place begun his Voyage and sayled to *Ormus*, where hee repaired his weather-beaten Navie. The Towne it selfe is both large and hospitable; yet by reason of the Portugals pride and cruelty, Christians are lesse beloved here then in other places: 'twas of good Trade, affording *Opium*, *Asa-foetida*, *Puchio*, *Cotton*, *Indico*, *Mirabolans*, *Sugar*, *Arack*, *Agats*, *Cornelians*, *Diaspries*, *Calcedons*, *Hematists*, *Pearl*, & *Elephants* teeth; but since *Surat* and *Cambaya* (her next neighbors) have drawne the English and Dutch thither, her Traffick and other allurements are contemned: what she best boasts of, is the Castle, built (after long fight and bloodshed) by *Albuquerque* the famous Portugall Anno 1515, of their account 895: by whose cost and care it was so advanced, that it compares at this day with any other Sea Towne in the Orient. Nor could it ever have succeeded had not false protestations, bribes, threats, and other devices drawne beleife into the Pagans, that their desire to have so many Castles and Marittim Forts, was onely to defend themselves, in parts where they were altogether strangers: but it appeared afterwards, that avarice, rapine, Tyrannie, and lust allured them, as *Orosius* their Bishop in *vita Emanuelis* 11 libro. fol 347. speaks concerning them, *Etsi Lusitani imprimis arces cupiebant ad se defendendas; postea tamen visum est, per speciem fœderis & amicitie, dominationem queri & Tyrannidem agitari, &c.* Which caused such turmoyles, that in no other part of *India* they found so long, such strong resistance: partly by their owne valour, but chiefly by help of *Mir*
hochom

hocem, and his *Mamelukes*, *Campson Gaurus* the then great Sultan of *Egipt* sent thither to quell their insolencies; Notwithstanding, by the ruine of that Sultan (not long after, by *Selim* the first, 1516.) the Portugals by little and little grew victorious; though to obtaine it, *Laurensius Almeida* (sonne to their Viceroy) the most excellent of all their Captaines at that time perished.

The river *Indus* is by *Pliny* call'd *Sandus*, *Sinthus* by *Arrhian*, and now call'd *Sinde* not farre distant hence, at 23 deg. 15 min. lat. some observe 24 deg. 40 min. and West var. 16 degrees 30 min. commixes in two ostiums (*Thevet* foolishly names seaven) with the Ocean; after three thousand miles flux from the *Casmirian* (or as *Mela* in his third booke the *Paropamisian*) mountaines; in her discent receiving growth from many great and famous rivers, which from other hills derive their origin, mellow *Indya*, and at last incorporate with that famous flood from whose name the most noble part of the universe is named: the rivers are *Behat*, *Ravee*, *Damiadee*, *Ob-chan*, *Wihy*, &c. of old times, named *Hidaspes*, *Acesinis*, *Cophis*, *Adris*, *Ob-itarmas*, *Coas*, *Suastes*, *Melzidas*, *Hirotas*, *Zaradas*, *Hispalis*, &c.

On the other side the gulph, in *Arabia* the happy is seated *Muscat* (or *Mascat*) not farre from Cape *Rozelgate* (formerly call'd *Ziagrum* and *Cerodammum*) and almost *Nadyr* to the crabbed Topick: I dare not conclude that this was that old *Raamah* (from *Raama* sonne of *Chush* sonne of *Cham*) by *Ptolomy Rhaguma*, and *Rhegma* celebred by *Ezekiel* 27.22. The Merchants of *Sheba* (a Citie in *Arabia* whence came the Queen (and not from *Ethiopia*, *Chush* being misinterpreted) to visite *Solomon*: and *Raamah* were thy Merchants (meaning *Tyre*) &c. howbeit 'tis certaine, it has beene much more populous, and famous then at this present; though now she begins (since *Ormuz* was lost) to revive her glory; being the best Port, Haven, and defence for Frigots, Juncks, and other Vessels of Warre and Trade belonging to the Portugalls: who first conquered it and the Ile Anno Dom. 1507. and after it other adjacent Townes; as *Calajate*, *Curiate*, *Soar*, *Orfaza*, and divers places till then under the *Ormonasian* Empire: at that time *Zeisadin* was King (in nonage) ruled by *Atar* a spitefull Eunuch; whose deceit was so apparent, as not onely made this Towne to bluish in flames, but had well-nigh ruin'd his Masters Empire. *Torus* (the Kings brother) then commanded here, with *Mamadee* the Kings sonne, undone by poyson given him from *Nordino* the second Officer; after which, it was betrayed to the Turks by *Iacka* Portugall; but after some cost, and toyle recovered: yet next yeere (by bribery) the Turks re-entred; and wherein, *Peribeg* the Bascha plants a Colony, and goes homeward: but, ere he got thither heares of its revolt and the slaughter of his silly Garrison; the Newes so amazing him, that hee goes to *Mecha* and turnes religious: but by command of *Solyman* the great Turk is forced thence; and (for a reward of his fifty yeares good service) is beheaded, and his estate forfeited. It now obeyes the Portugalls: the Towne is seated in a Plain, yet armed or propt with two rising advantageous mountaines; a ditch and parapet drawne from one hill to the other so inviron her, that she seemes inaccessible: the Castle is large and defensive, fill'd with men, and stored with great Ordnance: little else is worthy of our observation.

The seventeenth of December wee took ship in the William for Gombroon in Persia: the Exchange, the Hart, and other brave ships went along with us, and above three hundred slaves whom the Persians bought in India; Persees, Ientems (gentiles) Bannaras and others. The eighteenth day we crost the Tropick, and next day elevated the North pole twenty foure degrees odde minutes, the gulph in this place straitned, the shores of Carmania and Arabia in this forme appearing to us.

Trop. Can-
cri.

Persia sub 24. 48. 1



The Persian Gulph.



Arabia pars

Arabia (denominated from *Arabus* sonne of *Apollo* and Madam *Babilonia*) at this day is more obscured than in ancient times, such time as it was the seminary of famous men: worthily in those dayes called happie, *Panchaya* and *Eudemonia*. No part bred better Physitians, Mathematicians, and Philosophers. *Galen*, *Hipocrates*, *Avicen*, *Algezales*, *Albumazar*, *Abubecr*, *Alfarabius*, *Mahomet-ben-Isaac*, *ben Abdilla*, *Siet Ioo*, *ben Cazem*, *ben sid' Ally* and others, here borne or educated: the Arabick so enchanted men that it is a common hyperbole amongst them, the Saints in Heaven and Paradize speak it. In it the holy Decalogue was given; in it was hatcht the delusive *Alcaron*: if gums aromattick, succulent fruits, fragrant flowers and such like delicacies can captivate thee, say then, *Arabia* is the Phoenix of the East, with *Danaus* the epitomè of delight, and with Saint *Augustin* that it is Paradize.

'Tis tripartite; *Deserta*, *Petrosa*; and *Felix*. *Deserta* is also call'd *humilis*, *profunda* and *aspera*; by *Servius*, *Lucian* and *Aristides*. *Petrosa*, Inferior by *Strabo*, *Nabothæa* by *Ptolomy*, and *Barrha* by *Castoldus*, *Rathal*, *Alhaga* by them habitants, and by *Zieglerus* *Bengscalla*. *Felix* varies also in nomenclation, by *Pliny*, *Sabæa*; and *Mamotta* by *Solinus*; *Ajaman* and *Giaman* by *ben Ally*. In the first is *Kedar* oft named by the Psalmist. In the second, the mounts *Horeb* and *Sinai*, as also *Iathrip* and *Mecca* places of account among the Sarracens. The Happy call'd now *Mamotta*, is unhappy in *Medina Telnabi*, but joyed in *Iobs* birth-place, and *Saba*, by *Ptolomy*, *Save*; & now nam'd *Samiscasbac*, & many other Towns noteworthy. *Adedi*, *Neopolis*, *Phocidis Abissa*, *Teredon*, *Areopolis*, *Zebitum*, *Acadra*, *Iathrib*, *Alata*, *Mocha*, *Exiongeber*, *Acyna*, *Munickiates*, *Ambe*, and others converted at this day into other names; as *Aden*, *Zieth*, *Zidim*, *Iemina-bahrim*, *Huguer*, *Medina*, *Zarvall*, *Oran*, *Danckelly*, *Muskat*, *Imbum*, *Zama*, *Moffa*, *Lazzack*, *Gubelcama*, *Balsora*,

Sora, *Massad* or *Mosqued-Ally*, *Cuface*, *Damarchana*, *Barag*, *Eltarch* and many more now under the *Ajamites* or *Saracins*; but in old times distinguished into these Provinces, the *Sabei* (whence, *Guilandinus* saies the Queene came to heare *Solomons* wisdom, and the three *Magi*) the *Panchaia*, *Alapeni*, *Moabiti* and *Cadari* (bordering the desert) *Aorzi*, *Nabathea* (*Nabaths* birth place, eldest sonne to *Ismael*) *Atramite*, *Massabatha*, *Cancelai*, *Stabei*, &c. enough to disturb our memories. And I cannot but note, how that the Hebrew (*Chaldy*, *Arabick* and *Siriack* drilling from the Hebrew) Greek nor Latin, in their times epedimic, are now no where spoken, save by derivative: and that the heathen gods, *Iove*, *Saturne*, *Mars*, *Apollo*, *Iuno*, *Diana*, *Venus*, and thirty thousand moe, once idolatriz'd all the earth over, are now no where invocated: all oracles ceast at the passion of our Saviour. We will leave *Arabia*, and passe by without smelling or tasting her magick delicacies, and rest satisfied in a word or two of her present tongue, and how the moneths differ in severall dialects.

Arabick.

English.

Persian.

Malle
Sammack
Mohee
Narr
Hattop
Degang
Sallet
Sammon
Bedda
San
Cobbeer
Sackeer
Annestre
Vntan aphe
Beet

Salt
Fish
Water
Fire
Wood
Hens
Oyle
Butter
Egges
a Dish
Great
Little
I buy it
have you
a House

Namack
Mohee
Obb
Attash
Yzom
Moorgh
Rogan-cherough
Rogan
Tough-morgh
Shecky or paola
Buzzurck
Cowcheck
Man mechorre
Dare suma
Connah

English.

September
October
November
December
January
February
March
Aprill
May
June
July
August

Greek.

Maimacterion
Puanepſion
Antheſterion
Poſeideon
Gamelion
Elaphebolion
Moonuchion
Thargelion
Skirrophorion
Hecatombayon
Matageitnion
Boedromion

Hebrew.

Tizri or Echanim
Bul or Marchiſuan
Chyſleu
Tebeth or Tevet
Sebeth or Sevet
Adar or Veadar
Niſan or Abib
Jarr or Zyn
Syvan
Tamuz
Abb
Elull

Arabick.

Muharram
Sawphor
Rabbioul-owl
Rabbioul-auchor
Yowmadul-owl
Yowmadul-auchor
Radiab
Sabaan
Ramulan
Schowl
Heidull-kaida
Heidull-hazia

Siriack.

Eylooll
Teshrin-owl
Teshrin-auchor
Kanoon-owl
Kanoon-auchor
Siubat
Adarr
Niſan
Ejarr
Itaziran
Tamuz
Abb

Egyptick.

Toph
Paophy
Achir
Cojac
Tibhi
Machir
Phamenoth
Pharmuthy
Pachon
Paynhi
Epiphi
Meſorhi

Turkiſh.

Ramazan
Schewal
Silhcade
Scilhydze
Mucharren
Sepher
Rabuil-owl
Rabuil-auchir
Gemaziel-owl
Gemaziel-auchir
Rhezib
Saban

Æthiop.

Turh
Paap
Hatur
Cohia
Tubah
Amſchyr
Parmahath
Parmuda
Paſhnes
Peuni
Epip
Muſrhi

Persian.

Farwardin-maw
Ardabehiſh
Chodad-maw
Tyr-maw
Mordad-maw
Sharyr-maw
Mihe-maw
Aban-maw
Adur-maw
Dei-maw
Bahmen
Aſphendermæd

Leave

Leave we *Arabia* and crosse the Gulfe, cald the Babylonian sea by *Plutarch* in the life of *Lucullus*, and *Towmachama* by the Syrians: by some *Mesendin*; cald also by the Persians *Deriob Faristan*, and by Arabians *Bohar el Naharin*, by Turks *Elcatiph*. But beware by Sir *Robert Sherleyes* example of *Cape Guader* (*Dendrobosa* in old tymes) not farre from *Goadell*, in five and twenty degrees, and where the *Compass* varies 17 degrees 15 minutes. An infamous port and inhabited by a perfidious people. Under pretext of amity they allured *Sherley* and his Lady ashore *A. 1613*; where but for a *Hodgee* that understood their drift, & honestly revealed it, they had been murdered with *Newport* their Captaine; and meerly to play the theeves with them: Come we then to *Iasques*, (or rather *Iezdquis*, *Iezquird* sonne of *Shapore* King of *Carmania* dying here: *Pliny* seemes to call it *Cassandra*) a Towne upon the Gulph in five and twenty degrees, eight and fifty min. lat. in *Carmania* seated (*Cherman* now cald, confin'd by *Macron* South, and North by *Persia*;) South from *Ormus* forty leagues. A place fortified by the Portugall, who built a strong castle here, planted it with seventene cannon, one cannon pedro, two culverins, two demiculverins, foure brasse sakers, and a thousand musquets: unable altogether, to resist the English, who in dispiht of their utmost bravery (to revenge the death of Captaine *Skilling*, slaine the yeare before) tooke it the second of February 1622, but unwisely by our men given to the Persian, who now keep it, and by shooting of so many peeces as they see ships, give an Alarme to *Ormus*, and they to *Gombroon*, loth to be intrapt by too much confidence.

In this channell we begun the *Ormuzian* strait; *Ormus* is as it were the umbelick of the gulph, flowing from *Balsorack* to cape *Rozelgate*; next morne we came in view of *Kishmy* a pettite castle not farre from *Iasques*; *Kishmy*. where also they give warning how many ships, or frigatts they see dancing upon the gulph; and next night of *Larac*, another small Isle upon the Arabian shore, foure leagues from *Ormus* Iland.

ORMUS is at this day a miserable forlorne city and Ile; although but a douzen yeares ago the onely brave place in all the Orient. *Est solitudo magna megalopolis.*

If all the world were made into a ring

Ormus the gem and grace thereof should bring.

Si Terrarum Orbis (quaqua patet) Annulus esset,

Illius Ormusium gemma decusque foret.

An Ile (though none more wretched) yet not unknown unto Antiquity by name of *Organa* and *Gern* as *Varrerius* has it; of *Necrokin* and *Zamrhi* to the *Tattars*; of *Ormusia* in *Iosephus* lib. 1. de *Ind.* of *Harmozia* in *Arrian*; of *Armuzia* in *Pliny*; of *Armuzia* in *Ptol.* of *Vorocta* in *Niger*; of *Ogyris* in *Thevet*: and seemes by *Pliny*, *Curtius*, and *Rufus* out of *Dionysius*, to be the buriall place of that famous Prince *Erethreus*, from whose name the Redsea was denominate.

Ogyris looks into the sea, from whence

Carmania, and the place of residence

Where princely Erethreus liv'd; whose fate

This Tomb contains in mountains desolate.

Ogyris inde salo premit caput, aspera rupes

Carmanidis, qua se pelagi procul invehit undis,

Regis Erethrei tellus; hic nota sepulchro

Tenditur, & nudis juga tantum canibus horret.

Named *Ormus* by meanes of *Shaw-Mahomet* an Arabian Dynast, who *An. Dom. 700* for more safety crost over from *Kofstac* in *Mogestan* (*Margastana*)

of old) to *Iasques*; a place hatefull to *Mirza Bahadin* the fourteenth King after him, that for most quiet removed *An. D. 1312* of the *Heg. 692* to this Ile and from that *Harmuz* (part of *Maceta*) twelve leagues from *Kostack* where his predecessors dwelt, so named it. From which time to this it was ever disturbed: first by *Ioosha* the Persian King slaine by *Vsan Cassan*, who for pearles broke through *Lar* and forced *Melec Nazomadin* into Arabia, and againe recoverd by *Mirza-codbadin* 5 yeares after, viz. *An. 1488*; but long slept not so, for *An. 1507* *Alfonfus Albuquerque* the Portuguese (after much adoe) subjected it to *Emanuel* his Master, suffering *Zedfadin* to enjoy the Title, and a pension of fifteene hundred crownes, but all command to himselfe, himselfe *de facto* King; and lastly by *Emangoly-chan* the Arch-Duke of *Shyrax*, by help of the English it was taken *An. 1622*, and by them delapidat and depopulated. Let us view it as it was and is.

The Altitude of the pole here, is 27 degrees: and though it be without the torrid zone, yet what by the sulphur of the earth, and oblique reflex of the burning Sun, for foure moneths (from May to September) no place in the world is more hot or scalding; it is the custome here to sleep in beds of rayne water, which is not very coole neither, all day naked: the City had a faire Buzzar, many Churches, and Frieries, brave Magazeens, stately houses, and as gallant a castle as any other in Orient; the castle is yet in good strength and repayre; the rest, levelled with the ground; of which I cannot say, *Nunc seges ubi Troja fuit*, the soile being incapable of corne or other graine: at that end against *Dozar* (and the great *Bannyan* tree in the continent) the City was built; where the sea is so narrow that a Cannon may easily spit over: the whole Ile exceeds not fifteene myles compasse: it is the most barren ground in the world, neither tree nor spring of good water could we find in it. It has salt, silver shining sand, and minerals of sulphur; has nothing else worth the looking on: And yet from the advantageous standing, the laborious Portugal made it the staple and glory of the world; secured indeed by many naturall props, on all sides commanding Iles and townes to furnish her: *Larac* (*Azgillia* of old) *Kishmy* (by some cald *Quexome* or *Broict*) *Keys* or *Queys* Ile, *Angen*, *Andreve* (or *de los pasbaros*) *Kargh*, *Baharem* (*Icara* in *Pliny*) *Dozaro*, *Iasques*, and *Kostack* in *Margastan* (now *Mogestan*) vicinating them. So as to the eye of man no place could be more offensive and defensive, garrisons of Portugalls ever lying in these Ilands; and yet, when the God of Nature had decreed a ruine, it could not be withstood, but was in some regard miraculously effected, and at such a tyme as they least suspected it.

But to doe her all the favour I can: let us remember such Princes as have honoured her: *Sha-Mahomet* is the first I find, who in the 80 yeare of the *Heg.* Of Christ 700, left his seat at *Aman* in Arabia, and sat downe at *Calciat* upon the shoare, but disliking it, removed to *Costac* in *Mogestan* (six and twenty leagues from *Iasques*) and there built a city which he cald *Ormuz*, and from whence part of Arabia took name; to him succeeded *Soliman*, to him *Izachan*, to who *Mahobet 2*, *Shawran-shaw*, (who bequeathed the crowne to his Nephew) *Emer-sha-bedin Molong*, whose daughter and heire married *Seyfadin Aben-Ewer* sonne to *Ally-shaw* Lord of *Keys* Ile: the crown (they wanting issue) then came to *Sha-Bedin Mahomet* his cozen:

cozen: to whom followed *Rocnadin Mamut*, *Hamets* son, who dying *An. D. 1278* left the rule to his Infant sonne, *Seidsadin Nocerat*, who was slaine by his brother *Morad* or *Masad* eleaven yeares after, and he forct to flie into *Kermaen* by his brothers servants *Mir Bahadin*: *Mir Bahadin* in *Ayaz* or *Ben-Seyfin Ben-Cabadin* is forced to flie, unable to resist the Turks, *Morad* brought against him, so with many of his friends (such as hated the Gy-rant) removed to *Kishny*, but not liking the place, rises thence and sits down at this Ile *Gerun* (or wood) where he built, fortified (and from the others name) namd it *Ormuz*; in the yeare 1312, of the *Heg. 692* and to him a man of noble extraction, *Emir-Azadin-gurdam-shaw*; to him his sonne *Mabarezadin-babron-sha*, a brave Prince, but fell by the axe of treachery, *Mir-sha-Bedin-Issuff* stroke him with; who also fell by the late Princes youngest brother, *Mirza-Cobbadin* was he cald, unfortunately banisht by his cozen *Melec. Nozamedin*, at whose death *Cobbadin* returnd and swayd the *Ormou-sian* Scepter, and at his death left all to *Paca-Turan-sha* a victorious Prince yet by death *An. 1488* conquered: *Mozad-sha Bedin*, to him *Salger-sha*, to whom *Shawez*, and to him *Safadin* or *Zedsadin*, subdued by *Albuquerg*, *An. 1507* and by him cruelly strangled: *Nordino*, *Codjeature*, and *De lam-sha* attempted the soverainty, but *Mahomet* the right heire was crowned King. He dying, his sonne *Seyd-Mahomet-sha* was called King, who *Anno 1622* was subdued by the English, and at this day lives a prisoner at *Shyraz*. The Persian now is soveraine.

The particular Acts and passages in taking this famous Citie, is thus (for some mens better satisfaction) remembred.

At command of *Shaw Abbas* the Persian Monarch, *Emangoly-chaww* (chiefe Lord and Governour of those Territories that conjoyne the gulph of *Persia*) descends with nine thousand men, at such a time as he was confident to meet the English Fleet, resolv'd to further them in revenge of those many tyrannies they had endured by the braving Portugall: The Conditions betwixt them, under hand and seale were these: 1. The Castle of *Ormuz* (in case it were won) with all the Ordnance and Amunition to accrue to the English. 2. The Persians were to build another Castle in the Ile at their owne cost, when and where they pleased. 3. The spoile to be equally devided. 4. The Christian prisoners to be disposed of by the English; the Pagans by the Persians. 5. The Persians to allow for halfe the charges of victualls, wages, shott, powder, &c. 6. And the English to be custome free in *Bander-gum-broon* for ever. The Captaines of best note in the Pagan Army under the Duke of *Shyraz*, were *Alliculybeg*, *Pollotbeg*, *Shakulibeg*, *Shareearee*, *Mahomet Sultan* and *Alybeg* King of the Port: these with the rest of their Army encamped before *Bander-gom-broon*: and two dayes after viz. the twentieth of Ianuary 1622. with small difficulty became Masters of the Ports. Upon which the Duke and the English Cap-taines, *Weddall*, *Blyth*, and *Woodcock* agreed upon an immediate battery, and instantly played upon the Castle with a dozen peeces of Cannon for five houres, but gave them small hopes of sudden conquest: yet that neither pusillanimity nor doubt might be seene amongst them, the ninth of Fe-bruary the English transported three thousand Persians in two Frigots lately taken, and two hundred Persian Boats good for little other service: these, so soone as they were landed, having formerly made Sconces or

Trenches for their men, and Bulwarks for the great Ordnance to play on, very furiously they made towards *Ormus* thinking to meet no great opposition; but the Portugalls though they let them land and passe quietly into the Towne, with equall resolution stopt the current of their fury, at first encounter from their barracadoes defended with shott and pike, slaying above three hundred, and with their Ordnance beat them back with more haste and amazednesse than their approach had courage: in this disorder a Flanker by mischance was blowne up, but the warre continued: little hurt accruing to either party, till the 24 of February, on which day the English advanced towards the Castle, (under which was riding the Portugall Armado) and in despite of the Castle and best defence their Fleet could make, being then but five Gallyons and twenty Frigots, set fire on the Saint *Pedro* of one thousand five hundred Tun, and Admirall of their Armado: which mischance, the rest of the Spanish Fleet with no small sorrow apprehended; and finding no repaire, to prevent more mischief and danger, cut the Cables, and in that flaming posture let her drive whither winde and tyde commanded her: the English saw her too hot to meddle with, and knew she could enrich the adventurer with no other booty, but *Bellonaes* furniture, so downe she went towards *Larack*, in the way a rabble of Arabians and Persians boarded her, & like Iackhalls with hunger starved fury and avarice tore her asunder: that rapine, being no lesse base and outrageous than the fire which two houres had assaulted her: the seaventeenth of March the Persians (to dispatch and shew they were not idle) gave fire to a Mine stufte with forty barrells of powder, which blew up a great part of the wall, through which breach the enraged Portugalls immediately sallyed & maintain'd the fight above one houre against the amazed Persian, who had drawne out a mayne Battalion, but when the Trumpets sounded, *Acha* recovered sense and magnanimity, going on so courageously, that the most slow and hindmost discovered plainly a full score of death, and powerfull desire of honourable execution: for nine houres this conflict continued with great fury, so that in fine the defendants were forced to retreat, advis'd to it as well by pollicie as need: for, the heated Persian supposing themselves victors, with great bravery begun to mount and enter the Citie in many quarters, at which the Portugalls were very joyfull, throwing on them such and so many Granadoes and burning fireballs, powder-pots, and scalding Lead; that the assailants in despite of their vows and bravadoes were forced to retreat, and could not prevent a thousand of their men from perishing: which misery, when *Shaculibeg* at full had view'd, courageously followed by two hundred men, hee past through the fury of those affrighting fires and took one of their Flankers, but could not hold above halfe an houre, they were so outrageously fryed and tormented with shewers of flames of Lead and Sulphur, and in descending were beaten off by fifty Haydalgoes, who for three houres affronted them, repell'd them, and retyred crown'd with conquest. This entertainment so cool'd their bravery, that for five dayes they did nothing but contemplate the valour and dexterity of their adversaries. But, the three and twentieth day assum'd more hopes, when they beheld the fight betwixt the English and them; our Cannon from the shore, playing so hotly and

March 17.
1627.

and battering their fortifications so soundly, that at length making the ships their object (after a great mutilation of shrowds and masts) they sunk the Vice & reare Admirall of *Ru-Friero's* Fleet: by that, utterly losing their late hopes and ostentation of marine command and excellencie. March 28 necessity humbled them (plague, famine, and fluxes raging in the City) so as five dayes after, two well-bred Gentlemen, well attended, with great gravity mounted in a faire equipage to the Enemies Camp; they were ushered in by some Coozelbashies of *Shaculybegs* Regiment, and after small complement, begun to treat of peace, and that there might be a cessation of Armes, which favour if the Duke would grant, they were ready to acknowledge it, and for retribution to present him two hundred thousand Tomayns in hand, with good assurance of an annuall tribute of 140000 Ryalls, (which as afterwards they confessed was spoken in hypocrisie) the Captaine dismissed them, and appoints next day for answer, acquaints the Generall, who (wanting money) accepts their motion of peace, so they would depose five hundred thousand (amounting with us almost to two millions of pounds) and pay yeerely to the King of *Persia* two hundred thousand: the Portugalls return'd him an answer, they were in no such distresse, to buy any favour so dishonourably, and that greedinesse so overwhelmed them, they assured, a fift part of that proportion should never buy their ablest benefits. After that, they mediated a reconciliation twixt the English and them, putting them in minde, how they were Christians, and by many reciprocall favours of old (when *Iohn of Gant* invaded them) and later times by allyances, prevalent enough to beget good will in noble spirits. If they had injured them, they were now sorry, and ready to satisfie in any punishment of paine or purse, their Kings were at that instant good friends, and how could such hostility be defended or answerd by law of Nations or Religion. These and the like were sent them, but whether the behaviour of the *Fidalgo* displeased our Sea men, or that they understood them not, or saw themselves so farre engaged, that with reputation they could not desist, or that it was uttered with a fained humility, or the like, I know not; the Messenger departed not well satisfied. And two dayes after, saw apparently signes of confusion and revenge: a hideous noise of hellish thunder amazing them, caus'd by the English their blowing up two severall Mynes, which gave open prospect into the Citie; but the hearts of the assaylants durst not travell with their sight, all their senses the last time were so confounded and disabled: so that very poorely they onely became spectators, and gave new courage to the dying Portugall: all of them halfe dead, with fluxes, thirst, (the three pits in the Citie exhausted) famine or pestilence. The fourteenth day, a ship full of Moores from *Kishmee*, arrived at *Ormuz* to help the Portugalls; perceiving themselves intercepted, they returned back, thinking to land at some better quarter: the Persian Generall, swore they should receive no dammage by his Army, to which when they foolishly gave beliefe to, fourscore of their heads were forthwith struck off, and the rest inchayned.

The *Ormuzians* languishing thus long under so many sorts of afflictions, every houre hoped for delivery from *Ru-Friero*, but he failed them. The seventeenth day another breach was made by giving fire to sixty barrels of powder,

powder, through which the Moores entred in huge swarmes, but were beat back by eightheene Gentlemen without the Bulwark; howbeit, next day they re-entred and possessed it. The eighteenth of Aprill, two famisht renegadoes stole thence into the Camp of their Adversaries, and being brought before the Duke, confest the willingnesse of their departure, told him their expectation of supplies, together with their present miseries; assuring him, they could not endure long, death raging more furiously within the City, than the greatest forces they could oppose them with. At that report, the reanimated *Persian* againe beseiges her, intending the next breach to enter pellmell amongst them: which when the *Portugall* saw, and no safety any way appearing; the three and twentieth day (knowing no faith in the Mahomitans) they yeilded the Castle, and their treasure unto the English; only craving of them that they might receive their lives, and be conveyed safely to *Muskat* in *Arabia*: the English assent, and very nobly transported three thousand of them, and entended like favour to the rest; but the envious *Persian* suddenly intercepted above three hundred *Arabs* halfe Christians and *Portugals*: whom without parley or any signe of pitty, contrarie to their oath and honour, they beheaded; and sent their heads to *Gombroon* for a Trophæ, and as an assured signal of their conquest and blameworthy fury. After this, by unanime assent, the Magazeens of armour, victualls and treasure were sealed up with the signets of both Nations; the interim was imployed in massacring of more than halfe dead men, violating women, polluting Temples, and defacing verie brave and gallant houses; during which, an unworthie English man (contrarie to the order) breaks into a forbidden Monasterie stufte with riches, and in his returne is discried by the ratling of his burthensome sacriledge; at which the Persians flie to the Duke, and by consent break asunder everie thing was valuable, (the English all that time dreaming of no such accident) but when it was known, much discourse interviened on both sides, but the Pagans accounted words but ayre, and seeing their designs accomplished, made the fury and anger of the English meere provocatives of scorne and laughter: the English had no more than twentie thousand pounds paid them for their service. The brasle Ordnance in the Castle and Rampires were divided, some say they were three hundred, others as many moe: Howbeit, our men say there were only fifty three great brasle peeces mounted, foure brasle cannon, six brasle demicannon, sixteen cannon pedroes of brasle, and one of iron, 9 culverin of brasle, two demiculverin of brasle, three of iron, ten brasle bases, seven brasle bastels, some basilisks of 22 foot long, and nintie two brasle peeces unmounted; which I the rather name, in that the Portugalls bragge they had small defence, and few Ordnance; with either of which if they had beene furnished, *Ormus* had never beene triumphed over. Those belonging to the Persian were transported to other Cittadells, to *Gombroon*, *Larr*, *Shyrax*, *Hispahan*, and *Babylon*. The King of *Ormus*, *Seid Mahumet Shaw*, was made prisoner to the *Persian*, and at this day is at *Shyrax* under an allowance of five markes a day; his other pension (during his prosperity paid him by the Portugalls) amounted yeerely to a hundred and forty thousand ryalls. The Town at this day is wholly ruinous, the Castle excepted, which

which aspect keeps her former beauty, strength, and greatnesse, and is owned by the Persian.

As for the common Mariners, they found enough to throw away; by that little they got, shewing their luxurie, nothing but *Alea, vina, Venus*, in the ascendant of their devotion. Captain *Woodcocks* luck was best and worst; by rare chance he lighted upon a Frigot that was stealing away, loden with Pearles and inestimable treasure, above a Million of royalls for his part only; but what joy had he in that fading pelfe? pure clay is gold, who then so mad to make the earth his Idol? Whether poore (too rich) *Woodcock* minded more his tempting Mammon than the stearage of his ship, who can tell? but many felt by sad experience that the Whale his ship sunck close by Swally barre, the name neither of bird nor fish availing against the arrow of death, the mercilesse elements yeelding them no comfort: such catastrophes have ambition and too much greedinesse. For, but for too much pride (the Portugall upon all occasions braving the English) *Ormus* had stood; and but for too much avarice, who knows but the Whale might have swam still in the Ocean of security.

*Præda feras acies cinxit discordibus armis,
Hinc cruor, hinc cædes, mors propiorque venit.
Præda vago jussit geminare pericula ponto,
Bellica cum dubiis rostra dedit ratibus.*

Prey guirts fierce Armies oft with irefull swords.
Hence blood, hence slaughter, hasty death affords.
Prey doubles danger in th'inconstant deep,
Whiles warlick beaks danger-fraught ships do keep.

FINIS LIBRI PRIMI.



THE SECOND BOOKE.



THE tenth of Ianuary, Sir *Robert Sherley* at our Ambassadors request, entred *Gumbrowz* to acquaint the Sultan with his arrivall, and to demand such entertainment and necessaries as befitted his excellency and Travaile to the Persian Court, though no lesse distant than the Caspian sea. It did not relish right to the covetous Sultan; but upon sight of his Phirman or letter of Command, he dissembled his humour, protesting he was transported with joy that so happy an occasion was hapned, as well to expresse himselfe an obedient slave to *shaw-Abbas*, as that the Towne should be honoured by so noble a stranger; sorry onely he was so ill fitted to shew his humanity, his Lordships so sudden landing preventing the pomp he aymed him. Sir *Robert Sherley* returned his complement and forthwith invited my Lord Ambassador ashore, who as readily accepted it. At his issuing from the ship, Captaine *Browne* (whom I name to honour him) thundred out his farewell by a hundred great Shot, whose Ecchoes not onely made *Gombroon* to tremble, but seemed to rend the higher regions with their bellowings. Wrapt in smock and flame, we landed safely, tho Neptune made us dance upon his liquid billowes and with his salt breath seasoned the Epicinia or intended Triumphs. At his landing the Cannons from the Castle and Cittadell vomited out their fiery choller, ten tymes roring out their wrathfull clamours, to our delight and terrour of the Pagans, who of all noyses most hate artificiall Thunder. The Sultan and *Shawbander* handed him out of his Bardge, and mounted him upon a stately Arabian Courser; the stirrups were of pure gold, the saddle (a Morocco sort) was most richly imbrodered with silver. All his followers had also such as pleased them. In this equipage, attended by his owne gentlemen, some sea Captaines, the English Agent Master *Burt* and two hundred *Coozell-bashawes*, we moved slowly towards the Sultans Pallace, all the way passing through a ranck, or file of Archers

Archers and Musquetiers on either side doubled, and being alighted, usherd him into his Apollo; where upon rich carpets was plac'd a neat and costly Banquet, store of *Shyraz* Wine, and choyce Violls from the ships; all which, with his protestations of welcome, (*Hoshomody Suffowardy* still dropping out of his mouth) gave us undoubted knowledge that either he was a grand hypocrite, or extreemely fearefull a complaint should be made to the great Duke of *Shyraz* against him of his past neglect; all which we gave a favourable interpretation unto: let us now into and about the towne, to see if ought will present it selfe a welcome object.

GUMBR OVV N (or *Gomroon* as some pronounce it) is by most Persians *Kal' igorlu* cald *Bander* or the Port Towne: seated upon the gulph, in the *Carmanian* desert (part whereof is now cald *Larr*) or in *Kermoen* as the Persians call it; albeit my fancie prompts me, that it is rather in *Chusistan*, *Shushan* being so small a way removed from it. Some (but I commend them not) write it *Gamrou*, others *Gomrow*, and other some *Cum-meroon*. The Artique pole mounts here to seven and twenty degrees and nine minutes. A Towne it is of no Antiquity, rising daily out of the ruines of late glorious (now most wretched) *Ormus*, an houres journey thence.

I was told, that it had not twelve houses twelwe yeares ago; at this day encreased to a thousand: but how can I credit it, since one *Newbery* our country-man entitles it a Town at his being here, which was in the yeare 1581. Yet old it cannot be, since all agree the Portugals first founded it; after *Ormous* doublelesse, and where the Castle was begun but in Anno 1513 by *Albuquerque* the Portugall. *Gumbroon* is from *Ormus* nine english myles: it also viewes Arabia about sixteene leagues west, for there the Gulph is narrowest. It was forced from the Portugall in the yeare 1612 by *Ally-Reec* the *Shyrazian*, and is now compleatly governed by the Persian. It is in compasse about two myles, the earth is sandy, without gardens, springs, or grasse: from March to October so hot, as the Natives flie away to *Larr* and other Townes where Date trees shadow them against the ever burning Sunne, and ground or sand that scalds like hottest embers: a great Mountayne (reckned twenty miles distant, but by its height seemes not eight) anticipates the coole North-wind, which to other parts breaths sweetly and refreshes them. The houses are of Sunne-dried bricks, thick & sollid; within, are without much furniture; without simple to look upon. The windowes are large and trellised, made to open when any Favonius murmurs among them. The tops are tarrassed, made both to walk & sleep upon, so Carpets be spred to soften them. In the Summer season when few ships ride here, they sleep in troughs or beds filld with water. The Buzzar is very ordinary: tis covered atop to keep out the searching beames of the scorching Sunne; whereunder is sold Wine, Arack, Sherbet, Thlummary, and many other things to the eye and belly necessary. The entrance into the Sultans house, is at the East side of the Market place. His, the Shabanders, English, and Duch (distinguisht by their Flags or Ensignes, displayed by *Aeolus* atop their houses) are all are worth the entring in or my noting: of best note, are two Castles, at the North and South ends of the Towne, spacious and defensive; adorn'd with good Battlements and

Platformes to play their uselesse Cannons on. Fourescore brasse Peeces are planted here, and are part of those they got from *Ormuz Anno 1622*; two hundred more being sent up to *Larr, Spahawn* and *Babylon* of small terror, if no better Gunners exercise them. Whiles ships ride here, *Gumbroon* is a garrison foure hundred horse and foot attend their General; but dare not fight against the Sonne, all summer billeting where they can find food and shelter. In winter you may find here, Merchants of fundry Nations; English, Dutch, Persians, Indians, Arabs, Armenians, Turks, Jewes, and others. The most common commodities here, are belly food; Wine, Rack, Sherbet, Rosewater, Sugar, Almonds, Dates, Pomgranats, Figs, Currans, Oranges, Lemmons, Pomecitrons, Mirabolans, Apples, Peares, Quinces, and Flowers, in great variety. As also, Goates, Hens, egges (two yeare old,) Ryce, &c. most of which are sold by the crafty, faire spoken *Bannyans*, who swarme through all parts of Asia. They will readily trade or prattle with Christian, Turk, Jew, or Gentile, but have no good fellowship, for they hate to eat or drink with any save of their owne casts and religion; rice, plaintains, and some fruits they eat, drink water or sherbet (which is faire water, rosewater, sugar and juyce of Lemons put together): but for fiesh, eggs, or such roots, as raddish and the like, resembling blood or wine, not one bitt would they eat, though you would give the poorest knave amongst them, a thousand pound; they are troubled with *Pythagoras* dreames, doubting thereby they might eat up the soules of their friends or parents; which transmigration of soules *Tibullus* elegantly thus detectis to his Mistresse.

Quinetiam mea tunc Tumulus cum texerit ossa
Seu matura dies fato properat mihi mortem
Longa manet seu vita, tamen mutata figura,
Seu me fingit equum rigidos percurrere campos
Doctum, seu tardi pecoris si gloria Taurus,
Sive ego per liquidum volucris vehar aëra pennis,
In quemcunq; hominem me longa receperit ætas,
Inceptis de te subtexam carmina chartis.

When (furthermore) the grave my bones shal hide,
Or ripened dayes to swift foot death shal glide;
Or lengthned life remains, in shape exchange
Making me horse, well managed to range
The fields, or Bull the glory of the heard
Or through the liquid Ayre I flie a Bird.
Into what man soere long tyme me makes,
These works begun of thee, fresh verses takes.

Some Sudatories (cald here Hummums,) some Mosques, some Synagogues and Sanhedrins are here; but those so obscure, that the eye can scarce direct us to them. Most remarkable is the great *Banayan* Tree, a league East from the Towne, and opposite to *Ormuz* Castle: a Tree (or rather twenty Trees, the boughs rooting and springing up a whole aker together) rounded within and shaded in forme of a Theater, two hundred and nine paces about as I measured and wherein, or under, may ambush very secretly three hundred horse: some call it the arched Fig tree, some *Arbor de Rays*, (a tree of Roots) others *de Goa*: namd by us the *Banayan* Tree, from their adorning and adorning it with ribbons and streamers of varicoloured Taffata, a goodly Diety! such a one as *Pliny* observd long since in his Travayles amongst 'em. *Hæc fuere Numinum Tempia, priscoque ritu, etiam nunc simplicia rura Deo præcellentem Arborem dicant.* Here under also

also, they have a temple, supported on one side by the body of the tree, unseen to such as are without the branches; in which (for I adventured in) are three of the most deformed Pagods or Idols imaginable; invoked by the Bannyan in memoriall of *Cuttery*, *Shuddery*, and *Wyse*, their three deified predecessors; kept by an old doting Braminy, who for above three-score yeeres in this irreligious place has most wickedly sacrificd his soule to *Belzebub*; for many yeeres hee had all the Pagods offerings, part being the virginity of the Brides (at ten yeeres commonly) which since he cannot actuate, he is not asham'd (as I was told) to contract with Travellers, who in an infernall disguise reap the unripe and unholy Holocausts.

The Inhabitants (I exclude strange Merchants) are Olive-coloured, white onely in their teeth: their apparell is a shash above, a Shuddero or linnen about their waists, and else-where naked. They cut their skin,



and burne round circles in their flesh, to symbolize their pride and love, fir reverence; *Cupid* has not fire enough, but they must help him! *Pomponius Mela* long since thus anatomiz'd them; *Carmani sunt sine veste, fruge, & pecore, sedibus piscium se cute velant, vescuntur carne, &c.* The female sex are wrapt in white (not from innocence;) some goe naked upwards; most valuable in their eares and noses, which are the richest parts about them, each eare being garnisht with a dozen silver Rings, and their fingers

with such like gingadoes, some which are looking-glasses to admire themselves (rare beauties) in; their armes and legges are laden with voluntary shackles of brasse and Ivory: in their noses they put their most pretious Jewels; brouches of gold, set with Garnats, Emralds, Turquoises, and like stones of value: and with it, other round Rings headed with ragged pearle, such as with their intollerable impudence makes me say, they are the most nasty, pocky Whores you shall find in any place, and who very fitly comply with *Ovids* remedy of love.

To concomitate those carrion women, take notice of those troopes of Jackalls, which here more than any other where rally themselves, not only each night committing burglary in the Town, but commonly they reare the dead out of their graves, and with a vulture appetite devour their carcasses; all the while ululating and in offensive noises barking and ecchoing out their sacriledge. Wee made good sport to hunt them with doggs and swords, but they are too many to be banisht, too unruly to be conquered. I take them for those the Romans call'd *Crocute*, the Greeks *Alopecide*, or *Lycisca* (*Multum latrante Lycisca*) and are either an unnaturall mixture of a Bitch and Fox, or doggs from *Europe*; by diversity of ayre and soile varying in *specie* from what they were formerly; observ'd in other things; the Indian Ounces, what be they but extract from Cats of *Europe*? Spanish doggs, in new *Spaine*, in the second litter doe they not become Wolves? good Melons being also transplanted into a base and barren ground, turne quickly to ordinary Cowcumbers.

Fourteene dayes are past since we entred *Gombroon*; the place has no such Magick to perswade us to inhabit here. Our end is travell, why stay we then? sure, wee were stayed three dayes by the Sultans superstition, who upon casting the Dice, if the chance prov'd right, would let us goe; if wrong, *nigro carbone notatus*. The foure and twentieth day the Die was right, and wee were mounted; our little Carravan consisted of twelve horse and 29 Camells: the English Agent and other of our owne, and some Dutch Merchants attended our Ambassadour a league out of the Towne; where, the Sultan met us, who (well pleas'd with the Piscash or Present our Ambassador had given him) payed us all a hundred *Sallams* and *Tessellams*: that is, Godspeed you well, God keepe you. And lifting up his eyes to heaven, his hands to his breast, and bending almost unto his stirrop, once more bad farewell & so returned. His men & he all the way back played at *Giocchi di Cani*, darting at one another very dexterously. Wee heard the King was solacing at the Caspian Sea, whither now wee are travelling. Till then let us keepe an *Ephemerides* or day-journey. The first night (from *Gumbroon*) wee rode to *Bandally*, sixteene English miles (and most part along the gulph) or to compute it in the Persian tongue, five farfangs and a halfe; a farfang (*Pliny* calls it a *parasang* which containes thirty stades or foure Italian miles) is three of ours, or a Dutch league; in names only different. At *Band-Ally* we found a neat *Carravans-rav* or *Inne*, the Turks call them *Imareths*, the Indians *Sarrays*; built by mens charity, to give all civill passengers a resting place gratis; to keepe them from the injury of theeves, beasts, weather, &c: for, through all *Asia* we find no other receptories, nor provision save what we carry along, and

and Kitchin utensils to dresse it in; also wee have our water usually in Tancks or Store-houses, some made long, some round, pav'd below; above, archt and plaistered; fill'd by the beneficiall raynes (springs are rarely found) which albeit the clouds seldome here distill their happy moisture, they sometimes breake, and then in churlish sort diffude to some purpose; for, falling in Cattaraets they quickly fill their gaping Jarrs and Cisterns. Next night wee got to *Gacheen*, five farsangs further; the third night to *Comrestan*, seven; next, to *Tanghy-Dolon* (*i. e.* a narrow way) praise-worthy in her Lodge or Carravans-raw, but especially in the sweet CrySTALLIN water wee found there. It issues from a mighty mounrain three miles East thence, and in an *Aqua-duct* sports wantonly to this Tanck, whose over-plus is received (by another Pipe laid in an artificiall way cut marvellously through the bottome of an adjoyning rockie hill) into a large Pond; which, richly mellowes all the Vally (resembling *Tempe*) and Town call'd *Dolon*, surrounded with stupendious hills on every side, so perpendicular, as with few men may bee made impregnable; a solitary place it is, but exceeding pleasant; when from the hill tops wee dazell our sights in view of that sandy, stony, sterill Desert. That dayes journey was foure farsangs.

Our next daies travell was to *Whormoot*, eleven farsangs (thirty three miles) where we found a black pavillion; in it three old Arabians; who, out of their Alcoran ingeminated a dolefull requiem to their Brothers carcasse, over which they sat; their lookes were clouded with pathetick sadnesse, their cheekes bedewed with briny teares, intending (after the Jewish mode, *Septem ad luctum*) to solemnise his farewell seven daies, singing, sighing, weeping.

— In teares we finde content,

— Est quædam flere voluptas,

For, griefe would break our hearts without a vent.

Expletur lachrimis, egeriturque Dolor!

Nigh *Whormoot* are *Duzgun*, *Laxtan-De*, and other Townes, where is got the best *Assa-Fætida* through all the Orient: the tree is like our brier in height, the leaves resemble Fig leaves, the root the Radish: the vertue had need be much, it stincks so odiously. But, though the favour bee so base, the sapor is so excellent, that no meat, no sauce, no vessell pleases the *Guzurats* pallat, save what relishes of it. Next night we got to *Our-mangell*, five: and next day to *Larr*; two miles short of which old City, the *Cawzy*, *Calantar* and other of the prime Citizens welcomed us with wine and other adjuncts of complement. Wee had not rode halfe a mile further, when, loe an antick Persian out of a Poetick rapture, clamored out a song of welcome: the Epilog was resounded upon kettle Drums, Timbrells, and Barbarous Jingle-jangling instruments; a homely *Venus* attired like a *Bacchanell*, attended by many other morisdancers, begun to caper and frisk their best lavoltoes; every limb strove to exceed each other, the Bells, brasse Cimbals, kettle musick and whistles, storming such a Phrygick discord, that to consort we might squeak'out.

Their rustick pipes did jarre,
with notes that horrid are.

Barbaraque horribili stridebat tibia canru,

For

For *Bacchus* then seemed alive agen : glasse bottles emptied of wine clashing one against another, the roaring of 200 Mules and Asses, and continuall shooting and whooping of above two thousand Plebeians all the way, so amazed us; that wee thought, never any civill strangers were bombasted with such a Triumph; the noyse that *Vulcan* and all his Cyclops make, were not comparable to these Mymallonians. But *his quoque sinem*, wee got with much adoe to our lodging, infinitely wearied; for my owne part, I was somewhat deafe three dayes after.

LARR, is a City and Province in *Persia*; on the North limited with *Parc* or *Pharistan*; on the East with *Carmaan* or *Carmania*; has the Persian gulph to the South; and to the West, *Chusistan* or *Susiana*; a region a thousand miles in circuit: barren and flaming hot, full of sand, stones, a few Date trees, Mines, and sulphur.

The City *Lar* is in the navell of *Larestan*, and raises the North pole seven and twenty degrees and forty minutes; some have more, twenty eight degrees and thirtie minutes, in longitude from the cape Meridian ninty degrees: a very old City it is; if call'd *Laodicea* by *Antiochus*, as *Pincetus* thinkes, (in *Phrygia* and *Coelosyria* were Townes of the same name in *Ptolomy*) *Procopolis* by another Greek; *Corrha* after that, and now *Lar* (or *Laar* as some pronounce it) a name given her foure hundred yeeres ago by *Laarge-beg*, sonne of *Phiroe*, and grandsonne to *Pilae*, after whom ruled *Gorgion Melec* (of whom their *Cabala* feigns wonders) to whom followed eighteen Kings, of whom *Ebrahim-cawn* was last, subjected (*Anno* hegiræ 985. of ours 1605) by a stratagem *Emangoli-cawn* Duke of *Shyrax* overthrew him by, to satiate the hungry ambition of *Abbas* his Master, and (which is rare considering the great poverty of his Country) for the Kings part loaded away with treasure seven hundred Cammells. The captiv'd King *Ebrahim* had his life and a noble pension promist him, hee enjoyed them but awhile, an unexpected sword of death betraying his hopes, without which the Dyadem sat not right upon the head of *Shaw-Abbas* the soveraigne,

Nine dayes we staid in *Larr*; a shame it were, if in so long time we had noted nothing. *Lar* is from *Gumbroon* seven small dayes riding; from *Shyrax* foureteene, from *Babylon* twenty: a very poore Towne it is, as being parcht with the scalding Sun, defaced by rage of warre, and thrown down by many fearfull Earth-quakes. *Anno Domini* 1400, it shooke terribly, and made five hundred houses prostrate to its Tyranny. *Anno* 1593. of their account 973. she boasted of five thousand houses; but see how vain is the pride of man: that very yeere, the earth sweld with such a dreadfull tympany, that in venting it selfe, it made all *Larr* to quake; and in fine, would not be suppress, but by the weight of three thousand houses turned topsi-turvie, quashing to death three thousand men in their destruction. The old Castle also on the East side of the Towne (it owes its foundation to *Georgean Melec*) though built atop a solid rock, groand in a like affrighting downfall: and to me it seemed strange, a City so strongly, so surely founded, should be so subject to such unnaturall commotions. Whicher it be (as *Democritus* dreamt) from the gaping Sun-torne earth quassing in too greedily too much water, and (like a glutton drunkard)

over-

overcharging her caverns, vomits it up in a forcible and discontented motion; or whether (as *Aristotle* teaches) from vapors ingendred in the bowels of the earth, and loth to bee imprisoned in a wrong orb, rends its passage by a viperous horrid motion: or whether from subterranean fires, the ayre inflamed upon sulphur, or such exuberances of nature, I dare not conclude, but leave such theories to those that study Meteors. Let us therefore see what *Larr* now is.

Larr, the Metropolis of this Province, is not wald about; in that, Art is needlesse, the lofty rocks on East and North so naturally defend her: besides, a brave Castle at the North quarter (mounted upon an imperious hill) not only threatens an enemy, but awes the Towne in a frowning posture: the ascent is narrow and steep: the Castle of good stone: the walls are furnisht with usefull battlements: whereon are mounted twelve brasse cannon pedroes, and two basilisks (the spoiles of *Ormuz*;) within the Castle wall are rais'd a hundred houses, stored with men, most part soldatts, who have there a gallant Armory able to furnish with Lance, Bow, and Gun, three thousand men: it is a fort without, of a stately frame: within, is no lesse commendable: the *Buzzar* is also a gallant fabrick; the materiall is good chalkie stone; long, strong, and beautifull: a quadrant I cannot call it, the sides are so unequall: tis cover'd atop, archt, and (in piazza sort) a kinde of Burse; wherein each shop shewes ware of severall qualities: the Alley from North to South, is 170 of my paces; from East to West, a hundred and sixty; the ovall in center is about a hundred and ninty: a building (to speak of the Asiaticks) in some hundreds of miles, scarce to be parrelled. Neere this *Buzzar* are coyned the Larrees, a famous sort of money, shap'd like a long Date stone, the Kings name stamp't upon pure silver, in our money valuing ten pence.

The Mosques here bee not many; one especiall Mosque (or Deer) it has, round (either shadowing out Eternity, or from a pattrne of the *Alcaba* the holy Temple in *Mecca*, whose shape they say *Abraham* had from heaven) in some part varnisht with Arabick letters, and painted knots, garnisht in other parts with Mosaick fancies: tis low, and without glasse windows, wodden trellizes (excellently cut after their invention) supplying them: the entrance is through a brazen gate, neer which is hung a Mirrour whether to admire their tallow faces in, or internal deformities. I know not: some lamps it also has, for use and ornament: some Prophets rest their bones here, take one for all. *Emeer-Ally-zedday-ameer*, a long-namd-long-bon'd (if his grave bee right) long since rotten Prophet; the older Prophet, the fresher profit; zeale and charity oft times worship antiquity: but how can I credit them that he was a Mahometan; they say (if that will not please, they sweare) hee died a thousand five hundred yeeeres ago, six hundred yeeeres before *Mahomet*, and yet a Mussulman: their faith admits no questions nor answers, or if it did, wee will not trouble it: For I see variety of good fruit close by, to which I have a better appetite; here are the fairest Dates (Dastills in Latin from their finger like shape) Orengees, Lemons, & Pomcitrons you find in *Persia*; if those will not please, you buy here at easie rates, Goats, Hens, Rice, Rach, and Aquavita: but for their water (wee drest our meat with it, the people drink it) they call it *Ob-baroon*

Ob-baroon which in the language of *Persia* signifies rain-water: but with farre more reason I may call it *Aqua-Mortis*; death seeming to bubble in it. A base qualified water it is; whether that their Tancks or Magazeens are ill made, or nastily kept, and by that the water is corrupted; or whether the raine of it selfe is insalubrious and loathsome I cannot tell; but both it may bee makes it so bad as it is; so unsapory, so ill to the gust, as worse water for taste, and especially for property can scarce be relished: as little of it came in my belly as could be borrowed from extremity of thirst; and I suppose I had good reason to forbear it: for, it causes Catarrhs, breeds sore eyes, ulcerates the guts, and which is more terrible than the rest, it ingenders small long worms in the legges of such as use to drink it; and, which sort of vermin is not more loathsome to look upon, than painfull to the itching disease of them that breed 'em; by no potion, no unguent, to bee remedied: they have no other way to destroy them, save by rowling them about a pin or peg, not unlike the treble of a Theorbo; the most danger being this, that if in the screwing the worrne chance to break, it makes them very dolefull Musick, for it endangers the leg, apt to gangreen and (but by lancing) hardly curable. The water is the naturall cause of this strange malady: and seemes to mee to bring the venome from the region where tis generated; for, commonly the clouds here at *Larr* are undigested (as in the Tornadoes I have formerly spoken of) and unagitated by the wind; Nor do the clouds distill their raine in drops as is usuall in colder regions, but in whole and violent irruptions; dangerous both in the fall, and no lesse hurtfull in the using.

The Inhabitants are most part naked and merit as naked a relation: they are a mixture of Jewes and Mahomitans: both of them, a swarthy deformed generation: for generally in this City they are blear-eyed, rotten tooth'd, and mangy legd: the violent heat and poysonous waters causes it: the habit of the greater part of them is only a wreath of Callico tyed about their heads; their mid-parts are circled with a Zone of vari-colored plad, and have Sandalls upon their feet, elsewhere being naked: some indeed have shashes of silke and gold, tulipanted about their heads; they roab themselves in coats or Cabays of Satten; and especially enrich their fingers with rings of silver set with Turqueises or Cornelians, and in which they affect to have ingraven their owne name, or some selected posse out of the Alcoran: upon their thumb they commonly weare a ring of horne which makes the arrowes go off strong and easily: their crooked swords also afford them no small delight, the blades being exceeding good, the hilts no lesse valuable; for they are of gold: In this City should bee a river and that not a small one, if our Geographick Maps were true; but they erre egregiously, for here not only is no river, but also none else is to bee found in a hundred miles travell, go which way you will: for both by inquiring of many Persians & our own experience in further travell, I could neither heare of nor see any river neerer us than *Tabb*, famous in her separating *Sufiana* from *Carmania*; and from *Larr*, westward about 5 small daies journey hence: or that other of *Cyre*, over which we rode twixt *Shyraz* and old *Persopolis*: some small brooks wee rode over; but rivers no man must dare to call them, since none of them in bredth or depth exceed 3 foot.

West

West of *Larr* is *Iaarown*, twenty farsangs (or threescore English miles) thence: it is a Town consisting of a thousand Jewish families: some make it their rode to *Shyrax*, but the way is extreame stony and mountainous, bad for horsemen, worse for ill-shod Camells. These Jewes (or Jehuds as the Persians call them) are a remnant of those foure Tribes, *Salmanassar* son to *Tyglath Pilezer* the Assyrian King forc't from *Samarina Anno Mundi 3220*. placing them in *Hala*, *Hara* and *Ghabor* (by the river *Gozan*) Cities of the Medes: the Towne (I do but imagine so) is named from *Iaarim* a memorable Towne in *Canaan*: they have some Sinagogues, but no high Priests; the Mosaicall Law they have wonderfully corrupted: they are to this day a hardhearted subtle people; very cowardly, rich, but odious to all other religions: most remarkable, is a precious liquor or Mummy growing here, *Mumnaky-koobas* they call it, a liquor which none dare take, for all is carefully lookt to for the King. It distills (in June only) from the top of those stupendious Mountaines, every yeere about five ounces: a moist redolent gumme it is, soveraign against all sorts of poyson; and (if we may beleve them) a Catholicon for all wounds and most diseases: when other Princes send this King presents of gold, pearle, or other costly devices; he sends them back, a little of this Balsome, as a full remuneration. These Mountaines are famosed in story; After *Alexander* had preyed and sacrificed in *Susa* (betrayd by *Abulites* a time-serving Satrapa) he led his wanton Army towards *Persopolis*; his neereft passage was over these hills of *Iaarown* (in those dayes cald *Pile Persidis* and *Susaida*) where to his amazement, he was so beaten by *Ariobarzanes* a Martialist and his small company, that (contrary to the pace and honour of the worlds Monarch) he was constrain'd to retreat apace, and shamefully to avoyd that thundering storme of stones and arrowes.

The eleventh of February we left *Larr*, *Codgea-Obdruzy* the Governor furnished us (to *Shyrax*) with Mules, very poore ones; the Asses they return'd upon: no matter. Mules are Emblems of sobriety; our Harbinger (or Mammandore in Persian) was an honest Cozelbash, and would be sure, (hopefull of some reward, and because his part lay therein) at every place where we made our Manzeel or rest, to provide us good lodging, and such meat as the country would affoord us: by vertue of his authority domineering over the wretched Rusticks more than pleased us; he would proffer them a little mony for what he liked; if they refused to take it, he took it then by force, and *Alla Soldado* payd them in big words and bastinadoes: in miserable slavery the peasants live; a soldiers life is here the most honourable and safest. The first night we pitcht our Tents not far from *Larr*, but were stopt next day by an immoderate flood of raine, that made the earth so slippery, as our Cammells glib-hoofes could not foot it; the raine falls seldome here, but when it comes, they both feele and heare it: some times it raises such a Deluge as sweeps men and houses away; six yeeres ago (in this place) a Caravan of two thousand Camels perisht by the fury of it. The foureteenth day wee rode to *Deachow* (or *Techoo*) which signifies a Towne under a hill; where we see many prettie Tombs, not any without his grave-stone and an Arabick memoriall. The Alcoran commands that none be buried in Cities, for feare the noysome Carcasses

infect the living, but in a Gemitery nigh the most publique highway; that by viewing the Sepulchers of the dead (the Romans did the like, the Ægyptians had them in their banquetting houses) they might contemplate their mortality. A mile from this Towne we view'd threescore black Pavillions; black without; within full of female beauties: the Persians call them Vloches; the Arabs, Kabilai; the Turq'stans and Armenians, Taiphæ; the Tartars, Hoords; the Antients, Nomades; of whom the Poet thus:

Nulla domus, plaustris habitant, migrare per Arva
Mos, atq; errantes circumvestire Penates.

*Their Carts their houses are, their sole delight
To wander with their house-Gods day and night.*

I cannot chuse but wander a little if I keepe such company.

Virtue, the Trophy of a refin'd ambition, is purchased by embracing the excellent and wholesome Notions of an humble soule, of a well-temper'd spirit, whose heavenly radiance respects no other object with delight save vertue, from which pure streame flowes Moderation, to whose excellencie (next to spirituall sacrifice) wee may safely devote our best endeavours. So apt to every immodest Act, is mans corrupt disposition, that to enjoy sensuality he conceits vertue (though never so gorgeously arrayed) soule and deformed: till moderation force him to a strict account, and discover how much he erred, in preferring intemperance before the transcendent qualities of a vertuous life: and from whence, when we contemplate the contented life and poverty of these Vloches, needs must wee condemne our selves of lothsome ryot. For, how free from unseasonable care, pale Envie, affrighting Tumult, and nasty surfet doe these enjoy themselves; happy Conquerors! how mutually doe they accord, how joyfully satiate Nature, in what is requirable. Heare *Lucan* praising them.

— O prodiga rerum

Luxuries! nunquam parvo contenta paratu.

Discite quam parvo liceat producere vitam

Et quantum Natura petat? —

Non Auro Mirrhæq; bibunt, sed gurgite puro

Vita redit; fatisest populis fluviusq; Ceresq;

Base luxurie! wherein so much is spent.

Learne with how little, Nature is content.

In Gold and Mirrh, these drink not, but are best

In health, when bread and water is their feast.

To returne; so soone as *Phæbus* had runne thrice fiftene degrees in our Hemisphere, we mounted our melancholly Mules, and made our next Manzeel at *Berry*. Nothing was observable in the way, save a huge thick wall, of great length and height, cut by infinite toyle out of the sollid rock, to safeguard the *Larians* from the *Skyrazians*, Larr in that place terminating.

Berry is a small Village; it promises much at distance, but when there, deludes the expectation: yet is it famous through the Persian Territories, both from the prerogatives an ancient learned Syer endued it with, confirmed by all succeeding Princes; and from an Arabick Schoole, distinguished into classes, of the civill Law, Astrologie, Physick, and such as leads to *Mecca*: commendable in their Pythagorean silence, learning to discourse by wincks, nods, and such dumb notions; for babling is in all Arabick Schooles wonderously hated: they also observe two rules especially, obedience, and moving the body too & fro in reading: adjoyning this Schoole,

is a Deer or Mosquit, a venerable place, chiefly by being a Dormitory to their greatest Doctor *Emawm-zeddey-a meer-a maddy-Ally*, a Prophets sonne, and allyed to holy *Ally*; in this grave enjoying (say they) eight hundred yeeres rest; a great antiquity. His Tomb is rais'd foure foot from the pavement, is eight foot long, covered with a white fine linnen cloth; the Tomb-stones are carved and painted with knots and poesies of Arabick; neere him are fixt two Lances to memorize his quondam profession, and some Ensignes not of ordinarie invention: Vpon his Coffin lie a set of goodly Beads, to help his devout memorie, and which to this day retaine their Masters vertue of working miracles. Atop the Chappell is a globe (or Steele mirrour) pendant, wherein these Linx-eyed people view the deformity of their sinnes. They also shewed us a square stone pearced and hung neere the wall, a rare stone, a relique most notorious! the Prophet used to burchen the backs of impenitent sinners with it, telling them their impiety made it seeme heauey, a waight so ponderous as made them take the right path to be quit of it. A little pot comes next to our description, holding a soveraigne unguent made eight hundred yeeres since, oft us'd, and never exhausted: and is not only good to help sore eyes, but a *Panacea* against all diseases; to crowne all, his booke (no *Alfurcan* of devotion) is layd upon his carcasse; any body is suffered to see it a far off, but to touch it is counted a presumption, the impure breath of man peradventure infecting it: in stormes and crosses they finde remedy with only naming it: the Church is neatly matted, a Mosque of so much holinesse, that none must enter with boots or shooes on: such as want issues (I meane not in their leggs) health, wealth, friends, or the like, upon their offering shall have satisfaction. The Oracle (the Priest) never cheats them. *Sed non ego credulus illis*: and with that I bid *Berry* farewell.

Next night wee got to *Bannarow*. The last Towne feasted us with Traditions, this with good cheare, musick, three kettle drummes, and six dumb Musquets. The ruines of an ancient Castle (demolisht lately by the Persian) shewes its ribs, through which the coole ayre blowes, seldome failing from the top of that stupendious Mountaine: one side of the Castle wall is anatomized to the Town, the other to the stony Desart. Next night we lay in *Goyeme*, bragging in a thousand rotten houses. After we had repos'd an houre, a Hocus-pocus affronted us, and performed rare tricks of Activity. I remember some of them. He trod upon two slicing hooked Semiters with his bare feet, then layd his naked back upon them, suffering a heauey Anvill to be layd on his belly, and two men to hammer out foure horsshoes on it very forceably. That trick ended, he thrust his armes and thighes thorow with many Arrowes and Lances; then, by meere strength of his block-head helift up a yard from the ground a great stone, weighing six hundred pound, and (as if hee had done nothing) knit his haire to an old Goats head, and with a scornfull pull tore it asunder, at that crying out *Allough-whoddaw* i.e. God help him; the standers by with a loud yell, applauded him: we gave him particular thanks, and told him he was a prettie fellow. But what was hee? to speake of *Marius* (one of the thirty Tyrants) who with one of his fingers could overthrow a loaded Wayne: or of *Polydamas*, who with one hand would hold a wild Bull by his hinder

legg, and in despite of his best force stop him, as *Cal. Rhod.* and *Treb. Pollio* have it. But in remembring these, I had almost forgot to tell you, that in *Goyeom*, is fairely intomb'd one *Melec Mahomet*, famous for fomenting the authority of his Master *Mahomet*, when the Saracens begun to canvass it.

Next night we lost one another by a carelesse associating, and had a miserable lodging in that vast and barren wildernesse: affording no grasse, no trees, no water, but stones and sand in great abundance, Ostriches, Storks, and Pellicans her sole Inhabitants. I beleeve the earth has worn *Flora's* livery; but, by the parching rage of Warre, or continued heat of the flaming Sunne becomes thus miserably desart, or rather from the just wrath of Almighty God, who (as King *David* sings) *makes a fruitfull land barren, for the ungodlinesse of them that dwell therein.* Next day wee quested in searchof our Carravan, and with much trouble recovered it: that night also pitching in the Desart, were welcom'd by such a sudden storm of rain, thunder, and lightning, as made our cheare more wretched, imprisoning us also in our Tents. Next day, wee had the weather comfortable, the sight of a few Date and Mastick tree, refreshing us; confuting *Coriats* conceit, that Mastick is found no where but in *Syo.* By the way we tooke notice of an od-devis'd Tomb (it inhum'd a harmlesse Shepheard) hung to and fro with threds tripartite (it may be, shadowing out the Trinity) each thred beautified with party-coloured wooll, at each end a Puppet to protect it, some Cypresses were added to condecorate and to revive the old Idol ceremony.

Stant manibus Arae

Ceruleis mæstæ vittis, atraq; Cupressis.

Altars their ghosts to please

Trim'd with blew fillets and sad Cypresses.

The next (the two and twenty of February) by the way we had some sport in dislodging a wild Bore, but neither shot nor dogs reaching him we made *Cut-bobbo* our *manzeil*; *Mohack* our next (in which are buried *Mahomet*, *Hodge*, *Izmael*, and *Ally*, foure great *Mussulmannish* Doctors, intomb'd here 400 yeares ago, resorted to with no small reverence.) Next day to *Coughton*, to *Vngha* next, thence to *Moyechaw*, next day to *Pally-pot-shaw* (leaving *Bobbaw-hodgee* on our left hand) next night pitching a farlengh short of *Shiraz*; where we expected a ceremonious entrance: but seeing none came out to meet us, our Ambassadour (who was ever jealous of his honour) sent his *Mammandar* to the Governour, (the great Duke was hauking fifty myles thence, of purpose absent,) to demand fresh horses and a befitting welcome. The *Daragwad* in person came to dissemble, first excusing his Lord the Duke, who would go neer to kill him for not acquainting him with this excellent Advantage to manifest his integrity unto our Nation, in comparison of whom all other in the world were odious. In a word (perceiving our haste) he humbly beseecht his Lordship to practize but three dayes patience, till the great Duke might honour his entrance, and display his radiance; a favour of a double reflex, in that it would infinitely content their Governour, and accumulate an incomparable splendor and triumph to his entrance, closing his hypocrisie with an if not, he was then prest to usher his Lordship to his lodging.

The

The Ambassador easily descryed him to be a *Synon*, sent meerly to betray his credulity: so as perceiving no remedy, the twilight helping his silent passage (*Apollo* had already drencht his fiery trameles in maddame *Thetis* lapp, *Cynthia* also lookt pale, as displeas'd with so much knavery) we joggd leasurely on upon our Portugall Trumpeters, who (so soone as they winded the smoak and ayre of this excellent Citty,) spared the Persians a labour in their brasse pans, hoboyes and such Phrygick Musique, sometimes braying out, at other tymes ecchoing to one another in their Mymallonian Cornets, as if some Orgies to *Liber Pater* had been solemnizing: in so much as many ran out of doores, others fired their flambeauxes to know the cause and glut their wonder. After long circling we arrivd at *shock-Ally-Begs* Pallace (the Dukes substitute) where our Lord was wearied with a prolix Apologie, and then made to taste a Banquet of dainties. After which they convoyd us to *Ally-chan*, a neat house at the East end of the City, belonging to the King, incompart with as brave Gardens and as spacious as most in *Asia*. And now the vexation is past, why do we make it an indignity, as if Nocturnall entries had not equall lustre with the day; the Artificiall light we had (for ought you know) might eclipse the splendor of the starry firmament. *Holofernes* chose the night to make a triumphant entrance into *Damas*. Proud *Antiochus* took the same time into *Hierusalem*, *Augustulus* into *Rome*, and haughty *Sapores*, into this very City. Let us now trifle no longer, but view the City.

SHERAZZ (so they pronounce it) the pleasantest of Asiaticque Cities, is removed from the Equator nine and twenty degrees, forty minutes, and in longitude 88 degrees. By *Ben Ionas* (500 yeares ago) calld *Syaphaz*, by *Corn. de Indis* *Sitas* and *Sivas*, by *Osius* *Xiraz*, by *Raleigh* *Siras*, by *Stephanus* *Cyrecbatha*, by *Celins* *Ciropolis*, a frivolous conceit, since all old Topographers place it and the river *Cyrus* in *Hyrcania* in the latitude of thirty nine degrees and a halfe: and of longitude eighty three degrees, five and forty minutes. And of that name is one in *Media* as *Ptol.* in *Sogdiana* one neere *Iaxartes* as *Quintus Curtius*, in *India* one, as *Aelianus*, a river also so called in *Armenia* as *Pliny* notes, but none, in *Persia* a *Ciropolis*. This name *Sheraz* (as I conjecture) is a derivative from *Sheer* (milk in the Persian language) or *Sherab* a grape, no part of the orient shewing better or richer wine, from like reason, that *Aleppo* takes name from *Halip* milke, (and not from *Alepius* Leiftenant to *Julian* as some dreame of) many other Townes in *Persia* denominating themselves from what they are abundant in, as *Whormoote* (a Towne of Dates,) *Deachow* (a hilly Towne) *De-gardow* (a walnut Towne,) *Baze-bakow*, *Periscow*, *Cutbobbaw* &c. or from *Syras* the incola of old, as *Polianus* has it in his 8 lib. de *Semiramide*. Or if greek Synonymaes would carrie it, I might borrow the name from *Σειρά catena*; or more properly *ἀπὸ τῶν σείρα per astum*. But affectation is discommendable.

For albeit she be rayfed from the ruines of *Persopolis*, that does not stygmazize her with an upstart name, two thousand yeares being past since it was burned. I may therefore reject the peoples Cronicle, alluding her first founder to be *Iamshed* fift King of *Persia*, after whom ruld *Chedorlaomer*, not long from *Noah*. *Boterus* may be taxed also, quando *Syras* erat *Syras*, tunc

ras, tunc Cayrus erat ejus pagus, an Adage never us'd by the inhabitants. Antient no doubt she is, her name in history confirming it, *Rocnaduddanle* (Sonne of *Sha-Hussan* Sonne of *Abbaz-Viez* Lord of *Bagdet*, *Kermoen*, *Laristan* and *Shyrax* (so 'tis then named) being here buried Anno Dom. 980. of the *Hegira* 360. And questionlesse she has been much greater than at this present. *Vlughbeg* (a learned Geographer and Nephew to *Tamberlang*) gives her in his tyme fifteene myles compasse, *Contarenu* fifteene, and eightie thousand houses. *Barbarus* eightscore yeares ago, gives her twenty; *Teisbera* after him, six and thirty myles circuit; *Shikard* upon *Tarich* a like vast circumference: *Iohn* of *Persia* in his time numbred her Inhabitants eightie thousand, *Ben-Ally* thee hundred thousand: we may not gainsay their reports, because no inquiry can disprove them; let us therefore rest contented in her present description, which I shall present you (God willing) without errour.

Shirax is distant from *Ormus*, one hundred and eight farsangs or three hundred and foure and twenty myles English. From *Larr* one hundred eightie six miles, from *Babylon* three hundred, from *Spahaw* two hundred two and twenty, from the *Caspian* sea six hundred, from *Cazbyn* foure hundred and eighty six, from *Periscow* foure hundred and forty, from *Candahor* three hundred and sixtie, from *Tezd* two hundred and nineteen, from *Faza* sixty miles English. The Antient dwellers hereabouts are named *Artiate*, *Tapiri*, *Cartii*, and *Orebatii*. Misqued in *Parc*, *Fure*, *Fares*, and *Farsistan*.

Shyrax, at this day is the second City for magnificence in the Monarchy of *Persia*; watered by *Bindamyr* (or *Bradamyr*) a sweet river that drawes her descent from the *Tapirian* Mountaines, and after two hundred miles circling in many wanton meanders, commixing with *Choaspes* (now *Tab*) and *Vlay*, with them not farre from *Valdac* (old *Shushan*) lose themselves in the Gulph and promiscuously thence into the vast Indian Ocean.

It shewes some walls built by *Vsan Cassan*, but seems to scorne a limited bondage. It stretches from South-east to North-west, three miles; and not much lesse the other way; the compasse nine myles or thereabouts: is pleasantly seated in the North-west end of a spacious plaine, twenty miles long, and six broad; circumvolved with stupendious hills, under one of which this Towne is placed. Defended by Nature, inricht by trade, by Art made lovely, the Vineyards, Gardens, Cypresses, Sudatories, and Temples, ravish the eye and smell, in every part sweet and delightfull.

Here Art magick was first hatched. Here *Nimrod* (after *Babells* confusion) lived and was buried. Here *Cyrus* (the most excellent of heathen Princes) was borne, and (all but his head) intombed. Here the great *Macedonian* glutted his Ambition and Bacchisme. Here the first *Sybilla* sung our Saviours incarnation. Hence the *Magi* are thought to have set forth towards *Bethleem*, and here a series of two hundred Kings have swayd their Scepters.

The houses here are of Sun-burnt-bricks, hard and durable: not very lofty; flat and tarrassed above, Belconies and the windowes curiously and largely trellized: within, spread with rich carpets; little other furniture
other

other where is noted. Sultan *Shock-Allybegs* house (where the first night we were banqueted) is inferiour to few; his dining room was high and round and spacious. The archt rooffe and side walls imboft with gold, and wrought into Imagery; so shadowed, that it was hard to judge whether imboft, in scult, or painted. The windowes were of painted glasse, the floore spred with curious Carpets. None are without their gardens, forrests rather of high Chenaers and Cypresses.

Fifteen Mosques professe their bravery, round (after the holy *Alkaba* in *Mecca*) til'd withour, and pargetted with azure stones resembling Turquoises; lined within, with pure black polisht Marble; the tops dignified by many double gilded crescents or spires which gallantly reverberate *Apollo's* yellow flames in a rich and delightfull splendor. Two are especially note-worthy in their Antick steeples and Mosaick curiosity. The one is square, fifty foot high in the body, leaded in some part, covered with gold and blue; the walls varnishd and wrought with knots and poesies, vast and unfurnisht (or unfinisht) within; above, spiring in two columns or pillars of wood round, cut and garnisht with great bravery, very neer as high as *Paules* in *London*. The (other) rather resembling a royall Carvans-row) is quadrangular; the superficies of Arabique invention, imboft with gold, flagd with porphyre, painted with azure, garnished in many od mazes, and made resplendent at some solemnities by a thousand Lamps and Torches.

The other Mosques are not so excellent, nor yet so base as not to invite the busie eye, regarding novelties. What they want in Architecture, they supply in reliques, venerably accounted of for intombing the rotten carcasses of some Alcorannish Doctors, whose hypocrisie have got such repute with those superstitious Ideots, that their Priests are fat, their Tombes inrich by superfluity of Zeale, no cost, no paines thought enough to manifest the integrity of (impious) devotion. Some sepulchers are framd of Marble, pure and shining. Others of wood, cut into Antique carving, others expresse the painters Art, and others the Sculpters skill in brasse, in plate and costly mettall. Where Art is defective, Nature (out of the treasures of darknesse) has dignified them. In one place, *Shaw-meer-Ally-Hamzy*, a prophetique Mahomitan rests his bones, seven hundred yeares since ferried by *Charon* into *Acheron* for doating upon his deceitfull *Alcaron*. Threescore paces long I found the Mosque he is buried in, and in breadth just so many. In another, sleeps *Sandant-Emyr-amahow* contemporary with *Mahomet*, and equally holy; with many moe, who are like to sleep till the Trumpet raise them. Upon many of these Mosques the Storks have pyld their nests. A bird (as of the *Aegyptians*, so) of these people, divinely esteemed.

*The famous Stork which buildeth in the Ayre
Fosters her naked young with tender care.
And by that love, their duty doth ingage
When need requires to help her feeble Age.
Nor faile her hopes; for when she cannot stir,
The pious brood both feed and carry her.*

*Aerio insignis pietate Ciconia nido
Investes pullos pignora grata fover.
Taliaque expectat sibi mutua munera reddi
Auxilio hoc quoties mater egebat anus.
Nec pia spem soboles fallit; nam fessa parentum
Corpora, fert humeris, praestat & ore cibos.*

The

The gardens here are many, and those both large and beautifull. Many of them (as I paced) are eight hundred paces long, and foure hundred broad: *Hony shaw* (the Kings) challendges superiority ore all the rest, being square and every way two thousand paces. All of them be safeguarded with walls, fourteen foot high, foure foot thick, and of exceeding good work: they rather resemble groves or wilderneses than gardens; but by that name (the Persian word is *Bawt*) are called; abounding in lofty pyramidall Cypresses, broad-spreading Chenawrs, tough Elme, streight Ash, knotty Pines, fragrant Masticks, Kingly Oaks, sweet Mirtles, usefull Maple; and in fruit trees also, as Grapes, Pomgranads, Pomecitrons, Orenge, Lemmons, Pistachoes, Apples, Peares, Peaches, Chesnuts, Cherries, Quinces, Walnuts, Apricocks, Plums, Almonds, Figs, few Dates, and Mellons of both sorts, and Flowers rare to the eye, sweet to the smell, and usefull in physick: the earth is dry and green, the ayre salubrious and healthy, and such as may make good *Tibullus* his Fancies of *Elysium*.

Hic choreæ cantusq; vigent passimque vagantes
Dulce sonant tenui guttère carmen aves.
Fert casiam non culta seges, totosq; per agros
Floret odorata terra benigna rosis.

Here songs and dances have esteem, and small
Sweet-chirping birds with musick comfort all.
Th'uncultur'd ground sweet shrubs doth freely bring,
Sense-sweetning roses without Art doe spring.

I confine my commendations to a league, the residue being sterill, mountainous and unable to make *Alexander* an Epicure, (the wine excepted, which is famousd all ore the orient). Nothing so much troubles her as want of water, yet some it has, and might have more, were the Citizens somewhat more industrious; a gallant river (*Cirus* of old) for two were so named) streaming sweetly not fifteen miles thence, in the way to old *Persepolis*.

At the *Nowrouz* or Spring, the Gardens are opened for all to walk in. The women for fourteene dayes have liberty to walk, and when loose (like birds in franschid) lose themselves in a labyrinth of wanton sports. The men also, some riding, some sitting, some walking, are all in one tune, for drinking, singing, playing, till the bottles prove empty, songs spent, and strings break, or that *Morpheus* lay his Caduceus over them. In all my life I never saw people more jocund, and lesse quarellsome.

Hic noctem ludo ducunt, & pocula læti
Confundunt cerebris, somno vinoq; sepulti.

They revell all the night, and drink the round,
Till wine and sleep their giddy brains confound.

Somewhat of *Emangoly-cawn*, the great Duke and his Banquet.

This brave man is a Georgian by discent, a Muslulman by profession, a Time-server for preferment: is one of those foure Tetrarchs, that under *Abbas* rule the Empire: his Territories reach every way welnigh six hundred miles, and affoord him the Titles of Arck-Duke of *Shiraz*, Sultan of *Larr* and *Iaarowz*, Lord of *Ormuz*, *Maqueroon*, *Kermoen*, *Chusistan*, *Sigestan* and *Farfistan*, Prince of the gulph of *Persia*, and Iles there; the great Beglerbeg, commander of twelve Sultans, fifty thousand horse, slave to

Shaw-Abbas

Shaw-Abbas, protector of Musselmens, flower of courtesy, second in glory, Nutmeg of comfort, and Rose of delight.

Hee is of a miraculous descent for noblenesse (as honour goes in these parts) his father and grand-father being Dukes afore him; and which is no lesse admirable, is priviledg'd from degradation by oath from *Abbas*: upon this occasion: *Aliculican* his father was victorious in many pitcht battells against *Turk* and *Tartar*, adding no small lustre to *Mahomet Codobandæ* Diadem: most memorably, when (by command of *Amurath*) the sawcy Basha of *Rhyvan* with fiftene hundred musquets breath'd defiance against *Morad* the Chiefall governor in *Armenia*, for daring to side with *Ismael* in that famous overthrow they gaye the insolent Turks, Anno 1514 in the *Calderan* plains. *Morad* thus suddenly assaulted, sends a timorous excuse, which rather intriges the Basha, implacable till *Morad* had glutted his greedie appetite with burnisht gold, two thousand pound commanding him thence to *Nassivan* (old *Artaxata*) by that time hungry againe. *Aliculican* (*Shaw Mahomets* Lieftenant in *Georgia*) rates *Morad*, & vows to make the Turk to eat cold Iron, meat the Basha car'd not for, but by *Allyculicans* fierce charge with a gallant troop of six thousand horse, made him returne his bribe, and flie as if the Devill had beene in his guts, without more prating over *Anti Taurus* (call'd *Mezis Taur*) scarce thinking himselfe safe in any place, whiles the valiant *Georgian* extracted a treble summe from *Morad* for his levity, returning a triumphant victor to the Court, recompenced with the *Sheraz* Dukedome and his sonne after him, who has prov'd no lesse fortunate in *Sha Abbas* his field-services, having quieted *Georgia*, subdued *Larr*, part of *Arabia*, *Diarbec*, & *Ormus*. All which it seemes is now forgotten, the young *Sha-Soffy* first cutting off his sonnes head the young *Beglerbeg*, and when the great Duke was singing to himselfe, *Tutum me copia fecit*. Anno 1632, had such another trick serv'd him, his greatnesse pressing him to destruction. But though he be dead, his banquet and respect to us must not bee forgotten, *Ingrato homine terra pejus nil creat*; sayes *Ausonius*.

At our being here, he had absented himselfe of purpose: and albeit Sir *Robert Sherley* took the paines to ride to him, and tell him his error, hee answered; It was no dishonour for any man (his Master excepted) to stay his leasure: but if our Lord Ambassador had had his guard and other furniture, wee had gone away without his Licence. After six dayes attendance his Greatnesse was pleas'd to visit *Sheraz*, followed by two thousand horse, & most unmanerly took his ease two dayes after, without any respect or note taking of the Ambassador. At length, he sent a gentleman to bid him come and visit him, returning with this answer, hee was weary having come a great journey, and that his businesse was to see his Master, hee knew not him. The Duke storms to be so slighted, but durst not affront him, (knowing the King had commanded his whole Kingdome to honour and bid him heartily welcome) so after some pause, sent word he meant next day to visit him; but faild in his promise, his sonne the *Beglerbeg* (eightene yeere old) being sent to excuse him. Next day, our Ambassador sent word by *Shoc-Ally-beg* to the Dukes sonne, his visit should be retaliated. *Emangoly-cann* is angry no more respect was had of him,

wondring what kind of people wee were, since his owne in a sort adored him. But see how subtilly they intrapt him; for he was no sooner alighted at the Dukes Pallace, but by *Shoe-Ally-beg* is welcomed, and by him ushered (our Lord knew not whither) into a long gallery, rich in beauties, plate, carpets, and other furniture, where (like a Statua) the Duke himselfe at the very end sat crosse-legd, not moving one jot till the Ambassador was at him; when (as if he had beene afrighted) hee skipt up, and bad him welcome; vouchsafeing also (upon knowledge that we were gentlemen) to imbrace us, and provide us a banquet. So after two houres merriment departed, invited to returne next day to a more solemne welcome. Next day being come, wee were ushered by a Sultan thorow two great courts into a rich and stately banquetting house, a large open roome, supported with twenty richly gilded pillars, the rooffe imboist with flaming gold, the ground spread with rich carpets of silke and gold, a state at one end of crimson satten, thick imbroydered with pearles and gold, under which hee was to in-throne himselfe; one side most excellently depicted his *Ormuz* Trophies; no cost, no Art left out to do it to the life; their incamping upon the shoare, their assaults, scaladoes, and entrance; the massacre of the Ormousians, some beheaded, some cheyn'd, some their heads serving for girdles: as also the English ships and sea skirmishes, without whose help it never had beene gained, and the like so well painted.

Velut, revera pugnant feriant videntque
Moxentes, Anna Viri.

————— As seem'd indeed
Men arm'd to fight, ward, strike, till each man bleed.

And when the greene and crimson scænes of silke were drawne, from this *Apollo*, wee lookt into a great square court, which at this occasion was round beset with the prime men of the City: and into another court, where I think I told five hundred Plebeyans, invited to illustrate the Dukes magnificence.

Before the proud Duke meant to display his radiance: my Lord Ambassador was seated on the left side of the state (you may note if you please, that all *Asia* over, the left hand as the sword hand, is most honorable) upon the other side sat the discontented Prince of *Tartary*; at my Lords left hand was seated the *Beglerbeg*, and next him the captive King of *Ormuz*. Next to the *Tartar* Prince sat *Threbia-cawn* a disconsolate Prince of *Georgia*, a brave warrior, a constant Christian: opposite to the state Sir *Robert* seated himselfe: and with us were placed the two Princes of *Ormuz*, and some Sultans. The rest of the great banquetting roome was filld with men of especiall note, Sultans, rich Merchants, and Cooselbashaes: young *Ganimeds* arrayed in cloth of gold, went up and downe with flagons of pure gold to powre out wine to such as noded for it: upon the carpets were spread fine coloured pintado Table cloaths, forty ells long; broad thin pancakes six one upon another served for trenchers, neere which were scattered woddren spoons, whose handles were almost a yard long; the spoone it selfe so thick, so wide, as requir'd a right spacious mouth for entertainment: The feast begins: it was compounded of a hundred sorts of pelo and candid dried meats; as also of Dates, Peares, and

and Peaches curiously conserved, such I took best notice of (I meane as please me best) were Iaacks, Myrabolans, Duroyens, Pistachoes, Almonds, Apricocks, Quinces, Cherries, and the rest I leave to the confectioner to inquire after. It seemes we are so infatuated with our banquet and wine, that the Duke is not taken notice of, pray pardon: he is not yet come, that when our bellies are full, our eyes may have the better leisure to surveigh his greatnesse. The feast being ended, the vulgar multitude strove to rend the sky with *Tough Ally-Whoddaw-Basbat*, i.e. *Ally* and God bee thanked: the Eccho was as a watch-word to the ambitious Duke that hee might enter: his way was made by thirty gallant young gentlemen vested in crimson fatten; their Tulipants were of silk and silver wreath'd about with chéynes of gold, of Pearle, of Rubies, Turquoises, and Emeralds: all of them were girded with rich swords and imbroydered scabards; they had Hawkes upon their fists, each hood valuing a hundred pound. To these succeeded their Lord, the Arch-Duke of *Sheraz*: his coat was of blew fatten richly imbroydered with silver, upon which he wore a Vest or Roab of great length, so glorious to the eye, so thick powdered with Orientall glittering Gemms, as made the ground of it invisible, the price invaluable: his Turbant was of pure fine silke and gold, bestudded with pearle and Carbuncles; his scabbard was set all over with Rubies, Pearles, and Emralds; his Sandalls retembled the bespangled Firmament. To this Idoll, all the people of his religion sacrific'd a hundred Sizædaes, and Tef-salems, bowing and knocking their cock-combs against the ground: Sir *Robert Sherle* also sizædaed very formally, and in a cup of pure gold drunk his Graces health, and then put it in his pocket; paying him home with this complement; That after so mean a person as himselfe had breath'd in it, it was impiety to offer it him: the Duke accepts it as good coyne, and perceiving our Ambassador very sad, darted him a smile, drunk his Masters health, bad him and his heartily welcome, and so went in againe: our Lord Ambassador also scarce well pleased at the Dukes proud carriage, dissembled it; and after reciprocall Sallams or bendings (none but a few Coselbashaws attending him to his horse) departed:

Well may this grand Duke buy his renoune at those high rates, his rents being bruited so great, so wonderfull: hee has (say Merchants) foure hundred thousand Tomans a yeere (a Toman is five marks sterling) but out of this hee payes wages yeerely to fifty thousand horsemen: his plate and jewels is valued at three hundred thousand pounds, some say three Millions, and is prettly well descried by that New-yeeres gift hee sent, the King (upon *Meloembeg* the Fiscalls prompting) three yeeres since: viz. fifty great flagons of pure gold, seventy two of refined silver: in *Larrees* foure hundred sixty five thousand floryns: the whole, loading three hundred and fifty cozel-bash Camels, a valuable present: and for which the King (as a Symbole of his gratitude) remunerates the Duke with fifty gallant Arabian Coursers, six change of rich garments, a sword, and (of more value than the rest) the assurance of his health and dignity.

This Duke here and in other Seralios (or Harams, as the Persians term them) has above three hundred Concubines; Mawmetry commending it: there is no other way in these Pagan countries to distinguish one mans

greatnesse from another, save by exceeding in their females: hee hunts elsewhere, other sports serving as a provocation to base venery: nor do they refraine more manly exercises; chasing the Lion, hunting the Tygre, dislodging the Bore, unkennelling the Iackall, and the like; at which solemne sports he besets whole countries with above twenty thousand men, who serve to rouse all kind of savage game, and when the whole heard are inbattelled upon some spacious Mountaine, impales it with a huge Toyle of wyre and cord stak't with wood (six hundred Cammels load) and so either dart them from without the raile, or venture in, and (by drawing a crosse line) single what beast they please to fight with.

Two dayes after the great feast, the Duke with a gallant traine of thirty Sultans and Cooselbashaes came galloping to *Ally-cawn*, (so is the house named we lodged at;) and albeit he endeavoured to assault us with a sudden visit, yet such was the excellent fore-sight and vivacity of our Ambassador, attending all occasions of advantage; that at his alighting, he found a choice shade for his recreation, chambers neatly furnisht, from his Balcony looking into a most fragrant & pleasant garden, where the Paphyan cypresses, & other rare trees in their aparel, repeld the guilded rayes of wanton *Phæton*: here the facetious Duke incampt and all his company; resolv'd to encounter the utmost fury of his owne strong wine, and our English chymick waters: three houres the fight continued hot, charging one another with equall valour; many stout bottles and flagons were emptied and buried, but by strange stratagem revived afresh, thundring so fierce a storme in the Dukes braines, that hee fell back and had undone himselfe, had not my Lord Ambassador by great chance upheld and horst him: the rest perceiving their Generall so strangely vanquisht, sound a retreat, and study how to untwist their braines from out that magick labyrinth: Mr. *Stodart* of Caernarvan, a bold Britton, and Mr. *Emery* playd *Bóotes*: Next day the Duke made his excuse, and returnd his thanks in a Present of twelve brave horses, with bridles and saddles futing them; by which it seemes all of them were pleas'd and the Ambassador (who without such an enterrainment had never pleas'd them, though infinitely contrary to his temper) was crownd with th' applause of a noble, discreet, liberall, and well fashioned Gentleman. After many other ceremonies of welcome (in which time, piskashees and gifts were not left out) we had leave to set on towards the Court; I call it leave, the Duke was so unwilling to part with us: wee were bravely mounted, furnisht with fresh Cammells and Asinegoes, able to endure the brunt of travell.

Six and twenty dayes wee consumed in *Sheraz*, forced to so long commorance by the merry Duke; and on Lady day in Lent, departed thence for *Spahann* the Persian Metropolis. But I cannot ride farre, till I celebrate my *vale-dictum* in this Chariftery.

Why should our wits dispute where *Eden* stood?

If in the Earth, or Ayre, or if the Flood

Did spoyle the Surface; thus we fell from thence!

And too much knowledge lost the residence.

Yet if that place remaine : for us to gaeffe
 By outward attributes of happinesse,
 Why should thy *Plaines* (*Shyrazz*) give place to those
 Where fruitfull *Nyle* and *Ganges* overflows ?
 Thy curious prospect, lodges, soyle, the rich
 Variety of pleasures that bewitch
 Each gazing eye, would make the looker on
 Think *Paradise* had no destruction,
 Or else replanted there. The swelling grape
 In dangling clusters tempts another rape
 To taste the relish, as the *Apple* did,
 And some would touch thy fruit although forbid.
 Thy *Towers*, *Baths*, *Gardens*, *Temples*, make thee seeme
 Like *Memphis*, *Troy*, *Thebes*, or *Ierusalem*.
 Thy *Natives* (*Natures Modells*) to compose
 Inferior Beauty by the lookes of those.
 Farewell sweet place; for as from thee I went,
 My thoughts did runne on *Adams* banishment.

But ere we go further, suffer me to trouble you with such Monarchs as have ruled *Persia*, I will only give you her later Kings, such as had their feat royall in *Sheraz*, begunne 700 yeeres ago, and but lately ended : The first, is *Abuzvez Deilamshaw* (injuriously suppos'd a fisherman, from his use of Navigation, as was *Tamberlan* a shepheard from the Tartars vagrancy :) this (*Deylamshaw* surnamed *Boia* (or *Moheia* rather, from fish a calumny) had three sonnes; *Ally*, *Husban*, *Achmet*. *Ally* surn'd *Abenhassen* had no issue : his father and he were both buried in *Sheraz An. Dom.* 940. heg. 320. *Husban* by death of his elder brother, was Lord of *Parc*, *Hery*, *Hierac*, and *Loras*; *Acmet* had *Kerman* and *Macron*. To *Husban* succeeded a stranger *Zedday-Mohee* by name, brought in by *Mustapha* the Babylonian Calyph; to whom succeeded *Eyna-duddaule* that had no issue. So *Rocnadaul* (*Husban*s sonne) got possession of his fathers seigniories, and dyed *Anno Domini* 980. heg. 360. dividing first his crowne lands amongst his three sonnes; *Sherfa-daule*, *Shamsdaules*, and *Bahao-daules*. The eldest had *Shyraztan*, *Larestan* and *Kerman* : the second, *Hierac* and *Diarbec* : the youngest had *Gerioom* and *Taburstan*. *Sherfadaule* dyed issues *Anno Dom.* 990. heg. 370. the second brother inherited; but the envie of traitors gave him small joy, for hee was buried not long after his Coronation; whereby the seigniory came to *Bahao-daules* the youngest sonne of King *Rocnadaule*. *Bahao-daule* governed twelve yeeres very succesfully, and at's death commanded his eldest son *Sultandaule* to succeed him : this Prince was train'd up in field exercises from his cradle, and by his valour much enlarged his Empire, yet could not defend himselfe from *Hocen Masharafaule* his restless brother, till by agreement the Kingdome was divided : to *Sultandaule*, *Farsistan*, and *Aywar*; to *Hocen*, *Hyerakeyn*. At that time *Gelaladaul* their brother was invested with the Caliph-ship of *Bagdat Anno Domini* 1021. heg. 401. and *Sultan-daul* at last dyes, and is *Anno Domini* 1025. buried in *Shyraz* with great solemnity. *Abdul-cawn* his sonne ruled after

after him : but perceives the Crowne to totter, yea, to fall off by the unnaturall practises of *Syarfuddaul* (call'd also *Abul-favar*) his traitorous Uncle; forced thereby to fly to *Gelaladaul* his other Uncle the late made Kaliph, who is glad of this occasion, having long lookt with a squint eye of ambition upon his Nephews Diadem : but dissembling it, with a brave Army he descends from *Bagdat*, and with ease dethrones *Abul-favar*, but mounts himselfe into the throne to *Abdul-cawn*s amazement, who to save his life flies into *Arabia* : whiles *Mahomet Gaznehy* from *Hindostan* falls upon *Ayrac* and *Sherwan*, but is repeld most shamefully into *Sablestan*, *Parc* at that instant being miserably trod under-foot by the Turquemen and Deylamans : ere long *Abul-favor* gets so highly into the Calyphs favour that hee is confirmed in his former title, but in the way death cut off his claime, leaving *Abdul-cawn* the banisht Prince his right, who upon this faire advantage returns, and is joyfully welcomed : but sursetting of too much joy, hee lived not long after it; for, commending his body to the earth, he gave the royalty to *Aben-melec-Rahim* his sonne, who dyed *Anno Domini* 1054. heg. 434. without issue, and in whom (after a race of fiftene Kings) took end the *Mokeyan* pedegree.

To him succeeded *Abumanfor*, who pretended himselfe true sonne of *Gelaladaul* the Caliph : he took to wife *Danta* daughter of *Toshalbeg*, and dyed (after five yeeres greatnesse) in *Kermoen*, and lyes buried at *Hurkawn* not farre from *Iasquis* : he had five soones by that Lady, *Abumanfor-phulad-sotun*, *Chozroe-pheruz*, *Abu-beer*, *Abuzeddai*, and *Aboally-kay-koz-rao*. *Abumanfor* enlarged *Shyraz*, and did his best to make it strong and beautifull; but whiles he busied his fancie at home, he looks not abroad, such time his ambitious brother *Cosroe-pheruz* gripes him, and takes unjust possession of his Territories : but revenge pursues him, for being invited to *Bagdat* to see his sick grandsire *Toshalbeg*; for his cruelty to his brother, he is put into a loathsome prison, where famine and stench made an end of him. But this could not terrifie *Abuzeddai* the fourth brother from intruding into *Abumanfor*s right : albeit, his injured brother had escaped and gathered a resolute Army, who so stoutly stood his friends that *Zeddai* is slaine and his associates banished. It seemes *Abumanfor* was borne to an iron destiny, unable at his second returne, to safeguard himselfe from *Fazele* his Liefetenant, that unawares detruces him into a deadly prison, adorning his rascall browes with his Masters Diadem : *Aboally* will none of that, he takes a happy advantage, and pulls it from *Fazel*s brows and crownes him with one (better becomming Traitors) of flaming iron. *Aboally* after hee had soveraniz'd seven yeeres, is arrested by grim death *Anno Domini* 1100. heg. 480. and for want of issue the Scepter falls to *Mahummed Abutalip Togrulbeg*, sonne of *Michael*, sonne of *Salgucius*, sonne of *Didacus*, a Turqueman.

In the *Salgucian* family it continued till *Mahummed Abul-casen* dyed *Anno Domini* 1220. heg. 600. without any issue. A race of Tattarrs followed : led by *Cingis-cawn* Lord of *Ketoe-kotan*, *Maurenahar*, and *Gaznehen*. (*Almoftansor-bila-Mausor* then sitting Caliph of *Mecca* and *Bagdat*.) To *Cingis-cawn* (who dyed *Anno Domini* 1228. heg. 608.) followed *Tuki-cawn*, and *Chagatay-cawn*; from *Chagatay-cawn* descended *Tamberlan*, whose

whose issue now rule *Hindustan*. After the Tartars, the Turks a fresh planted here, led by *Chara-Mohammed An. Dom. 1415. Heg. 795.* a *Karakula guspan* or black sheepe as they call themselves, banisht *Anno Dom. 1470. Heg. 850.* by *Acen-beg* (call'd also *Vsan-cassan*) an Armenian Christian, whose grandson *Alvan* was the last white sheepe, or *Acorlu-guspan* shorne mortally by *Izmael-Sophy* his ambitious kinsman *An. 1504. Heg. 884.* This *Izmael* was great Grandfather to *Abbas* now Persian King, of the *Ben-Ally* or *Sophian* Genealogie.

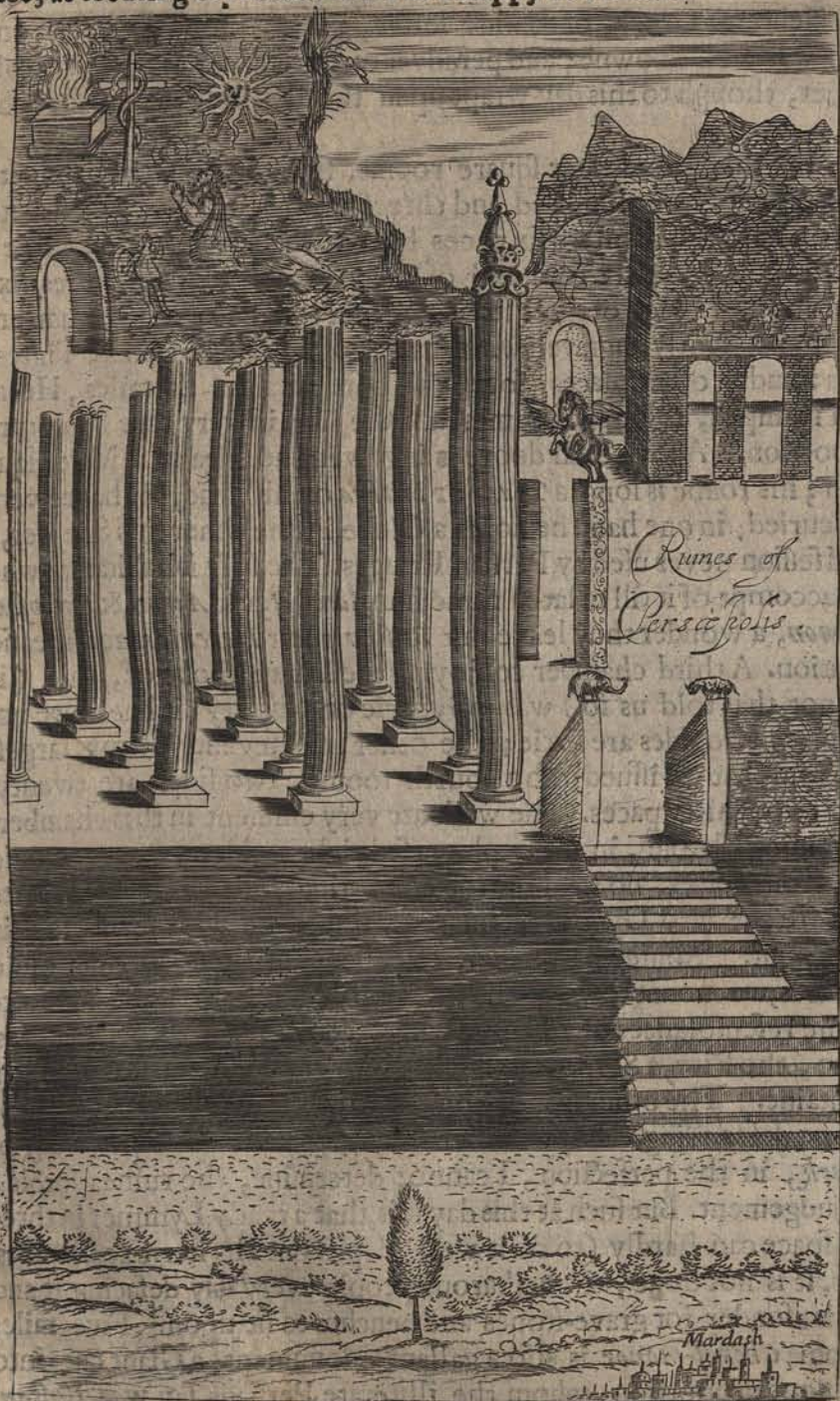
Let us now (what pace you please) to *Perse-polis*, not much out of the road: but were it a thousand times further, it merits our paines to view it; being indeed the only brave Antique-Monument (not in Persia alone) but through all the Orient.

PERSEPOLIS, (first call'd *Elamis* from *Elam* sonne of *Sem* sonne of *Noah*) was built (enlarg'd rather) by *Sosarmus* a Median Dynast, third from *Arbaces* that put a period (by death of *Sardanapalus*) to the Assyrian Monarchy, begun by *Belus* (*Nymrod* and *Iupiter*) and in a glorious succession of one and forty Emperours commanding the world, till *Arbaces* subjected Babylon. By *Cambyses* (sonne to *Cyrus* the magnificent) it was most beautified, and from him to *Darius Codomanus* continued Empreffe of *Asia* two hundred & thirty yeares in a line of thirteen Monarchs, till *Alexander* by conquest of all *Asia* made prostrate also this glorious Citie, betrayed by *Teredates*, and demolisht by vehement perswasion of *Thais* an Athenian harlot, who (in revenge of *Xerxes* expedition into Greece) never gave over exasperating the giddy Macedonian, till shee saw it flaming; an act so unworthy *Alexander* as hee sought to quench it with his teares. A Citie so excellent, that *Quintus Curtius* and *Diodorus Siculus* intitle it the richest and most lovely Citie under the Sunne. A high and stately Tower it had, circled with a triple Wall: fixeene cubits high the first, adorn'd with battlements; the second was two and thirty; the third of threescore cubits high, of delicate polisht Marble, entred by many gates of burnisht brasse. To the East rose amiably a hill of foure Akers, in which (in stately Mausoleums) were intomb'd the Monarchs of the world. Many rare and admirable buildings it had, amongst which, the glorious Temple of *Diana* (mother to that at *Ephesus*) by *Iosephus* report was at that time the most exquisite for Art & material in the world. The stones were of richest Marble and Porphire, the rooffe of refined gold. A bayt *Antiochus* the avaritious Atheist long had nibbled at, but could not swallow it, as he had done *Jeruselems*, whence sacrilegiously he ravisht ten tunne of gold. The Palace royall here, was cut out of the marble rock, above two miles about; the rooffe and casements were of Gold, Silver, Amber, & Ivory. The State within, was of gold and orientall glittering gems, in one roome an artificiall Vine (presented by *Pythius*) the stalk pure gold, the clusters of pearls and carbuncles; his bolster was valued at five thousand Talents of gold, his footstool worth three thousand; such, as (after the unruly Greeks had pillag'd three dayes) gave the Macedonian Victor for his part, 120000 Talents, or 72 millions of crownes, a masse of gold: yet very possible, if it be true old Histories report (*Herodotus* is one) how that at that time, the Monarchs of Persia (besides the Tribute of other Kingdomes) had yeerely
out

out of Indya three hundred and threescore Talents of gold. Easily then might the Greek load away (as story sayes) three thousand Mules; with two and thirty millions and 750000 pounds in coyne, though in that adolescence of the world, one would wonder so much treasure was found. But we may beleeeve it, since sacred writ tells us that in *Solomons* reigne, in Jerusalem gold and silver was as common as stones. Also *Xenophon*, that when *Cyrus* descended into Asia the lesse, hee brought back no lesse than 125 millions of pounds. But why stand we gaping at these prodigious sums. *Pauper enim non est, cui rerum suppetit usus*. These sparkling Diamonds, what are they but Mammons eyes; this Chaos of gold, but refined clay. What Magick then to make Idolaters. For my part (by Gods help) I intend rather to admire the Anatomy of this glorious ruine, which *Dan Garzia de Silva Figueroa* (Ambassador Anno 1619 to *Abbas* from *Philip* the third) calls it the only Monument of the world, without Imposture; yea farre exceeding (sayes he) all other miracles in the world, wee can either heare or see at this day. Miserable in my poore description.

The ribs or ruines of *Persepolis* are at this day call'd *Chil-Manor* or *Chebel-Manor* (i. e. forty Towers) in the idiom of Persia: and might more properly have said *Hajhtot-Manor*, or eighty Towers, for so many are easily told two yards out of the ground; and if from so many pillars as are perfect and lofty, then may they say *Nonzda-Manor* or nineteene Towers, at this day no more standing, one excepted at the East below, above a bow shot thence. The whole Basis is cut by incredible toyle, out of the solid marble rock, twice the compasse of *Wyndsor* Castle, ascended by fourescore and fiftene easie staires, dissected from the durable black Marble, so broad that a dozen horse may goe abreast: the perpendicular is two and twenty Geometric feet, and where the staires are not, the rock is precipitious. Neere the highest step, is the entrance into the Palace; the breadth is visible, in despite of flame and weather: on one side the gate stands a monstrous great Elephant, on the other a Rhinoceros; the distance is about twenty foot, the portraits are out of the shining Marble, ten yards high either of them, fixt and perpetuall: a few paces thence, are of like work, bulk and matter two gallant Towers, and (to finish the Porters Lodge) neere them is an other ruine, a Pegasus an invention of the Sculptor to illustrate his Art: and being past this portall, the Apollo opens, a faire even ground, deplorable in many ruines, a hundred white Marble pillars, whole and broken dignifying this once most excellent structure. Upon many of these white Marble pillars the Storks have builded them their nests, where the rage of winde and weather is more offensive to them than any dread they have of the people who inhabit neere them: in all unseasonable stormy or cold weather they forsake the Region and fly where the Sunne can comfort them: the Persians have many superstitious stories concerning em, and suppose them (as else-where I have noted) the Emblems of piety and gratitude. The Pillars which are at this day standing, (but seeme to groane under the tyrannie of Time) are twixt fiftene & twenty cubits high, & rise beautifully in forty squares or concave parallels; every square has three full inches; whereby the circuit may be gathered: most excellent is the matter, most elegant the work, and no lesse commendable, the order

order and shape how they are placed : in posture, in shew, to this day admirable ; but when they stood in lustre and perfection , were else-where scarce imitable. From the ordinary standing, we easily enjoyed a most delightfull prospect : but in the summity or advantage a brave Horizon of thirty miles unlimited Plains every way gave it selfe to this Emperial Palace, as seeming to submit it selfe in a happy lowlinesse.



In part of this great roome (not farre from the portall) in a mirrour of polisht marble, wee noted above a dozen lynes of strange characters, very faire

faire and apparent to the eye, but so mysticall, so oddly framed, as no Hieroglyphick, no other deep conceit can be more difficultly fancied, more adverse to the intellect. These consisting of Figures, obelisk, triangular, and pyramidall, yet in such Simmetry and order as cannot well be called barbarous. Some resemblance, I thought some words had of the Antick Greek, shadowing out *Akashuerus Theor*. And though it have small concordance with the Hebrew, Greek, or Latine letter, yet questionlesse to the Inventer it was well knowne; and peradventure may conceale some excellent matter, though to this day wrapt up in the dim leascs of envious obscuritie.

Adjoyning this, is another square roome, from angle to angle ninety paces, in circuit three hundred and threescore paces: beautified with eight dores, foure of them are six paces broad; the other foure, three a peece: all eight severally composd of seven great polisht Marbles fixt one upon another; each of those stones are foure yards long, five quarters high, most excellently ingraven with Images of Lyons, Gryffins, Tigres, and Bulls: and in other places (for the wals are durable) Battailles, Hecatombs, Triumphs, Olympick games, and the like, in very rare Sculpture and proportion. Above each doore is ingraven the Idea of a Majestique Monarch; his roabe is long, a *Tiara* or *Mithra* on his head, his hayre very long and curled; in one hand he holds a Globe, in the other his Scepter, a garbe and session never used by Persian Princes. The silly inhabitants (who made no accompt of it till of late) name him, *Iamshet*, and *Aaron*, & *Sampson*, and *Salomon*, a wonder they leave out *Rustan* their *Hercules*, and as easie for invention. A third chamber conjoynes the last we spoke of, this (if they lie not that told us so) was a Gynecie or Nursery; it has foure unequall angles, two sides are sixtie; the other two, seventy of my largest paces. From that we issued into a fourth roome, two sides are twenty, the other two, thirty paces. The walls are very eminent in this chamber, of black shining Marble, in many places so bright and jetty, as we could easily view our reflex, no steel mirror comparing with it. In most parts the walls are cut into Gygantic Images, illustrated with Gold, to this day permanent. Somewhat further, over heaps of stones of valewable portraictures, we mount towards the most lofty part of this Pallace, where we saw the resemblances of a devout King, adoring his three Dietyes, the Sunne, the Fire, a Serpent, all which are cut upon the perpendicular Mountaine. The other side of this high hill is a precipice, downe which is no descending. But whether this Fabrick was *Ionick*, *Dorick*, or *Corinthiack*, in the perfection, I cannot determine, the ruines forbid a positive judgement. But such at this day it is, that a ready Lymmer in three moneths space can hardly (to do it well) depict out all her excellencies. Pity it is, it is not done, the barbarous people every day defacing it and cleaving it asunder for grave-stones and benches to sit upon. Five miles West from *Chehel-manor* is also a gallant Monument, a Giant cut into a monstrous proportion, whom the illiterate Persians say was *Rustan*, and from him cald *Nocta-Rustan*. I rather judge it the Image of great *Alexander*, who had a desire, that after ages might think him more than a man, and his men more than Monsters, as appeared in his conceit to make many

many Armors, bigg enough for three men, and scatter them in *India* that the people might not dare to rebell, lest those Poliphems came to lash them.

Neere *Chilmanor* is *Mardash* (corruptly by the Spaniard cald *Margatean*) a Towne of two hundred houses, the people so superstitious that such houses as we came in they perfumd and ayr'd (some were happily fired) for that we were not Mussulmen. From this place to *Sheraz* are ten far-fangs; interposd by some craggy hills and a pleasant river (*Rhogomana* of old) over which is a bridge, the best till then we saw in *Persia*. This river is by *Quintus Curtius lib. 5.* and *Strabo lib. 15.* named *Araxis* (*Cho-Araxes* is a fitter name) streaming (sayes he) twentie furlongs from *Persepolis*. Another of that name, so often mentioned by *Ptol. Mela, Plutarch,* and *Lucan,* is in *Armenia*, and indeed divides it from *Medya*, at this day cald *Aras* and very famous.

After two dayes stay in view of old *Persepolis*, the eight and twentieth day we took horse, and that night rid foure and twentie miles to a Town cald *Moyown*; in midway twixt which two Townes, we noted a high impregnable mount, at whose top, stood desperately a Castle so fortified by Nature and industrie, as may be thought impregnable. A late rebellious Sultani (weary of slavery) man'd it against his Prince victorious *Abbas*, who (to terrifie others by his example) came in person to chastise him. But such was the precipitious height where the Castle stood, and the narrow entrancè so bravely defended, that in six moneths siege hee could see no signe of victory. Loth he is to leave it so, and what stratagem to take, cannot imagin. A great reward he promises to any would effect it. Valour is invalidable. Art Magique perpetrates it. An old wizard covetous of so much money promises the Divells best, and accordingly, by his infernall spells so posselt with threats and phantasmaes the wretched Sultani, that upon the witches assurance of pardon he descends, the block rewards him. But *Abbas* acknowledges the Inchanter had merited his price and grudgingly gave it him. The foolish man so doates upon his gold, that he sees not danger. The King repents the losse of it, and knowes no way to recover it but by sending him to *Saran* without his head, the reason of his Justice was for his Sorcery. A quality at other times he commended deeply, but now abhorred it: a pretty pollicy. To returne.

Moyown, is delightfully seated; enricht with sweet water, excellent Wine, much wood, and Natures Carpets. It properly belongs to the highly revered Prophet *Izmael*, whose tombe *Emoom-Izmael* is here seen, by liberality of many Kings, and great men not a little honoured: towards its maintenance (and the Priests) the Towne gives yearly twelve thousand mawnd-shaw of Rice, and foure thousand of Barley. Next night we lodgd (slept I cannot say) in *O-jone*, a village of thirty Families, all of them Prophets or Prophets children. We ever found least profit, where Prophets dwelt, no wine nor grapes allowd to grow amongst them; not that wine is bad, but out of a Tradition they have, that it is the blood of those Gyaants that warr'd against the Gods. Next day we rode over most craggy, steep, and terrible high hills, and at night made *Tartang*

our *Manzeil*; a small Towne, only famous in a high Sepulcher, clothd with violet coloured velvet, under which is buried a great Uucle of the Kings. Next night to *Assepose*, notable only in an old mud Castle, sometimes a garrison; in and about which, are fourty thousand Georgians and Sarcaishes, by profession Christians; by quality, Captives; a people much honouring Saint *George* the Cappadocian Bishop their converter. They differ from Mahomitans (not in habit, but) in their gray eyes and long white hayre (*Albani ab albo crine*) after the mode of Antick Gallants, recorded by *Pliny* and *Lucian*, tissued with fillets of gold or silver. If any of these turne Mahomitan, they are preferd beyond vulgar merit. Poore soules, hearing that we were Christians, they flockt about us, yea wept to see us. Not much distant hence, is *Thymar*, memorable if *Byzar* erre not, in a brave and Antient Monument, by some Hebrew characters supposd the buryall place of *Bathsheba*, Mother of King *Salomon*: tis cald *Musqued-Zulzimen*, i.e. *Solomons* Chappell; a place if truly so, worthy the seeing. Next night we lay in *Whoomgesh*, next in *Cuzcuzar*, next day to *Bazeba-chow*, and next to *Degardow*, eight leagues from which place, (and neerer *Tezdycans*) we rode over a steepe Mountaine of black shining Marble, (and where are Quarries of Serpentine and Porphyre, if the earth were lookt into) the descent was so percipitious, that but by ragged steps and those not a little dangerous, was no riding downe: howbeit downe we got, and that night rode to *Gumbazellello* (famous in a *Carvans-raw* and the best wheat bread in *Persia*;) next night to *Tezdecawz* a Towne built in the bottome of a valley, sunck downe in mid a great plaine, whereby it is scarce to be found, did not a Castle point it out, raisd by *Tezdeyrd* a Persian King above the Towne, and where is a very stately *Carravans-raw*, the best from thence to *Bander* on the Gulph of *Persia*. Next day (through *De-Moxalbeg*) we got to *Amno-bant* (by some cald *Boyall*) a village of thirty families, all of them apostat Georgians, inclosd, to exclude their shame, by a high, strong, round wall raisd with battlements, resembling a Castle; commanded by *Dant* (or *David*) *Chawn* (brother to the Duke of *Sheraz*) an Apostate, for which he was made an Eparch, and honourd with three silly temporary Tittles, bought with losse of an eternall Crowne of happiness: he has here a pretty *Carvans-raw* and Summer houses for his owne delight, wherein are five neat roomes curiously painted in Imagery and imboist with gold; his Gardens are also sweet and prettily contrivd into grots, mazes, vollieres, and the like, equall to that of *Aladeul* at *Caranit* for his Assassins; but nasty and deformed if compar'd with Paradise: from *Amno-bant* we rode next day to *Commesshaw*, a Towne boasting in a thousand houses and much Antiquitie. It may be either that same Towne which *Pliny* cald *Parodana*, or that *Ore-batys* in *Ptolomy*: Sir *Robert Sherley* was once her Governour, under that wicked parricide *Constandel-chawn*; but it seems they bore small love to either of their memories, neither vouchsafing to bid us welcome (as most Townes did we hitherto pass through, although I have omitted to speak their ceremonies) nor a lodging, a base respect to so noble a passenger. At this place *Persia* is limited, and where *Ayrac* (or *Parthya*) takes her beginning: *Chiraeef*, *Gardon-ackow*, *Norbengan*, *Kazeron*, *Pherushabad*, *Estacher*, *Nabandi-*
oen,

oen, are reckned Townes in *Farsistan*, I have but named them. But that you may the better go along with us; and especially in that the latest Maps of *Persia* are so erronious, both in rivers, the scituation of places, and their true names (for to say truly, none of them have five right names;) I have therefore inferted this of the Persian Emphyre; in which, neither the position of Places are false, nor names of Townes fictitious or borrowed:



Next day we got to *Moyeor*; a grandiz'd by a thousand families; but none of their houses compare with their dove-houses for neat and curious out-fides: they have some excuse for it; some of them are descended (not from

from *Columba Noe* but) from those holy Pigeons, who fed at *Mahomet's* care and advanced his reputation not a little, perswading the simple people they brought him newes from some (bad) Angels, concerning their happinesse. Next night we were usherd to *Spahawnnet* by a servant of *Meloyembegs* the Kings Fiscall who intreated the Ambassadors to repose a day or two there, till *Spahawn* had fitted it selfe for a solemne intertainment: where whiles we repose we may remember, that most of those *Manzeils* we have past from *Chehelmanor* to his place, are twixt twenty and thirtie miles asunder. The whole distance is somewhat above two hundred miles, as I computed them.

The tenth of Aprill wee set out from *Spahawnnet* a village six miles South from *Spahawn*: when we had gone a farsang (three miles,) we were stayd by the way to taste a banquet in a spacious garden of the Kings, whither the English Agent and such other Christian Merchants as were in *Spahawn* came out to attend our Lord Ambassador: a mile neerer the Citie, the Visier, the Sultan of *Spahawn*, *Meloyembeg* and *Hodge-nazar* the Armenian Prince with foure thousand horse and innumerable foot, came to bid us a happy entrance: the fields two miles from the towne were replenisht with vulgar men, women and childen; the *Bannians* like caterpillers swarmed about us; all together, in a volley of thundering acclamations cried out *Hoshomody*, *Suffowardy*, the better sort *Hoshgaldom* i.e. welcome, heartily welcome: forty kettle Drums, Fifes, Tablers, Tymbrels, dancing wenches, Hocus Pocusses, and other Anticks past my numbring inobled the ceremony: the bridge was full of women on both sides, many of them in faire deportment unmasked their faces. The first place we alighted at was the *Conna-potshangh*, the Kings Pallace, placed at the West side of the Medan or great Market: there the Noble men kneeled downe, and *teffalemd*, three times kissing the Kings threshold, and as many times knocking their heads against the ground in an awfull obeysance: Sir *Robert Sherley* sizedaed also and contented them; a *Coselbash* ended the ceremony in a panegyrick to this purpose: That the Fame and excellency of *Shaw-Abbas* was so great as had attracted a great Prince and other Gentlemen from the extreamest Angle of the world, to see whether fame had been partiall in his magnificence: no wonder, since his radiant beames spread themselves over all the Universe: that done, some bottles of good Wine were lavisht out, after which with a continued clamour of the Plebeyans, we were conducted to a brave house of the Kings, at the South-East end of the City, through which, a deep broad water had its course into the *Sindery*.

The fourth day after our being in *Spahawn*, the English Agent banquetted our Lord Ambassador, and shewed us a rich and hearty welcome: to agrandize it, at night a Tanck of water was beset with lighted Tapers, artificially uniting the two contrary Elements; squibs also and other fireworks, that made all the City gaze and gape with wonder. Next day *Hodge-nazar* was visited at his house in *Ielphea*; a Christian he professes himselfe, but (I must be bold to tell him) his house is furnisht with such beastly pictures, as no way relish of honest or Christian invention: amongst our other
cates,

cates, we had a roasted pig, a meat to Jew and Persian infinitely offensive: the Wine flagons and Bowles here, were of purest gold. I desire to speak a little of these Armenians, that the rest of our Travailes may be woven with more ease and fewer mixtures.

These Armenians are cald also *Ielphelyns* from the City they dwell in here, nam'd from their Metropole neere *Ararat*. In habit they differ not from the Persians, but live in equall freedome: they professe Christ, and account Saint *George* their Patron, from whom some think *Georgia* takes name, and not from Γεωργιοι, Husbandmen; they and the Georgians are habited alike: this is their greatest difference, that the Georgians excell in warre, the Armenians in merchandize: this Image may well represent them both.

A Georgian man and woman.



They both are honoured by the memory of twenty thousand Martyrs in the last persecution, *Sapores* tyrannising then; ore *Persia*: the Country derives her name from *Armenus* a *Theſſalian* (*Iasons* kinsman):

It

It is divided into *major & minor*: the greater is confin'd by *Tartary* to the North, by *Media* and *Assyria* to the South: the West and East with the *Euxin* and *Caspian* seas: It includes *Colchis*, *Albania*, *Georgia*, *Iberia*, &c. obscured in other barbarous names, as *Zuria*, *Gomeria*, *Mengrellia*, *Turq'mania*, *Cara-culia*. *Gurgee*, *Haloen*, and *Sarlochia* (from *Gog* and *Magog*,) and to which place, the ten Tribes were brought by *Salmanasser* the *Assyrian*.

They have two Patriarchs or Protomists; one at *Ierusalem*; the other at *Syna* in *Arabia*; sometimes they reside at *Sis* near *Tharsus* or at *Ecmeazin* near *Rhivan*, or *Ervan* in *Sherwan*. *Antioch* their old Sea they dare not challenge. They have the three first generall Councells in great honour, study the Latin tongue, (rare in *Asia*); they have twelve titular Bishops, three hundred some say; poore, but no way despicable. They have the old and new Testaments in their mother tongue; the Letany also, part of which, is every Lords day read and expounded in the Churches: they administer the Lords Supper in both kinds, Bread and Wine; and deny a reall presence; they allow but our two Sacraments: Baptisme they celebrate after the Eutichyan sort, as *Iacobus* (father of the *Iacobites*) and *Iohannes Philipponus Anno Dom. 550* mis-taught them: the proselit gentiles or *Mohumedans* in the fore-head with a burning crosse, others they baptise with two fingers, and signe the Infant with the crosse, as glorying in that hyeroglyphick the Jews and Mussulmen esteeme so ignominiously of: are also great lovers of Tradition: they pray not for the dead, imagining that till the generall day of doom they are without joy or torture. Five Sabbaths in every yeare they abstaine from flesh, fish, cheese, and butter; in memory of those five Ages, wherein their barbarous forefathers used to immolate their children unto the old red Dragon: all wednesdays and fridays also in the yeare except from Easter to Ascension they fast precisely: and no other Christians are such strict Lent-observers: for they re-frayne their wives that time; and from flesh, fish, milk, egges, butter; those forty dayes feeding only upon oyle, bread, honey, water, dates, cowcumbers, melons, herbs, and the like. At other times they eat hogs flesh. Before the three great Festivalls, they fast twelve dayes: they marry betimes at nine or twelve yeers: the Layety are permitted to wed twice the Ecclesiastiques but once: trigamy to all is hatefull. The Presbitry are much honoured. Images in their Churches they detest, but at home have pictures of *Venus* and *Priapus*. The crosse they regard, but worship not, beleieve not purgatory. their Temples are but meanely beautifull. Obedience and respect to the better and elder sort is much practis'd. They punish theft and adultery severely. In some things they are but refine Idolaters: as in some burials, they lead about the Church an unspotted Lambe with much solemnity; they then sacrifice, divide and give each there a bitt to eat; as a Simbol, or superstitious bond, obliging one another in love and charity: to mee it seems they derive this custome from that of the Hebrews, who used to divide a calfe, as *Moses* records in 15. *Gen. 9.* and as *Ieremie* notes in the 34 *Ch. 18. 19.* verses. On good Friday they represent the passion and buriall of our Saviour: during which, they weep and ingeminate their ejaculations. On Easter they intimate the resurre-

tion by a representative body, using all that morning the old salute of joy; He is risen indeed: an Angelicall note they call it. That day they celebrate with great Feasts, the Mahomitans nor Iews not daring to mingle among them; The King allowes them that priviledge. They fast upon the Nativity of our Saviour. The Iesuits labour to knit them into *Rome*; but in vaine: they stand much upon their Antiquity, and name two hundred grave and learned Bishops since their conversion, many of which were noble Martyrs or witnesses: the report of an envious *Doeg* that they had submitted to *Rome*, agnising the Pope their head, made *Abbas* storme and not to be pacified, till a thousand of them were made headlesse: upon which the rest implore help and revenge from the Turk, raising a bloody sceane of ensuing Troubles. Some say that *Lodovic Grangier* a Iesuite lately crost the black sea into *Mengrellia*, where *Threbiſ-chawn* entertained him gently and by his charity they are much purged from superstition: which if so, I wonder that his name is of no more fame amongst them.

I feare I have made too large a parenthesis. Let us therefore to *Spawhawn* againe, the Metropolis of the Persian Monarchy; yea the greatest and best built City throughout the Orient.

——— *Et quò te carmine dicam.*

Must *Babells* lofty Towres submit to thee
Tauris, *Persepolis* and *Nynivee*?
Shushan, *Arſacia*, and *Nabarca*, fall
 Before thy seat and power Provinciall?
 Had that ambitious *Nymrod* thought on this,
Cambyſes or the proud *Semyramis*,
 With all those princely Rulers which did sway
 The Eastern Scepters, when thou didst obay:
 It would have queld their pride and let them know,
 All humane Actions have both ebb and flow.
 The greatest Monarchs cannot conquer Fate,
 Time doth by turnes advance and subjugate.
 Now royall *Abbas* rules, *Spawhawn* must rise.
 (Where Kings affect, there most men cast their eyes,
 There flock the people:) 'tis his power not thine
 Which hath eclips'd their light, to make thee shine.
 Then use thy Fortune so, that none from thence
 May with thy fall, or grudge thy eminence.

SPAWHAWN, (at this day the Persian Metropolis) is in Artick elevation 32 degrees 39 minutes; in longitude 86 degrees 30 minutes: differing from *Don Garcias* accompt, whose height exceeded not 31 degrees 30 minutes. In whose description if I seeme prolix, impute it to my desire to give thee every thing usefull and observable. And in the first place, in regard some suppose her (like *Agra*) a start-up Towne, wee will trace her in her variations as farre as my poore reading will well afford it us

That it was *Ecbatan* (as *Niger* thinks) is ridiculous to imagin: two thousand

three hundred yeere ago it was called *Dura*; but whether in that *Dura* the haughty Assyrian erected his golden Colosse, I finde it not. *Hecatompylos* is the next name it had; recorded by *Apollodorus*, *Polibius*, *Ptolomy*, and *Pliny*, lib. 6. c. 8. so denominated from her hundred gates; whereby we may imagine her in those dayes great and stately; and though in *Alexanders* conquest *Curtius* name her not, it seemes she then varied into that Greekish nomenclation: and of this name we have a story, that *Demetrius Nycanor* (*Sotors sonne*) thirsting after *Syria* and *Jerusalem*, was (upon his trecherous killing *Antiochus*, *Alexanders sonne*, to make the conquest easier) affronted by *Tryphon* Lieftenant of *Syria*, and forced to flie to *Arbaces* the Persian King for succour, who being acquainted with his unnaturall ambition, not only denied him the law of hospitality, but sent him prisoner to *Hecatompylon*, where he was fettered; till upon submission and promise of more obedience hee was releast, and by *Arbaces* reseatd in his owne Dominions.

After that, *Nymzamana*, or halfe the world: (an Hyperbole borrowed from *Rome*, *Epitomen Vniuersi*;) by *Ben Ionas* who was here *Anno Hegire* 540. of our Lord 1160) *Ashbahan* or *Aspackan*; by *Mandevil* our countriman (three hundred & forty yeers ago) *Saphaon*; and at this day is call'd *Spahawn* (or as they Sibboleth, *Sphawhawn*) and by most writers differently spelled, *Spaha*, *Spachen*, *Achaban*, *Aspackan*, *Izpaan*, *Spahan*, and *Hispahan*, the errors springing from diversity of Idioms. From whence the name *Spahawn* derives it selfe, is not knowne unto the Natives (I aske it them) how then shall wee get intelligence? tis a thing for certainty impossible, yet will I venture a conjecture that it is either that old Town *Spada*, where Eunuches were first gelded, or from a compound of *Aspa* (a horse) and *Chawna* (a house, or stable, or the like) *Spahawn* per *Aphe-resin* & *Syncope* euphonically contracted; the rather conjectured, in that the Hypodrome (the body of the great *Mydan*) was an old famous place, for view of horses: if that content not, I must ingeniously confesse, I think this City was never named *Hecatompylon*: such a one I know there was famousd in many Authors: but by observing the position 37 degrees 50 minutes in *Ptolomy*, I take *Coom* or *Cazbyn* to bee the reliet of it: the rather, in that *Ptolomy*, *Pliny*, and *Strabo* in their Geography, place *Aspa* in *Parthia*, in 36 deg.; a name from whence *Aspahawn* may credibly have been deduced: besides, the lar. is more agreeable: or peradventure from *Aspadana* which they place in 33 deg. *Spahawns* latitude.

First, speak we what she has been for grandeur in older times, and with that we will couple our present observation. If I exceed, excuse it, *prestat de Carthagine tacere, quam pauca dicere*. A. D. 645. of the Heg. 25, by command of *Omar* then Calyph of *Mecca*, *Siet-ben-Abivakez* with a few troops of victorious Sarazens attempts to pluck violently from *Yezdgirds* head the then tottering Diadem of *Persia*, & at the third pull (having twice overthrowne him) effected it, the glorious command of that Monarchy then eclipsing: which done, this *Ben-Abivakez* sacks his two best Townes *Elmedin* in *Chaldea* (built *Anno Domini* 520, by *Kozrao*, sonne to *Kobodes*, and yet the *Alcoran* sayes it sprung out of hell) and *Spahawn* in *Parthia*. Also we may memorise her from *Tangrolipix* (a Turqueman, and Lord of the

the *Zelzuccian* Family, of whom the Ottomans) who in the yeere 1030. of the Hegira 410. (*Edward the Confessor* ruling *England*, *Gruffyth ap Llewellyn Wales*,) was intreated by *Mahomet* then Prince of *Persia* to ayd him against *Pyssastris* an incroaching *Babylonian*, which *Tangrolipix* did and prospered in. After that, he helped him against the invading *Indyan*, and in recompence of his good services, the *Turque* desires leave to passe *Anaxis* to visit his countrimen, betwixt the two seas the *Hyrcean* and *Euxine*; and by jealous *Mahomet* denyed and so enraged, that lurking awhile in the *Carmanian Desert*, the *Persian gulph* was at his pleasure. But (vexing to be so confin'd) marches against the King, and at *Skyraz* beats his twenty thousand darstardly soldiers; and after that, opposes 60000, then also victorious; whereby *Mahomet* fled, & with two much haste to get into *Spahawn*, fell from's horse, and broke his neck, the *Turks* then subjecting *Parthya*.

Rached-bila also, sonne of *Almofter-sha* was slaine by *Mazud*, Anno 1130. of the Heg. 510. and buried in *Spahawn*: which few for many, shall speak her antiquity in the name she is now triumphant in.

Speak we now of the magnificence: wee have told you how the story of *ben-Ahivakez*, a thousand yeeres ago, calls her a great City, but gives us no better description. *Ben-Ionaz* (who sayes he saw it foure hundred seventy six yeeres ago) affoords her twelve miles compasse, rich, and populous. *Mau-devel*, A.D. 1300 (which is above 300 yeeres since) saies that in his time she was a noble City, A. D. 1474. *Ioseph Barbarnus* was here (*Vsan Cassan* reigning) and hee describes *Spahawn* to bee a great and famous City, peopled with 1500000 soules, the Towne and Suburbs ten miles in compasse. *Rabbi Benjamin* and *Contarenius* the Venetian Ambass. 80 yeere ago, relate that then shee had 20 Italian miles in circuit, and *Lemius* the Portuguese sent by *Albuquerque* to *Sba-Ismael*, An. Dom. 1513. reports her glorious.

I shall now more largely, and truly acquaint you with her present standing. *Spahawn*, Metropolis of the *Persian Monarchy*, is seated in the *Parthian Territory* now cal'd *Ayrack*, & as Umbelic to that spacious bodie at this day awed by the *Persian Scepter*: from the *Persian gulph* removed a hundred seventie nine farsangs, (of English miles five hundred thirtie seven,) from the *Caspian sea* a hundred and twenty farsangs (three hundred and sixty miles;) from *Skyraz* two hundred twenty two miles, from *Babylon* foure hundred and fifty, from *Candaber* eight hundred and seventie, from *Cazbyn* 270. In compasse at this day nine English miles, including

Circuit

seventy thousand houses, and of soules above two hundred thousand, compos'd (besides Natives) of English, Dutch, Portuguis', Pole, Muscovit, Indian, Arabian, Armenian, Georgian, Turk, Jew, and others, drawne thither by the magnetick power of gaine and novelty: many things here are memorable; which for order sake I will present you thus divided. The Mydan, Mosques, Hummums, Gates, Pallaces, Gardens, Monuments, and *Telphey* the City adjoyning.

Let me lead you into the Mydan, into the which ere I can bring you, we passe over a well-built Bridge of stone, supported by five and thirty

River

pillars, through which the *Syndery* (or *Zindaren*) from the *Acroceraunian Mountaines* streames gently; spreading in rainie seasons here welnigh so broad as the *Thames* at *London*, but nothing so navigable; in Summer

Mydan.

her Channells being discovered. The Mydan or great Market, is without doubt the most spacious, pleasant, and Aromatick Market in the Vniverse; a thousand paces from North to South, the other way above two hundred, resembling our Exchange, or the place Royall in *Paris*, but six times larger: the building is of Brick, well made, and in delightfull manner fabricated; the whole Mydan joyntly continued: the inside is full of shops, each shop full of ware, archt above (and in a Cupolo) atop tarraff-wise framed, and with plaister (like that of *Paris*) cemented. This Mydan being the noblest part, is so placed in the heart of this triumphant City. The Kings Pallace (or Chonna-Potshaugh) conjoynes the West side of the Mydan, possessing a large quantity backwards, but juts not to the street further than the other buildings, nor to the street side gives any magnifick front or state, her best bravery being in the trimme, pargetted and painted with blew and gold, in mosaick or antick sort, interlac't with posies of Arabick, either favoring of ostentation (they deifie their Kings) or for instruction from the Alcoran; within, the roomes are archt, enlighten'd by curious trellizes, the rooffe imboist above with red, white, blew, and gold, the sides with sports and painted Images; the ground spread with rich and curious carpets of silke and gold, without other furniture. Tarraffed above, garnisht with a Pharoe over-topping many Mosques, and excellent for view and breathing. The wildernesse behinde, is filld with ayery Citizens, priviledg'd from hurt or affrights, and for which they returne their thankfull notes in a more swift melodious consort, than if they were in the exactest vollyere in the Vniverse.

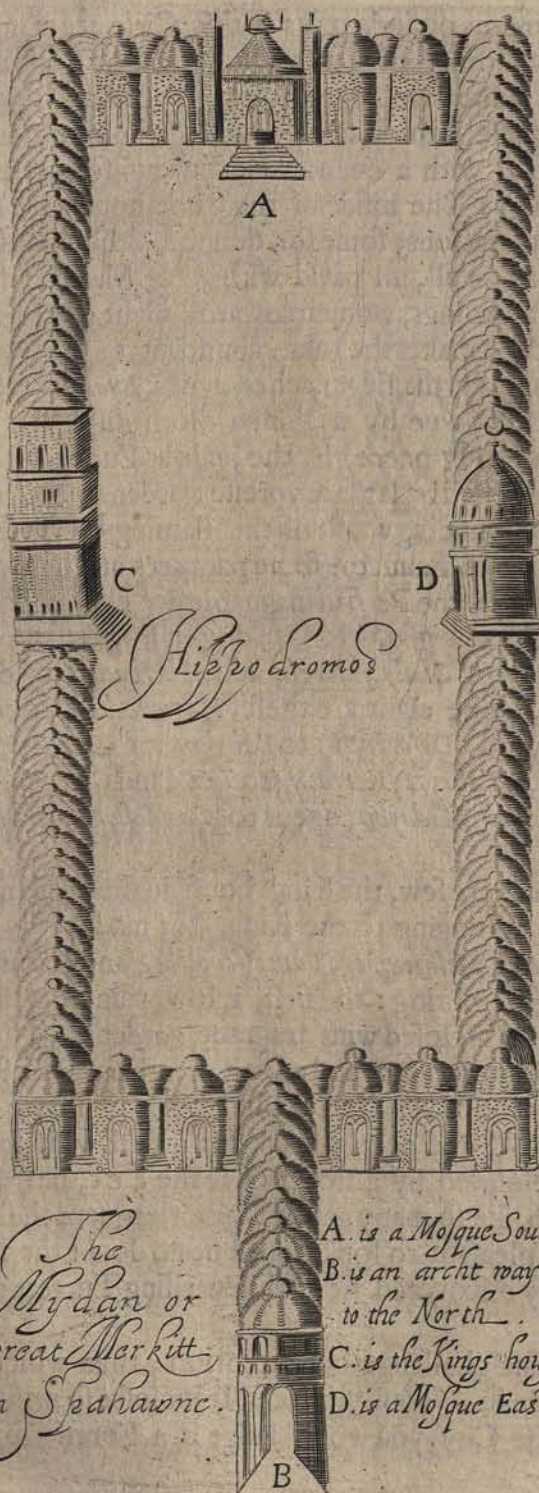
The North Ile in the Medan, shews eight or nine spacious archt rooms, hung with Lamps and latten Candlesticks, which being lighted, gives a curious splendor. Thither the Potshaw and others go to see pastimes of tumbling, dancing girls, and painted Catamites, that damned sinne being tolerated by the Alcoran. The furthest end North is appropriate for Mynts; the first day silver, gold the second, next day brasse. Nor farre thence are victualling shops, wherein, to feed the helpfull belly, after the busie eye and painfull feet are satiated.

Afore the Kings doore, and within the Hippodrome, lye unmounted one and thirty Demicannons of brasse, and twelve iron Culverins, brought hither (by some late over-throw they gave the Portugall or Turk) from *Ormus* or *Babylon*. Opposite to this Pallace is a faire Mosque, but that at the South end (of all others) most excellent; the outside stone, not form'd to the Crosse (the hyeroglyphic of our salvation) as ours bee; but round, either from the Talmud, figuring out *Aeternity*, or from the Alcaba in *Mecca*, the shape whereof was reveal'd to *Abraham* from heaven, pattern'd from that, *Adam* (sayes their Alcoran) reard in Paradise: within 'tis distinguisht into Iles, the wals lined 15 geometrick foot high from the sole with white well polisht Marble; without pews or seats: in center is a state-ly Tanck; and at the portall another, octanguler, filld with cristall streams which is first forced to glide round the inside the Medan through a stone channell six foot deep, and six in bredth, which after a pleasant drilling murmur, flowes into this Tanck (or watery Magazeen) whence it is suckt out by subterranean passages into many private houses and gardens. With-
in

in the Medan the shops be uniforme, the trades are no where severed, but united. Some be of Mercers, of Lapidaries some, and most of them of gums, drugs, and spices; so sweet, so delicate, as not till then, could I see the Poet sing well.

We suckt the Aromatick ayre of Persia. Auras madentes Persicorum Aromaticum.

Take the outside of this brave Fabrick thus presented.



*The
Medan or
great Merhatt
in Spawhawn.*

A. is a Mosque South.
B. is an archt way
to the North.
C. is the Kings house.
D. is a Mosque East.

Mosques.

The other Mosques (call'd here *Dear'* and *Zuna*) are orbicular for shape; for sight, low and indifferently pleasant: the materials are Sun-burnt Bricks, varnish'd, and beautified with painted posies; few are without their Tancks (or cisterns of holy water) wherein all Musselmens wash their hands, armes, eyes, (having formerly bath'd their face, eares, breast, feet,) as an operative work to purge sinne, and conferre devotion: their other Church ceremonies I will contract in the latter end of this book, under Title of their religion.

Hummums.

The Hummums or Sudatories in this Citie are many and very beautiful; quadrated some, but most be globous. The stone is white, polish'd and durable: the windows are large without, cross'd, and to the inner side, made narrow; the glasse is thick, anneald and darkning; the top or covering, round; and tyld with a counterfeit Turquoise, perfect blew, and very fresh and lasting: The inside of these hot houses are divided into many cells or concamerations, some for delight, others for sweating in, all for use; of pure stone all, all pav'd with jetty Marble: men use them commonly in the mornings, women towards night; the price is small, but so generally us'd as makes the gaine abundant; tis the Catholicon against all diseases, colds, Catarrhs, flegm, aches, agues, *Lues venerea* &c. the womens being there, is knowne by a linnen cloth displayed at the doore, set there (as a warning peece) by the jealous Eunuchs. The City is ovall, each house delighted by large Cypresse gardens: the wall is of no force against the confounding vomit of the flaming Cannon; it is of use against horse, and shock of Launces; some parapets and bulwarks it has, of more imitation than use; the Persian magnanimity ever choosing to dye rather than be inclos'd or seiged. It has a dozen Portresses, of which, foure are shut up. *Gouldest*, *Chaly*, *Mergh*, and *Cherbaugh*, made th'entrance of a royall garden. The eight are these, *Hazena-bawt* (opening towards *Shyraz* and the gulph) *De-cridest* (to *Babylon* and *Ardaveih*.) *Tockzy* (to *Cashan*, *Cashyn* and *Tabryz*.) *Kerroen* (to *Yezd* and *Cavrestan*) *Lamboen* (to *Hamadan*.) *Sheydack*, *Madayan* (opens to *Candahor* and *Indya*.) *Towbara* and *Dalwaet*.

Walls.

Pallaces.

The Pallaces are few, the Kings house in the Medan; that where wee were lodged, belonging to the King, but made ready for our Lord Ambassador: *Conna Melojembeg*, *Tamas-coolibeg* and *Haram Beguna* are all I saw, worth remembring: the first, is low, painted without, guilt within, well watred and inclosed with fragrant gardens. The last, a *Seralio*, famous for pretious treasure and as valuable beauties, of which (being dangerous to inquire or view) wee will speake in silence; the Castle is very large, well wall'd and deeply moated: arm'd with some brazen peeces, but better defended by a troop of leane fac't, beardlesse, memberlesse Eunuchs, who like so many angry Sagittaries guard their Ladies. The battlements are pleasant to looke on, but no doubt the Horizontall plaine which is easily discovered from thirty rising Turrets there, yeelds most pleasure.

Gardens.

The gardens challenge our attention; than which for grandeur and fragor, no Citie in *Asia* out-vies her. It incloses so many, that at some distance from the City, you would judge it a Forest; so sweet, you would call

call it Paradize : all whose excellencies we will joyne in one at the South-West end of *Spawhawn*, *Nazer-jareeb* by name, a garden famoused deservedly over all this Monarchy.

If you go from the Medan, you passe by *Cherbaugh*, through an even delicate street two miles long at the least, most part of the way wall'd on both sides, bestrew'd with Moholls or Summer houses, but more remarkable in that abundance of greene, broad, spreading, Chenore trees, yeelding shade, and incomparable order and beauty; the garden (or rather fruit Forrest) of *Nazerjareeb* is circled with a stately wall about three miles in compasse, entred by three gates strong and elegantly shaped. From North to South it gave mee a thousand paces, from East to West seven hundred, from one end to the other easily discovered, by reason a faire open Ally (like that in *Fountainbleau*) runs along in pallellel, distinguisht into nine Ascents, each surmounting other a large foot, each distance smooth and even. In center, is a spacious Tanck, made into twelve equal sides, each side or square is five foot, fild, and round set with pipes of lead which (after the Italick sort) spouts out the liquid element in variety of conceits and postures; that sort of pastime continuing thence to the North gate, where is rais'd a pile of pleasure, antickly garnisht without; within, divided into foure or six chambers; the lower, is set out with Tancks of rich white Marble, and fumes out a coole breese, by quaffing up so much chrystalline water as makes it bubble thither by a constreyned motion, cut by incredible toyle thorow the Coronian Mountaine.

The higher roomes are garnisht with variety of landskips, and represents their way of sporting, hawking, fishing, riding, shooting, wrastring, courting, and other fancies; the rooffe or feeling is inricht with beaten gold, imboss't with azure. But, what seemd to mee most excellent, was the view we enjoyed from her Tarrasses, which afforded us a dainty prospect of most part of the City; which, (save at *Rustans* Tombe, upon a hill two miles thence) elsewhere cannot be obteyned. This garden is replenisht with trees of all sorts; for medicine, for shade, for fruit: all so greene, so sweet, so pleasant, as may well be term'd a *compendium* of sense-ravishing delights, or King *Abbas* his Paradise.

Monuments should come now to our description: but I found few to feed my eyes upon. *Rustans* Tomb must be one (two miles from *Spawhawn*) behind the Garden wee last spoke of: a Tomb scarce discern'd by shape, but by the Gowers *Cabala* preserv'd from Oblivion. To see it, wee foot it to the very top of an Imperious Mount, where is only a hollow Cave, whether cut by Art or Nature scarce discernable. His grave is here, his Image, at a place neere *Shyrax* (from his gigante shape ingraven of old in a black-marble precipitious mountaine) *Nocta* or *Nogdi Rustan*, a brave Cavalier such time as *Artaxerxes* (Queen *Hesters* husband) wore that Diadem. A.D. 3500. but envie (the heyre of perdition) so burnt in the wrathfull heart of his unnaturall brother *Shawgad*, that when *Rustan* was hot in chase, he fell into a dreadfull pit, cover'd with boughes as if it had hatcht no danger, but in prosecuting his hate was also slaine by a Dart *Rustan* flung up to retaliate him. Such was the end of valiant *Rustan*, of whom the Gowers (the old Persians) fable more than we of *Bellyanis* or *Ogero* the Dane.

Monuments

Neere

Neere which, and neerer the Citie is *Darius* (or rather *Xerxes*) mount : a rising hillock, and whence, *Xerxes* viewd the innumerable Army he had in that large Plain, weeping, upon a meditation that in so few yeeres none should be living ; a Notion true, and sooter than he predicted ; for what by *Themistocles* ashore, and *Leonidas* at sea, at *Salamys* and *Thermopile*, his huge Armie melted away, and quickly became numerous.

Not farre thence, ride we to the *Acroceraunian* hills (I meane not those of *Epire* knowne to *Ptolomy*) hard and loftie. Through which, bold daring *Abbas* is forcing passage, though he effect it not under twenty yeeres, and by th' incessant toyle of 40000 (sometmes 200000) men, to invite a sweet river to *Spahawn*, that runnes contentedly to it selfe fifty miles thence, and is by this I beleieve effected : which when it is, may well compare with that old wonder, intended by vaine-glorious *Nero* 'twixt *Ostia* and *Avernus*, now call'd *Licola*.

Within *Spahawn* I found none, save that Columne or Pillar of heads of men and beasts, erected as a Trophy of the Kings oath and as a Monument of the peoples levity. At the base tis twenty foot round and threescore high or thereabouts, for (to my shame I confesse it) I forgot to measure it. The occasion this, of erecting it.

Anno 1500. Heg. 880. such time as *Tamas shaw* ruled Persia, and *Guinza* added to the lustre of that Diadem : this Citie (surfetting with luxurie, for *Vbi uber, ibi tuber*, sayes *Apuleius*) refus'd not only to contribute reasonably to the Kings occasions (at that time troubled with Turk and Tattar) but most audaciously with stood his desired entrance, a rebellion so insufferable as made him sweare a revenge scarce to be paralleld. With fury he assaults, in rage enters, firing a great part and in all hostile severity pillaging each house ; and to conclude, regarding neither the outcries of old men, weak women, nor innocent children, in two dayes he made headlesse 300000 of those late *Spahawni* ns, and (from *Tamberlan's* rigid example at *Damascus*) erects a Trophy (this pillar) of their heads, as a memoriall of their basenes : *En, quod discordia cives perduxit miseros*. Another followes.

Abbas, by hastie death of Father and elder Brother (impatient of cor-
rivalship)

*Nulla fides regni sociis, omnisq; potestas
Impatiens consortis erit.*

*No faith in fellow rulers, power or state
Admit of consort to participate.*

lops off all such branches as might eclipse the splendour of his crowne, by power or Title, speeding to *Spahawn* to make knowne his possession by such ceremonies as befitted him. The Citizens in stead of meeting him, send him a choking message reviving the cruelty done *Hemyr Hamze Mirzey* his brother, and old *Mahomet*, which so exasperates *Abbas* that by his fathers soule, the seven refulgent Orbes, by *Bismilla* and *Mahomet* he vowes their payment. They bid him doe his worst ; hee besiges them ; they regard it not ; they expell his fury with equall force, and for a moneths space hold together and doe like men. Yet in the end victuals grow short and he diverts the river ; so as many steale away, chusing rather to die by hazard than endure a famine : *Abbas* takes his time and enters it, killing
for

for two houres, men, women, and children, commanding a pillar to be advanc't of the heads of all the Rebels, which had been done had not the



The Pillar
in Spawhawn
of Heads
harrow.

Mufti (in imitation of *Aurelian*, who when he took *Thyana* (having sworne the death of them all) made all the doggs be hang'd up) in commiseration feigned a vision from their Prophet, that (so the pillar were rais'd of heads) no matter though beasts heads did it; *Abbas* pardons them: and forthwith a generall massacre of all kind of beasts insued, the Innocent suffering for the Nocent, and of whose heads and those mens already slaine, this Monument of mercilesse mercy was reared, outbraving for height all the Mosques within *Spawhawn*, though now growne ruinous. Such another is in *Sumachy* twixt *Erez* and *Derbent*.

Ielphey is the last part wee propos'd concerning this great Citie: the scite resembles *Pera* to *Constantinople*, or *Southwark* to *London*, the river *Syndery* interposing. Tis call'd a Suburb as be *Gomerabaut*, *Abbas-ebaut*, *Chanzabaut*, *Azenabaut*, and *Cheigh-Saban*. Though indeed they are peopled with men of one religion, admitting very little mixture. *Ielphey* is govern'd by a peculiar *Podestare* an *Armenian* Prince, *Hodge Nazar* by name, indeed a *Christian Merchant*: hee and his enjoy freedome of conscience, but for many matters are at the disposition of the avaritious King. In *Ielphea* (nam'd from another of that name in *Armenia* (old *Ariaramnes* I beleieve, mentioned by *Tortelius*) the people are numbred

ten thousand, in *Azenabaut* foure thousand families. *Ielphe* is by some writ *Golsa* and *Chinlsa*, but I think I have better hit our Dialect. The *Jelphe*lyns are habited like the *Persians*, but differ in face; most of these and the *Georgians* having brighter haire, and more modest eyes than the *Mahomitans*. They are generally *Merchants*, and to say truly, but *Factors* for the King, who exacts an account at their death, and inherits their possessions. They professe *Christianity* taught them erroneously by *Iacobus* the *Syrian Monothelite*. They have two *Protomists*, one here in *Ielphey*, th' other resides somtimes at *Sibneere Tharsus*, other-times at *Ecmeasin* not farre from *Rivan* or *Ervan*. Their religion I have already spoken of.

Gowerabaut is another Suburb, named from the *Gowers* that people it, nick-nam'd from their Idolatry, being Relicks of the ancient Persians, and such as at this day be the *Persees* in *Indya*. The Persians account not of them, partly from their tytle to the Country, partly from their industrie ashaming the Persians in their idlenesse. They adored the Sunne (call'd *Mythra*) a representator of a more powerfull Diety; their Flamens a sort of Platonists, acknowledging many creatures to be most excellent, but no way comparable to God the Creator, the exact center of all perfection. *Pulchrum cælum, pulchra terra, sed pulchrior qui fecit ista, &c.* Howbeit they have falne from that, and at this day deifie an elementall fire, which like the vestalls never extinguishes, *Zertooft* their Lawgiver in his *Zundavastan* above two thousand yeeres agoe (they say) commanding them. Their



An old Inhabitant
of Persia.

marriages are such as we have spoken of at *Surat* among the banisht *Persees* now; their burials differ. The *Indyan Gowers* or *Persees* expose the dead carcases to the Suns rage till he have eaten them, but these put them in the hollow of a sacred Tree, standing upright, supported by the bole, till Magick observation release them, that if the Vultur pick out his right eye first,

first, he is in Paradise; if the left, a *Cacodemon* vexes him; they feast or fast hereby, as joy or sorrow is occasioned. These people are most of them mechanicks and husbandmen: few of them either Schollers, Soldats, or Soldagars (as they terme their Merchants:) their habit varies but little from the common mode, save that their headpeece is fashioned to the garbe of *Hyrcania*. The women shew their faces (a thing very observable) their apparel is tincur'd with yellow (resembling the burnisht imbrodery of the Sunne) a flame-coloured scarfe hanging loose behind them, many of them whether out of zeale or poverty (I know not) use neither shooes nor sandalls. The farewell to these Gowers shall terminate our description of *Spahawn*; this onely remembred, that the Portuguese Friers have two houses here, of the rules of *Carmel* and *Augustin*; their Chappell is guilt and furnisht with Organs, Altars, Crucifixes, Images, &c. with which, they hope to convert men to the Papacie: but Armenians love no Innovation, and the Persians in their zeale contemne Images; yet, they serve for espials, to send Intelligences to *Goa* and *Christendome*.

We entred *Spahawn* the tenth of April, and on May day departed thence for the Court, then at *Asbaraff* in *Mozendram* about foure hundred English miles distant North.

Our first nights journey was to *Reegue* (or *Reig*) an houres riding from *Spahawne*. Thence-forward we made (by reason of the intollerable heat) pale *Cynthia* and *Arcturus* our night guides, all day refreshing in the *Caravan-s-raws*, good resting places if gnats forbid it not. From *Reigue* we travell'd to *Sardahan* sixteene English miles, & next night we made *Whomg* our *Manzeil* being seven and twenty miles from *Sardahan*. Next night to *Towgebart* a house and garden of the Kings, for beauty add sweetnesse comparable to any other in *Parthya*; the more observable, being seated in a barren curst sandie soile, champaigne, and terrible to inhabit in. But

*The blushing Rose growes here! the Violet
And Parthyan Mirtle in choise order set!*

*Hic rosa purpureo, crescit rubicunda colore
Et Viole omne genus hic est, & Parthya mirtus!*

for five hundred paces it every way gives a *series* of all sorts of Persian fruits and flowers, Pomgranads, Peaches, Apricocks, Plums, Apples, Peares, Cherries, Chestnuts, Damask, red and white Roses, and other flowers innumerable, fructified by a crystall rivolet, intermixt with many delicate naturall and artificiall Grottoes, Labyrinths, Meanders, and Volliers, with Sudatories or Hummums of good stone, pav'd with choise white Marble; the Mohull or Summer Lodge bragging of a dozen chambers, delicate in view, rich in gold imbosments, and proud in th' Architect, all safeguarded from sand and stealth, by a defensive wall that hinders (save in one rising hillock in midst of the six descents) the affrighting sight of the circumvolving Wildernesse.

Who calls himsele a Traveller, must not imagine pleasure his Object, 'tis paine and miserie must entertaine him oftneft. Otherwise, I could have lull'd my selfe in this last Paradise: but on wee must and try the difference.

From *Targebagh* wee got next night to *Bart* six farsangs or 18 miles distant,

distant, nothing memorable, save an old Castle in the way, which, by *Cynthia's* paleness, we could hardly discover. From *Bawt* we got by break of day to *Obigarmy*, both of them houses of the Kings, who has at every twelve miles end a severall Lodge betwixt *Spawham* and the Caspian Sea like these, and wherein our Ambassadour had the honour to repose. And now we are past the danger; let me tell it you. Most part of the last night wee crost a miserable inhospitable sandie Desart, ten long miles broad, in length a hundred: where we beheld mountaines of loose sand, accumulated by the winds fury in such heaps as upon any great wind the tract is lost, and passengers (too oft) involv'd and stifled by that impetuous mercilesse Tyrant, yea Camels, Horses, Mules, or other beasts, though strong, swift and steady, perish without mercy: Albeit the King (to do as much as may be for prevention) has rais'd at every 3 miles end a Castle, but by the unstable foundation, is in March & September in despite of their best props yeerely peece-meale torne asunder, without any remaines of their late standing. This our last nights travell was thirty miles. Next night wee rode one and twenty miles to *Suffedaw*, an old rotten weather beaten Inn or Carravans-raw, and placed in part of an unfociable Desart. Our next nights lodging was at *Syacow* ten farsangs (or parassangs as *Pliny* calls them) thirty miles English, notable in her Carravans-raw, built from the ground of good free stone, white and polisht, and was the first building of that materiall I saw in eight hundred miles riding; a word of our last nights journey. The most part of the night we rode upon a causey broad enough for ten horse abreast, built by incredible labour and expence over a most dreadfull Desart, eeven and affording a plaine Horizon of boggy loose ground, cover'd a top, a yards depth with pure salt, as white as snow; a miserable passage, for if either the wind force the salt abroad like dust, or that by any accident Horse or Camell mistake the way, the quaggy bogg upholds them not, but suffers them to sinck past all recoverie; a passage more feared, from some forlorne hopes that pillage passengers; God be blest, wee escaped this, but not another, little lesse formidable; for wee had no sooner past the salt Desart, but of necessity wee must climb over and about hills, so high and glomerating, as if *Olympus* had beene cut out into Dedalian labyrinths. From *Syacow* wee rode next night 22 miles, most part was over other salt vast Desarts wherein thousands have perished, and would yet, did not a like large deepe grounded causey secure the passage: And here we pitcht our Tents, old god *Terminus* in this place limitting *Parthya* from further branching North, from whose high tops looke wee back and memorize her that was once Mistresse of *Asya*, and formidable to the Roman Emperours. In the Scythick tongue shee meanes a stranger, (as *Iustin* in his twelfth book) given by the rude Tartar, as to us the name Welch, by the barbarous Saxon. The Parthyan Diadem was once garnisht with two and twenty Kingdomes, encircling most part of *Asya*. From which lustre shee fell; but after long eclipse, by vertue of the Sophyan stemme, has recover'd a great part of her former bravery. Tis now call'd *Hyerac*, surnam'd *Agemy*, to distinguish it from that including *Babylon*. Her old Shires were *Rhagea*, *Apamea*, *Tapira*, *Choama*, *Araciana*, *Semina*, and *Mizia*, her mountaines, *Orontes*, *Abicoronii*, *Mardorarii*, and *Parchoatri*; not eight

eight hundred miles in circuit, hilly and barren, yet breeding men both wife and valiant.

Next night (*Diana* running cheerfully through her Zodiac) wee rode eightene long miles to *Gezz* a pretty Lodge belonging to the King: the greater part of this nights journey was through the bottoms of transected *Taurus*, whose stupendious forehead wets it selfe in the ayery middle region: the fretum or lane is abut forty yards broad, even below, and bestrew'd with pibbles; either side is wall'd with an amazing hill, higher than to reach up at twice shooting, and for eight miles so continues, agreeing with the relation *Pliny* and *Solinus* make of it: a prodigious passage, whether by Art or Nature questionable: I allude it unto Nature (Gods hand-maid.) But if it bee the same which *Pliny* calls *Caspia porta*; *Bertius*, *Caspium Clausura*; *Strabo*, and *Ptolomy*, *Pila Caspia*, *Media vel Zagria*; and *Zarzee* by *Dio. Siculus*; I then grant *Semyramys* (who did what she could to eternize her name) effected it, and from her was call'd *Pila Semyramide*, as *Niger* has it. Howbeit, the Persians appropriate it to *Mortys-Ally*; who with his slicing Sham sheer for the ease of his people made it; a sword after their Cabala a hundred cubits long; and wherewith at one blow he beheaded ten (or as some say, a hundred) thousand Christians: of no credit, in that *Pliny* (ere *Mortys-Ally* was borne) thus writes of it, *Ruptura est Montis longitudine octo mill: pass: angustissima*, &c. But though they ratifie their story of *Ally* with an oath, from mee they get no other beliefe concerning it than this. *Hanc fabulam longi temporis mendacia sinxit.*

Of more certainty is this, a Persian in our company told me. That a dozen yeeres ago, a valiant thiefe with five hundred horse and three hundred Musquets defended this narrow roade against all passengers; none passing nor re-passing without Tribute. The King of *Larry-Ioon*, and other mountaneers frown'd at his lawlesse, and threatned his banishment; but such stormes made good musick to his eares: *Abbas* growes cholerick to bee so bearded by an ordinary fellow, and scornes to honour his overthrow by an Army: for knowing he had many Cavalleers about him, he doubted not by their courages to fetter him: he moves it and proposes a reward: but they had heard the thiefe was of incomparable fortitude and dexterity; so as by long silence *Abbas* findes their feare, and grows pale at it: yet ere hee could give his rage a vent, a bold Armenian under-takes it: the King embraces him, and breaths fresh courage into the hardy Christian, who excellently mounted, singles out the gladdened thiefe, that doubted not to master so faire a beast with small opposall. It was his custome to give good play; usually commanding his company to look on, if one or lesse than five entred the strait; such high confidence had he in his valour and dexterity; in short space they met, but parlee in *Mars* his language; the Armenian (in all points fitted for a sterne encounter) followed his blowes with such skill and fury, that after long fight and much bloodshed on either party, upon close hee made death a passage: a victory so irklome to his men (whose lives depended on his safety) that like robd Beares they fell upon the victor Armenian, who had doubtlesse there expired, had not an Ambush of many brave Coosel-bashaes broke out and releevd

relieved him; by whose sudden assault the wretched thieves were quickly sacrific'd unto their Master. The Christian returns to Court crown'd with a glorious Laurell. *Abbas* adds to his lustre and gives him a brave command, so insupportable to the weak soule of this too-strong Champion, that to content the King and ground his standing, he renyes his profession, though an Ocean of teares shed by his beloved countrymen sought to waite him from the Alcoran. But see the end of such Apostacy. Albeit the King had cause to hug him in his bosome, so excellent and fortunate prov'd he against the Tartars; yet jealousie (rather divine vengeance) so stung old *Abbas* that without any triall or acquainting any man with his reason, hee commands *Lolla-beg* to cut his head off, such time as hee was singing a lullaby to his good fortune.

Our next nights manzeil was at *Halvary* (eightene miles from *Gezz*) a well built Towne it is, and pleasantly seated, the earth being mellowed by a sweet rivolet, that purls from the tops of *Taurus*, from whose vertue the ground is richly appareld in greene, and requites the painfull husbandman with a happy acknowledgement of Olives, Walnuts, Rice, Wheat, and Wood in great abundance: bidding a sad farewell to that healthy Village, the next night we rode 20 miles to *Periscow* i.e. a broken Mountain: a Town sometimes honoured with the Kings residence; not that the beauty of his house (but ordinary) allures him, choyse hawking, Pheasants and other game more delighting him here than any other part of *Parthia*. The Pole is here elevated six and thirty degrees: the Towne is refresh't with chrySTALLIN water, sweet and advantagious to the earth and her inhabitants: tis built upon the brow of a high (well woodded) divided hill, whose top has beene crown'd with a vast Castle, but now by age or warre (the canckerwormes of all temporaries) is moath-eaten, her ribbs onely appeare, expressing desolation and famine. One *Muhammed* commands the Towne, and keepe the sword and skale, but is I feare dame *Astreas* corrupted servant: no marvell if in a discontented humour shee has left the earth, in *Persia* (especially in *Periscow*) Justice is so odly ballanced. At our entrance into this Towne, (to extort a bribe from the Ambassador) he hangd one Persian, cut off anothers nose, and mutilated a third man, to shew his authority more than otherwise; their fault was, for stealing a trifle of two shillings value from a footman serving the English Agent: another was ready to bee' trust up, but a message was sent to my Lord Ambassador, that if hee pleas'd to beg his life it should be granted him: my Lord Ambassador very gladly ransom'd him with somewhat more than a meere complement. Complaint was also made against a Farmour for thrashing a whore against her will; Monsieur *Radamanth* bids geld him, and to hang his stones at her eares as two pendants, the gulph of *Persia* afforded none so pretious: the poore wretch humbly beseecht him to spare his usefull parts, so did his astonisht wife, so as after much meditation of friends and thirty pounds fyne, upon promise to grinde in his owne mill ever after, all is husht, and each part satisfied. But each man cried out, a severe Cenfor is this *Daragnod*. I read that the barbarous Gaules had such a custome, *si furaverit quod valet 40 denar. aut machabatur, vel castretur &c.* But here many times they have such tricks

to encompasse money. Well may they therefore clamour out.

*Gold forfeits faith, perverts the poore mans right.
Gold makes the Law a slave, where shame wants sight.*

Auro pulsa fides, auro venalia Iura,
Aurum lex sequitur, mox sine lege pudor.

After two dayes repose in *Periscow*, we jogd on; the Court then being little more than a hundred miles from us. Our first nights journey from *Periscow* was to *Gheer*, foure and twenty long miles, and tedious: some part was over terrible hills, other part through whistling dales; in both which we were so weather-beaten with a raging storme of wind and haile bred in *Tartary*, and forc't over the *Caspian* sea (which from hence if the season had permitted wee might have seene) that it not onely tooke away our sight and hearing, but threatned our braines; for in despight of our best skill and closing one with another, it separated us; insomuch as we had hardly recovered our companies, had not the melodious noyse of the braying Mules, and jingling of the Cammells bells revoked, yea untwisted us out of these *Caspian* or *Zagrian* straits; through which, when neither Sunne, nor Moone, nor Starre befriends, whosoever hereafter travell, let them (if they would prevent precipitious falls) borrow *Theseus* his thred, or be content to wander in endlesse labyrinths. From *Gheer* wee rode next night foure and twenty miles, to a small Village whose name I have infortunatly lost: the Frogs (the Bul-bulls or Philomels of this marish place) it may be were the causers of it, assembled in such troopes, and chirping such lothsome tunes, that we wisht *Iupiter* had been to give them another King: for

*The prattling Frogg (thinking his language good)
Croakes fruitfully in his beloved mud.*

*Carnula limosis rana
coaxat aquis.*

To *Aliavarr*, one and twenty miles from the Town of Frogs we rode next night: a very sweet and pleasant place in water, wood, and store of Pheasants; a bird in these Hyrcanian Towns, and neere the river *Phasis* in *Mengrellya* (*Cholcos* of old) originally breeding: *Iason* and his Argonauts first made them knowne to Greece, when hence he forc't their Sheep, bearing fleeces of gold, or gold-meriting fleeces. Next night we got to *Necaw*, five and twenty miles from *Alliavar*, observable in the Kings house, and that the common Mansions and Churches here, differ not in shape from ours of the poorer sort in *England*. Next night wee got into *Asharaff*, a Citie upon the *Mare Caspium*. The Emperour of *Persia* was here, and had long expected the Ambasiadour; unwilling to remove hence, till he came, that he might see the extent of his Empire, and lest wee should report in *Europe* that there was no grasse (nor grace) in *Persia*. The Sultan of the Towne and fifty Coselbashaes brought us into *Asharaff*, and usher'd us to our lodging; I may say us, for the ceremony befitted not so greata person as an Ambassador.

ASHARAFF (or *Ahasuraff*; I dare not say frō *Ahasuerus*) is 2 long miles from the *Caspian* Sea. It is seated low, and many salt Marishes circumsolve her; is but meanly watered; no other but a small spring trickling from

from the Taurifian Mountains drills in two branches thorow it, the broader of which is not five yards over. The ground is reasonable fat, but incultivated: the greater part of her Inhabitants ploughing in *campo martio*. I judge two thousand Families live in this Towne, and no doubt encreases daily, the King having but of late affected this place, his Pallace but newly finished, and *Farrabant* the Hyrcan Metropolis but five miles West removed hence, where the seat Royall has beene kept for many Ages. *Abassebaut* also, two miles hence, surpasses for a curious Summer house, excells all his other houses for a delicate view, Imagery, Hummum, Water-works, and a Forrest stored with game of all sorts: it I say, attracts the King, who (where ever hee staves long) makes great Cities of small Villages. The Buzzar here is but ordinarie; the Mosques are not to be admired, the Kings Pallace is vast, and notable only in her Gardens: the building it selfe is confusedly divided into three or foure Mohols or banquetting houses, great and gorgeously painted; which, were they united might better delight the eye, and cause the Architect to be commended. I will speak more of it at the Ambassadors audience.

The pole Artick is here elevated eight and thirty degrees, seventeene minutes; it is due North from *Spahawn*, as wee observed in our star-light travell, (for the dayes are raging hot, and not to be travell'd in or jeasted with) *Arcturus* was ever just before us: from *Ormuz* to this place are a thousand English miles: from *Spahawn*, three hundred and fifty, or thereabouts; as reckoned.

The Ambassador has Audience. But before I give you a survey of *Hircania*, let mee present an essay of my Lord Ambassadors audience and entertainment. After foure dayes rest, the King (or Emperour, Potshaw they call him) was pleas'd, without long warning to assigne him his day of audience. It was the five and twentieth of May, our Sabbath, and the sag-end of their Ramazen or Lent; advantageous to the Pot-shaugh, for it spared him the charge of a royall Banquet. My Lord Ambasadour had Sir *Sobert Sherley* in his company, and seven or eight other English Gentlemen, his followers: good reason it was some Sultan or other should have convoy'd and shewed him the way, (the Court being a quarter of a mile distant from our house) but it seemes they wanted breeding, or, that some other mysterie was in it: for, no other than a footman from *Mahomet-Ally-beg* proffer'd a complement, every way so course that the Ambassador had no patience to digest it, save by equall contempt to inculcate in the Persian mode, and send him thanklesse back againe. To the Court at length wee got, no noife, no admirers, saw wee there neither; by which we presumed, the Towne knew not of our going thither, which I wonder at, since *Abbas* of all sorts of honours counted to have strangers at his Court, the highest. At our alighting, an ordinarie Officer bad us *Hosh-galdom* and usher'd us into a little Court *du guard*, that stood in the center of a spacious Court: in it was no other furniture save a few Persian Carpets spread about a pretty white marble Tanck or Pond fill'd with water: here we all stayed, and for two houres space junketted upon *Pelo* and wine, nothing so good in taste as the materiall they were served in, the flaggons, cups, dishes, plates and covers, being of pure beaten gold; thence, wee were led by many Sultans, thorow a spacious and fragrant

grant Garden which was curious to the eye, and delicate to the smell; to another Summer house, rich in gold imbosments and painting; but farre more excellent in a free and royall prospect; for from the Tarrasses wee viewed the Caspian Sea one way, and another way the tops of *Taurus*. The ground chambers were large, quadrangular, archt and richly guilded above and ont her sides; below, spread with most valuable Carpets of silk and gold: in center were Tancks full of crySTALLIN water (an element of no meane account in these torrid habitation;) round about the Tancks were placed (*pomparum ferula*) Goblets, Flagons, Cesternes, and other Standards of pure massie gold, some of which were fill'd with Perfumes, other some with Rosewater, with Wine some, and others with choicest flowers: and after wee had rested so long as wee might at full feed our hungry eyes with that food of ostentation, wee were brought thence into another square large upper Chamber, where the rooffe was formed into an Artificiall Element, many golden Planets attracting the wandring eye to help their motion. The ground was cover'd with richer Carpets than the other were, the Tanck was larger, the materia more rich in Iaspar, and porphyr; the silver purling streame was forced up into another Region, yet seem'd to bubble wantonly here as in her proper center: this sea of rich stone, so deepe and so capatious seem'd an Ocean rather, where the spoiles of shipwracks were conjur'd out to please the appetite of Mydas or god Mammon: so much gold, in vessels, for use and ostentation, being set for us to looke upon, that some Merchants there, adjudg'd it worth twenty millions of pounds sterlin: another watery Magazeen there was, circled with a wall of gold and richest Iemms: no flagons, cups, nor other there; but what were very thick and cover'd with Rubies, Diamonds, Pearles, Emralds, Turquoises, Iacincths &c. The Chamber was gallery wise, the feeling garnisht with Poetique fancies, gold, and choicest colours; all which seem'd to strive whether Art or Nature should be to a judicious eye more valuable: one *John* a Dutchman, who had long serv'd the King celebrated his skill, to the astonishment of the Persians and his owne advantage: the ground in this roome also was over-layd with such Carpets as befitted the Monarch of *Persia*: round all the roome were placed tacite Mirzaes, Chawns, Sultans, and Beglerbegg, above threescore; who like so many inanimate Statues sat crosse-legg'd; and joynd their bumms to the ground, their backs to the wall, their eyes to a constant object; not daring to speak one to another, sneeze, cough, spet, or the like, it being held in the Potshaws presence a sinne of too great presumption; in breach of any them fearing his spleen, who (as *Cesar* told *Metellus*) could by the fulgur of his eye dart them dead, sooner then speak the word to have them killed: the Ganimed Boyes in vests of gold, rich bespangled Turbants and choise sandals, their curl'd haire danging about their shoulders, rolling eyes, and vermillion cheeks, with Flagons of most glorious mettall, went up and downe, and proffered the delight of Bacchus to such would relish it. At the upper end (and surmounting the rest, so much as two or three white silken sbags would elevate) sat the Potshaw or Emperor of *Persia*, *Abbas*; more belov'd at home, more famous abroad, more formidable to his Enemies, than any of his predecessours. His Grandeur was this, (circled with

such a world of wealth) to cloath himselfe that day in a plaine red callico coat quilted with cotten: as if he should have said, we might see his dignity consisted in his parts and prudence, not (*furtivis coloribus*) to steale respect by borrowed colours or rich embroderies: crosse-leg'd hee sat: his Shash or Turbant was white and bungie; his waist was girded with a thong of leather, the scaberd of his sword was red, the hilt of gold, the blade formed like a hemi-cicle, and doubtlesse well tempered: the Courtiers (*Regis ad exemplum*) were but ordinarily attired. My Lord Ambassador by his Interpreter (or *Callimachee* as the Persians name it) quickly acquainted *Shaw Abbas* why hee had undertaken so great a journey; to congratulate his good successe against the common enemy of Christendome, the Turk; to agrandize the traffick of raw silke, and other Persian staple merchandizes; to see Sir *Robert Sherley* purge his honour from those scandalous imputations *Nogdi-Ally-beg* his late Ambassador had blemisht him with; and, that perpetuall amity might be continued 'twixt the two famous Monarks of *Great Brittain* and *Persia*.

The *Pot-shaugh* rose up; and in the Turkish Tongue gave him a gracious answer. To the first, that the Turks were a base people compared with the generous minds and vertue of the Persians; in fifteene battells he had given them ample prooffe of their magnanimity, and that no people in the world were to him so odious and offensive. He wisht unity amongst all Christian Princes, the Ottomans grounding their conquests meerey from their discord: which if otherwise, they would readily retreat to *Tartary*. Concerning Trade, the King of *Great Brittain*, should if he so pleas'd have yearly ten thousand bales of silke delivered him at *Ormuz* every January, and for payment would accept of so many thousand Clothes as would equall in value his raw silks; which as he knew the silke was a farre greater quantity then he could use in his owne Dominions, so were the clothes to him; but he would hazard the venting them by his Merchants, to serve the Tartars, Arabs, Georgians, and Muscovians. And by this, neither we nor he should have any need to traffique or correspond with *Turkie*. It would infinitely redound to his honour and content; for hereby he should disappoynt the grand Seignior of his yearly customes which he is forc't to pay, when his carravans go to *Aleppo* or other parts of *Turkie* to deliver the silke, to the Venetian, Genoan, French, or other European Merchants; and an unexpressable torment and vexation to his heart and soule it must needs be, to see the whole band of *Ianizaries* maintained meerly out of those his customes. What was this? but to cherish thorns to prick his eyes, or to make the swords of his inveterate Enemies sharp and fitted for his destruction. Concerning *Sherley* he had been long of his acquaintance and done more for him, than any of his native subjects; that if *Nog-dibeg* had layd aspersions unjustly on him, he should have decent satisfaction. It argued indeed *Nogdibeg* was guilty of some heynous cryme, in that he rather choose to kill himselfe, than stand to his purgation from so impartial a Justice: in some sort he presag'd my rigor, for if he had come, by my head (an oath of no small force) I had cut him in as many peeces as there are dayes in a yeare, and burnt them in the open market with stincking dogs turds. But touching a perpetuall league of true friendship, with the

the Monarch of *Great Brittain* your Master, I embrace it most heartily and wish them accurst that go about to eclipse it. And you are truly welcome (speaking to my Lord Ambassador) that have done me that honour, none of my famous Predicessors ever had before me: for as you are the first Ambassador ever came hither out of your Nation, so I account your Master the first of the worshippers of Iesus, and of you in a higher respect than any other Ambassador: which said, *Abbas* sat downe againe. And whereas all Mahomitans sizeda, or knock their heads against the ground and kisse his foot or garment; most friendly he puld our Ambassador downe, seated him close to his side, smiling to see he could not sitt (after the Asiaticque sort) crosse-legd: and calling for a bowle of Wine, drunk his Masters health, at which the Ambassador uncoverd his head; and to complement beyond all expectation, the *Pot-shaugh* puld of his Turbant; by discovering his bald head symbolizing his Affection: and after an houres merriment departed. But by what meanes the current of the Kings good will became diverted afterwards I cannot divine. I could afterwards perceive that Mahomitan Princes are terrible crafty or mysteriously politicious: for from that day till we got *Cazbyn*, neither was our Ambassador feasted at Court, neither saw he the King, nor did any other Sultan invite, or come to visite him: we partly found the cause, *Mahomet-Allybeg* was by bribery made our enemy; a Persian lately advanc't from a base beginning, and for his neat faculty in diving into all mens doings, acquainting the *Potshaw* who grumble, who are contented; by such his parasitick facetiousnesse has ingroft his favour from all others, insomuch as all things passe through this impure conveyance; for whom he loves the King honours, such as he hates the King crushes all to peeces. So that to have his good opinion, each great man out-vies others by gifts and such lincks of corrupt esteeme, insomuch that his Annuall commings in, are bruited seven score thousand pounds sterling. And well may be, since *Myter-beg* (the overseer of the Kings Harams or Serailios) has a hundred thousand pound yearly, if it be true, some here assured me. *Sors nostra humilior!* poore *Tamer-begs* house at the North end of the Towne imprisond us twelve long dayes and nights, (so long the Court stayd, after we got thither;) where the Sunne darted his outrageous beames so full upon us, that no part of the burning Zone could broile more than did *Ashtaraffe* at that present: but the Sunne did not more torment us all the day time, than those innumerable swarmes of Gnats, Mus-ke-toes, and such like excrements, stung and pesterd us each night; they biting us, we thrashing them like mad folks. Notwithstanding, some better use I desire to make of this time, than in spider-catching: and in the first place commemorate we the Kings justice, (Tiranny I may rather call it) for which, he is famousd above all other Mahomitan Emperors: that by view of others miseries, ours may appeare but reall flea-bitings.

A poore distressed wretch, upon some businesse bestowed a long and tedious pilgrimage from *Cabull* in *India* to this miserable place; where ere he knew how the successe would be, rested his weary limbs upon a field carpet, chosing to refresh himselfe rather upon the coole grasse than be tormented by the mercilesse vermin within the Towne: but poore

man he fell *à malo in pectus*, for snorting in a climacterick houre, the same time the King set forth to hunt and many Nobles after him, his pamperd jade winded and startled at him, the King examines not the cause but sent an eternall Arrow of sleep into the poore mans heart, jeasting as (*Iphicrates* did when hee slew his sleepy Centinel) I did the man no wrong, I found him sleeping, and asleep I left him : a comfortlesse complement: poore wretch ! happy only in this, *Aeneæ magni dextra cecidit* ! the Courtiers also (as the Negroes in *Manicongo* do, who when their Captain receives a hurt by warre or accident, sympathize by voluntary mayming themselves in the like part) to applaud his justice, made him their common marke; killing him a hundred times over, if so many lives could have beene forfeited : but how highly soever they extoll their King, I preferre those ancient pagans before him, who out of Natures poerry could sing, *Nulla unquam de morte hominis cunctatio longa est*. A Soldats wife (or concubin if you please to call her) having fed too high, in a lustfull bravado petitiond the King for help, her good man proving too weak to conquer her : a dangerous impudence ! the King finds it to reflect upon himselfe, (old at that time, and Master of foure thousand Concubines) he promises her a present satisfaction : he calls his Physitians, and when Phlebotomy was held too meane a remedy, they give an Assinogo an ophiatick lustfull potion, which inrages the beast, who by a forced connexion, basely glutted her; but in the end banisht her life also. A needy souldier, drawes up a catalogue of his good services and closes it in want, humbly intreating favour and some stipend from his god of warre for such and such good services. *In bello non bis peccatur* : for, for his saucinesse he is almost drubd (with many terrible bastinadoes on the soles of his feet) to death; and (imitating *Pyso* the cruell Judge in *Seneca*, lib. 1. c. 16.) examines who it was that writ it : the Clarke apologizes, the King quarrells at his scurvie writing; and that hee should never write worse, makes his hand to bee cut off; giving the poore wretch just cause to ingeminate: *Oh! quam vellem nescirem literas*.

Two needy knaves were brought into the Divan, and condemn'd for stealing : many grievous tants the *Pot-shaw* leveld at them, assuring them they deserved death for daring to come so neere his Court, so lousie and so ragged : they confesse they therefore stole, to wrap themselves in better cloathing. *Abbas* is not satisfied with any reason : hee commands two new vests bee brought and to apparell them; but winding sheets had beene more proper; for the executioner forthwith drag'd them away, and upon two sticks most cruelly stak'd them upon their fundaments. Such, and such other was his inhumane pastime during our stay at the *Caspian* sea, enough on such a subject; by the foot of *Hercules* the whole body is discerned : for if I should summe up his variety of tortures; his men, men-eating hags of hell; his caniball hounds, his *Capigi* and their death twanging bowstrings, his ripping mens guts and the like; what could be the effect but an odious remembrance : and such is the hard-heartednesse of Mahomitans, a wicked people for cruell inventions : the tender mercies of the wicked are cruelties : a good man is mercifull to his beast : but nor beast nor men, are here commiserated. And, albeit nothing

thing be more commendable in Princes than Justice, (for it is that that makes them gods) yet clemency is no lesse honourable. *Tully* a heathen could affirme it, in his oration to *Cæsar* for the life of *Lygarinus*: Thy clemency (O *Cæsar*) is most excellent, yea more honourable than thy other vertues: Fortune hath made thee great, Nature advanc't thee higher in thy inclination unto mercy. Nor can they well bee separated. A Prince (exalted above others in dignity and Title) is tyed to an impartiall way, neither hating nor fearing any, but rewarding and punishing as cause requireth; without which, contempt or confusion followeth. But to these of *Abbas* I cannot give the glorious Attribute of Justice: since, if the punishment exceed the fault, it then degenerates into cruelty: a vice, odious to God, (the Father and fountaine of mercy:) to men, by imitating their deformities, conceiting any Act, though never so unnaturall (if moulded after such a pattern) good and commendable. And heathen Potentates swerving from the rule of divine Justice, pamper the corrupt habit and disposition of their minds, out of a monstrous appetite and opinion that they are above all law, and may every way inebriate their lust, by sportfull tyranny: such were the inhumane games in the Roman Amphitheaters: such was the barbarisme, *Xerxes* (as *Xenophon* notes) practiz'd on *Mastiæ* his brother, & other Satrapæes; such in *Dejoces* (father to *Phraortes*) who utterly exterminated the Persian generosity: such in most Mahumédans at this day governing: I cannot chuse but adde the miserable Tragedy of his sonne, the memory whereof is recent through most of *Asia*.

Abbas, by divers Paramours had divers children; many of which hee educated with great cost, care, and experience. Of most hope, fame, and vertue; where *Ismael*, *Soffy-mirza*, *Codobanda-Sultan*, and *Emangoly*; foure brave young Princes; the two first, begot on *Gordina* daughter of *Simon-cawn*; the later two, of *Martha* daughter of *Scander-mirza*: both Georgians, both Christians: the first Lady was brought thence by *Kurchi-ki-cawn*; the other by *Shaw-Tamas-Coolibeg*; both Persians, both favorites: all of them so deare to *Abbas*, that it seemed hee then had got the Elixar of earthly happinesse: his wives were so incomparably beautifull; his favorites so exactly faithfull; his sonnes so lively the characters of his person, policy and courage: reciprocally joying the aged King, and overjoying the warlike Persians. But it is commonly observed that as the most excellent things fade, perish, and alter soonest: so this admirable candor and perfection in these youthfull Princes quickly vanished, *Saturn* acting it. *Ismael* (when by reason of his innate delight in Armes and many quick signes of magnanimity, the Asiatick world gazed and admired him) in a black infernall cloud of poyson went down to an untimely grave at nineteene, in the Meridian of his splendor. *Soffy-mirza*, dogd by a like adverse destiny, though elevated at first for revealing a conspiracy, was in the end, at equall yeeres throwne downe and crasht to death, after the dumb *Capigi* had got a hatefull victory, meere jealousie in the King commanding it. *Emangoly*, ere his popular applause could hatch his ruine, upon conference with a witch that hee saw (by the Almuten of his nativity) short life attended him, growes fearfull of his Syres inconstancy, and in a deep disconsolate

disconsolate melancholy evaporates his sad spirits, leaving the expectation of hazard and sovereignty to *Codobanda Sultan*, surnamed *Soffee*, who (made wise by his brothers miseries) so exquisitely behaved himselfe, in duty to his King, in a pleasing distance to the people; that *Abbas* doates, the people celebrate; and an uncontrollable good Fortune seemes to dandle him. Affability, bounty, loyalty, courage, and experience in Armes, at home, abroad, the Persian Monarchy, Turk, Arab, Mogul, and Tartar, admiring, fearing, and commending him in severall Eulogies and acclamations: his owne, left nothing unsaid or uninvented that might honour him; his enemies without giving their thoughts the lye, could not but idolize him: who for all that, (not like our common spirits, efflated by every vulgar breath, upon every act, deifie themselves, and conceit all great additions of honour under their merits) stood immovable, sorry he grew so popular; modestly chiding them for flattery, condemned himselfe of hypocrisy by suffering his victories to bee so gilded, since what he had or did was but a reflex of his Fathers vertue, which he doubted might suffer an eclipse by his accumulations. Oh! how execrable is this marrow fretting scab of jealousy and envie? it converts that reason which only makes us Men, without any regard of justice, into brutishnesse; yea to exceed in cruelty the most unreasonable, most violent creatures! Is not *Abbas* a King, a Father? does clemency belong to any attribute so properly? Is not *Soffee-Sultan-mirza* a Prince, his sonne? on whom can he more justly conferre his love? in whom should vertue rather dwell? where can there be a better center? poore Prince! the path he treads to adde lustre to his Fathers Diadem, to do his Country good, to be accounted commendable; betrayes his steps, and intices him to an affrighting precipice: the more he labours to delight his Father, it serves as fuell to an unjust jealousy; the more hee dignifies his countries honour, the more applause the people crowne him with; and *Abbas* feares his popularity: yea so farre cherishes dishonourable thoughts, so much degenerates from paternall piety, that without all pitty or regard of justice (which makes Kings more beautiful and glorious than when circled with a Tyrants sparkling Diadem) hee ruminates his speedy destruction. During these his cabinet machinations, the harmlesse Prince brandishes his steele in proud *Arabia*, but after many conquests, himselfe becomes captivated. An Arabian Princessse of good report, great beauty (in such bodies usually are impaled the fairest soules) and other excellent indowments fettered him: but by his bravery and worth quickly redeem'd himselfe and vanquisht her. Such magick has love, such magnetick power is in vertue. By this Lady he had (in few yeeres) two children, *Soffy* and *Fatyma*: no lesse loved by their Syre, than beloved, doated on by the Grandyre *Abbas*; a strange affection, to distinguish so unnaturally; to separate where nature had so strongly joyned, to hate the graft, and have the fruit endeared to him. But that his hate might flow more currantly and lesse suspected, hee lookes one way and shoots another; seekes to inrage by abusing him hee lov'd most dearly, *Magar* an Arab, the Princes Tutor, a sober, faithfull, and valiant servant. *Abbas* calls for him, and in leiu of applause or rewarding him for his sonnes noble education, he lends him a sterne frowne, accuses him of pride, and charges him

him that hee had bewicht the Prince with base ambition. *Magar* sees not the venome prepared for him; and therefore in an humble, but confident excuse, seekes to quiet him; but the better hee apologuiz'd in his owne behalfe, and the clearer hee made the *Mirzaes* loyalty appeare, the more hee exasperates the King, the higher his rage inflamed: so that first hee amazes him with a volley of rigorous defamations, and in that maze gives the signe, a dreadfull signe: for forthwith the *Capizies* break out and strangle him. An unparaleld barbarisme! an act so unbecoming that famous King, as amongst the common sort to this day it is not credited: but, *Fames* brazen shrill-mouth'd Trump sounds it abroad, and ere long the Prince (then in action against the Tartar) has notice of his *Syres* injustice: hee leaves the Camp, and after many signalls of sorrow, beseeches the King hee may know the reason of it: who flashes him this thundering reason, for thy rebellion; he calls heaven to witnesse his integrity and obedience, but *Abbas* provokes him further, to intrap and have some colour to satisfie the world in his destruction. The Prince madded with heat and passion, imagines hee saw *Magar* a strangling; and in that extasie unsheaths his sword, vowing to rescue him: the King sorrowes not at his distraction, but at this advantage (upon some faire termes disarming him) calls him into another roome, and (pretending he was not very well) goes out, commanding seven big-bon'd villanies, deafe and dumbe, through a trap doore to issue upon him, arm'd with bloody minds and deadly bow-strings: their habit and weapons bewray their cruelty, they needed no other interpreters: the Prince admires the cause, and if oratory or other submissive signes of entreaty could have gotten remorse or delay from these hell-hounds, but till he knew the ground of this unnaturall project, he had afforded it: but, assured they were inexorable, with an incomparable rage and suddenesse he flies upon them, now one, then another receiving such horrid blowes, that (ere they could fasten on him, or insnare him with their ghastly twanging bowstrings) hee sent three of them to the Divell; and long time defended himselfe, offending those blood-hounds with admirable courage and dexterity, insomuch that had hee mastered any weapon, hee had doubtlesse saved himselfe; but wanting it, his breath failed, and longer his valour could not nourish him, for, *facile est vincere non repugnantem*: so that at last they fastened their noozes on him, who now was as a dead man; for all which, the villains had triumpht in his further tortures, had not the King prevented it, commanding them to pinnion him, and (before hee could recover his senses) to draw a flaming freele afore his eyes, and so to blind him; forbidding him the sight of what hee loved ever after; wife, babes, friends, soldiers, or *Magars* carcasle: And by this impiety, *Asia* lost her fairest jewell, *Persia* her Crown of honour, and *Mars* his darling.

The losse of so brave a Prince is quickly rumord: All *Persia* mourns, and in many threnodies sing his farewell: his Army swells with passion, but seeing no remedy, by a forced silence murmur their imprecations: the Prince, when he perceived his undoing (the eye of reason lent him such a sight) falls frantick; hee curses his birth, his fame, his loyalty, his cruell parent; and by many contumacious threats, vowes his distraction: but

vana sine viribus ira; he findes his revenge impossible; but at that conceit roares hidiously, and is not to be comforted, till *Suliman-mirza*, *Curchi-kj-cawn* and other his kinsmen and quondam favorites, flockt about him, and by their miserable examples dictated patience; for none there but in some measure had swolne big with the Kings infusion in their times, and by like jealousie were crusht downe, mutilated, and damnd to perpetuall imprisonment. In those discontented times, *Abbas* kept his Orb, moving like another *Saturn*: now he imagines his Crowne fixt closely to his head, his seat steddily, every way free from stormes and other accidentall causes that might disturb his quiet: he swum hourelly in an ocean of delight, and relisht it: but nothing so much enchanted him, as young *Fatyma*; no other Syren was melodious in song, or delicate in feature, save pretty *Fatyma*; if any stood in feare, he is pacified by *Fatyma*; Court and Kingdome admired his love, but joyed at it; for by this Lady they found a way to expell his rage, and how to pleasure him; the prisoners also by this *Fatyma* got some livelyhood; for want of which, they were oft times welnigh famished; none (but shee) daring to mediate: and thus by this good infant gained they what formerly they pined for, food and comfort. But what joy findes the blinded Prince, since hee cannot participate: revenge delights him more, that word as musick pleases the infernall fancie of this melancholly *Mirza*, not caring how detestable, so *Abbas* suffered. The Divell inspires new rage, and blowes the coales of (more than cruell) assassination: for albeit he loved *Fatima*, yet hearing how his Father doated on her, that beggers his hate, yea hatches the innocents confusion. Oh! in him behold the savage and transcendent cruelty of cursed man: revenge had plung'd him headlong into a whirle-poole of unnaturall barbarisme; insomuch, as when the pious child came (in an unluckie houre) to bring him comfort, and by all symptoms of duty to expatiate her obedience; the wretch graspes her, & in a lymphatick fury whirles her neck about, unable to untwist her selfe from his strong and wrathfull hands, miserable *Fatima* expiring by her hellish Father: and in her, the joy of parents, delight of *Abbas*, candor of *Persia*, and comfort of the distressed, vanishing. The amazed Princeesse his wife cries out his sight deceived him, that it was *Fatima*, little dreaming that he therefore martyr'd her, because *Fatima*. And, as if that had not beene enough, (to prevent the King of a successor) hearing young *Soffees* voyce, dolorously crying out for *Fatima*, wingd with rage he gropes for him, but by the Princeesses interposing, the boy escapt, or else had lost (what he now victoriously enjoyes) the Monarchy of *Persia*. When *Abbas* heard her Tragedy, he growes so outragiously passionate, that many feared he would become his owne executioner. But, when hee had drencht his sorrow in a sea of salt teares, hee moderates his spleen, and revives upon Lopes of punishment, and vows to retaliate him in the height of cruelty: but, receives so terrible a reply from the distracted Prince, who had return'd a million of dismall curses, that he is stupified with amazement: And to end the Catastrophe, after he had tyred out two dayes with much impatience, the third, hee put a period to his loathed life, by quaffing up a cup of deadly poyson: the King shewing needlesse mercy in his solemne buriall. The sad Princeesse mewd her selfe up from sight of man; but since
her

her sonnes comming to the Crowne, whether hee have made her sociable or no I know not: *Abbas* dyed just at our departure. Let us now to another subject, and in a brieve description survey the pleasures of *Hyrkania*, which we have partly relished, and are now enclosed in.

HYRCANIA (whether denominated from her fruitfulness in Goats, or from *Harcoon* in the Scythic tongue importing solitariness, or from *Hadora* as *Montanus* call'd her, I dare not determine;) is now call'd *Mozendram* (a derivative I think from *Mandagarfis* in *Ptolomy*) and *Kabankara*: by some (whose fancies I approve not of) this Province is call'd *Karizath*, *Corca*, *Girgia*, *Caspia*, *Steana*, *Casson*, and *iurgument*, relatives meerly, of invention; the North is limited by the Caspian sea, the East with *Sagathy* or *Bactria*, the South with Mount *Taurus*, the West with *Medya* and *Armenia*. *Hyrkania* is most part (a great part wee travelled) woody and champaign; watered with many sweet and spacious (but not navigable) rivers; such be *Araxis*, (descending sayes *Ptolomy* from *Sacapen* or *Saducen*) *Cyrus*, *Obfel*, *Connack*, *Mizeras*, *Bundama*, *Hydero*, (from the Defarts of *Lop*) *Aragus*, (falsly said to descend from the *Molossians*) and others, which from the Taurian Mountains stream violently, and after they have mellowed the humyd earth in many divided branches, wander into the *Mare Caspium*: at this day it abounds with many sorts of beasts, birds, fruits, fish, and villages: Sheep, Buffoloes, Camells, Affes, Goats, Horses, Cowes, Antilopes, red and fallow Deer; with Silkwormes also, and Pheasants, Partrich, Quaille, Woodcock, Pellican, Heron, Pouts, Thrush, Hens, Philomels; and in fruits of most sorts; with fishes also, as Trowt, Pike, Carp, Sturgeon, Conger, Lamprey, Tuneys, Gudgeon, Thornback, Cockles, Oysters, Muffells, Crabs, Limpits, Dog-fish, and Cackrell; most of these the Caspian sea afforded us: and (which we will sequester from others) with Lyons, Wolves, Wild-catts, Bores, Scorpions, and Tygers, suppos'd to nurse the people, as sung the Poet

Them with their duggs the Hyrcan Tygres fed.

Hyrkanizque admovent ubera Tygres.

Gnatts, Flyes, and Snakes (to our sad remembrances) in insufficient numbers. Townes of old were, *Talebrotia*, *Sarramanua*, *Adrapsa*, *Sorba*, *Afmurna*, *Tapen*, *Carta*, and *Mauzoca*; lost by protract of consuming time, or from new names as new Inhabitants have succeeded here; at this day are these, *Farrabaut*, *Asbaraff*, *Periscow*, *Omoall*, *Barfrushdea*, *Chacoporo*, *Caban*, *Baezd*, *Darabgier*, *Gengee*, *Shamaky*, *Erez*, *Bachu*, *Byldith*, and *Derbent*; flourishing with people, famous by trade, and admired in her plenty.

The Hyrcanians are but lately civilized, no longer than since *Shaw-Abbas* in despite of their resistance came amongst them: but how may we credit the Persians (for 'twas they that told it us) in that at this day. they excell the Persians, for husbandry, trade in raw silks, and other employments; such as has made them rich, and famous; yea happy, till the Persian Soldiers intermingled & suckt their hony from them: The Hyrcan language is understood by every Persian, Their habit resembles the Irish troozes: upon their heads they wear Pyramidall caps of cloth lined with delicate sheeps wooll: the vulgar Hyrcanian take thus represented.



They are generally affable, merry, curious in rarities, and nothing jealous after the manner of other Mahomitans: we must not believe the merry reports the Persians told us of their virgin curtesies: of old, they thought to have forbad the valiant Greek desired entrance, by twisting one tree to another, (as did our Abbat of *S^t. Albons* against the Normans) but hee that had dissected *Gordions* knot (though mysticall,) with equall pollicie subjugated these Hyrcanians.

Upon Whitsun-monday wee left *Ashtaraff*; the King at that same time journeyed into *Medya* to *Cashyn*: our Travells were different, hee went by *Periscom*, but sent us by *Larry-Ioon*, that we might have the better view of those his richest Provinces: this night we lay in *Ferrabant*, a Citie five miles distant from *Ashtaraff*, late spoken of.

FERRABAVT (or rather *Farrag-baut*, from King *Farrag-zed* (*baut* is garden, *Zed* is sonne,) successor to *Shezyr* sonne of *Iezan-Zeddah*, and predecessor to *Tezdgird* the Hyrcanian King slaine by the Romans in the yeere of our Lord God 595. five and twenty yeeres before the hegira or banish-

banishment of *Mahomet*) is not unlikely to be that old *Amarusa* noted by *Protony* : and the same *Citie per paranomasiā* (if opinion delude me not) which *Vlughbeg* and *Teixera* call *Strabatt* and *Estrabaut*. The situation of *Farabatt* is low, in a marish and insalubrious plaine ; whereby it sucks in the salt fumes and cold fumes the *Caspian sea* (a little mile, North) evaporates. Tis watered by a fresh streame, forty paces broad ; which arising in mount *Taurus*, bubbles downe, and at this Town incorporates with the briny *Caspian* : in place of solyd walls, it is ingirt with liquid moats or trenches, planted with willowes and other trees, which give both shade and ornament : the houses differ from the common mode of *Persia* ; they be without *Tarrasses* or flat tops, and resemble ours in *England* rather, in shape, in windowes, and in tiling ; the whole Towne brags of three thousand families ; of most Note, are the two *Buzzarrs*, equally spacious, neat and beautifull ; many choice and fragrant Gardens also condecorate her, which together make a combined beauty though seeming separate : but, more notable than the rest, is a sumptuous Pallace of the Emperours ; at the North side of the Citie, whose balconyes view, whose Gardens extend to the *Mare Caspiūm*. It has two large Courts (comparable to *Fountain bleaus*) either of which expresse an elaborat Art in the skilfull gardiner ; paild they are in many shapes, the ground is forced into pretty knots, the spreading Elms, Chenores, and Sicamores surrounding and commixing so pleasantly, so artificially, that from each chamber the prospect is amiable, the eye and smell contending who should surfer soonest of variety. The house is low ; but each chamber, high & capacious ; rich in work, comendable in uniformity ; we could not enter with our shooes on (a comon *Assiatick* trick at meales & houres of devotion ; the Romans also used it, as *Terence* in his *Heautont* : *Accurrunt servi soleas detrahunt, &c.*) some are square, some gallery-wise, but all are arched : three were especially rich and lovely ; whose sides were set with Mirrors or Looking-glasses ; and whose tops or ceiling, were gloriously imboist with flaming gold ; the casements were of large square Muscovian glasse, cemented with gold ; the ground was over-spread with crimson velvet, some stust with Down ; others with matteresses of azure coloured velvet ; coverd with Calzoones of bodkin or cloth of beaten gold : and in Winter the Pot-shaugh sleepees either in sheets of costly Sables, or of delicate shagg or sheep wooll of *Corasan* : in those galleries of Mirrors the King has sundry representations of venerous gambolls, his Concubines studying by amorous postures to illure his favor, to glut his fancie : the other chambers are richly furnisht, the walls varnisht & painted in oyle, but by an uncivill pencil, the genius of some goatish *Apelles* ; such *Lavaltoes* of the *Persian Jupiter* are there, such immodest postures of men and women, nay of *Pæderastyes*, as makes the modest eye swell with shame, the curious smell winde nothing from those artificiall flowers, save loathsome invention. Let us goe cent the *Caspian ayre*, and taste the unruly waves, compared with the quiet house, sweet and wholesome. The first object are those prams or ships, wherein the Moscovite sailes downe *Volga* (70 mouth'd *Volga*, issuing from the Hyperborean and Rhyphæan hills) and from *Astra-can* (in six and forty degrees) crosse over the *Caspian sea*, and at this Port or *Demir-cape* (in 40 degrees 20 minutes)

ride at anchor, till they have loaded away raw silks, exchange'd for Sables, usually in March, in July returning; with a good winde they crosse the sea in 8 dayes, though by adverse stormes Sir *Anthony Sherley* was fourescore: these vessells (resembling our old Corraghs, recorded by *Cesar* and *Lucan*) are without ordinance, the Sea is free of Pyrats: they are sowed with hemp and cord (made of the husk of Cocoes,) and have little iron work; the Marriners are as meanly furnisht with skill or use of Compasse. Here also we saw many Canoes, of one peece of wood hewd out of some grown Oke (*Hyrcania* has store, yet little used) capable to receive eight men in faire weather without much danger.

The Caspian Sea (call'd by the Persians *Deriob. Mozendram*, by the Arabs as all other Ponds, *Bohar corsun*) is brackish, and very turbulent, yet land-lock on every side; the *Hyrcanian*, *Armenian*, *Russ*, and *Tartar* circumvolving her: nor has shee commerce with any other sea, except it be subterranean with the *Euxine*. They are three hundred miles asunder, yet may admit so vast an intercourse, if wee consider the like (though not so much) in other places: as in *Zioberis*, which springs from *Taurus*, and after thirty miles concealment under ground, againe discovers it selfe and commixing with *Rhodago*, in one streame, wander into the *Caspian*; great *Alexander* at *Aristotles* request made triall by two Oxen, who confirmed it: as also in *Niger* an *Afrique* river, and others in other places. Some vent or other it has questionlesse, otherwise it would overflow or putrifie; for it receives many great and navigable rivers, as *Volga*, *Araxis*, *Cyrus*, *Connack*, *Obfel*, *Rhodago*, *Mazeras*, *Hydero*, *Aragus*, *Phasis*, *Ilment*, *Sirto*, *Chesel*, *Oxus*, *Edel*, *Rha*, (some call *Volga* so) *Iehun*, *Habyn*, &c. by many ostiums swelling her womb or concave channell. It has three thousand English miles com-



passé: from *Farrabat* to *Astra-can* or from N. to S. are six hundred miles: from East to West, above seven hundred; in some sort Oval: made dangerous by many fyrtes and rocks; made happy in abundance of watery Inhabiters:

Habitors: Porpice, Conger, Sturgeon, Caveare (the roe of Sturgeon cut and salted) Goodgion, Thornback, Turbut, Cackrell, Skate, Soles, and shell-fish innumerable. *Nicanor* the Syrian *Anno Mundi* 3666, made a vaine attempt to bring the Euxin and this Sea into one, to make it sociable and navigable; but had such issue joynd to his cost and paines, as *Sesostris*, *Xerxes*, *Alexander*, *Nero*, *Lucyns*, and other Monsters of the world had in that and other their impossibilities.

Four days wee spent in easie journeys upon this remote shoare; the first night wee got to *Chacoporo*, a big Towne; twelve long miles West from *Farrabat*, and upon which, the sea oftentimes beats outrageously: a river, a stones cast over refreshes her, but (if they told us the truth) is not alwayes potable; for one month every yeer it tastes brackish. Next night we got to *Barfrush-de*, a great Towne; well peopled, enriched with silk-wormes, wood, and excellent water; and therefore they may the better forbear wine; for the law here forbids the use of it, under a grievous penalty. This place is from *Chacoporo* 12 miles, many of the men here delight in Archery, and have long been famous'd in that manly exercise.

——— the *Tew*
Into Itthyrean Bows is made to bow.

*Itthyreos taxi curvantur
in arcus.*

Hyrkania is a continued Forrest, and of all the trees I saw, none exceeded the Mulberries, for numberlesse numbers, none more notable for use; ten, yea thirty miles spreading in them: the berries if white, refresh our bellies, the colour our eyes, the leaves our observation. In every Village and Cottage wee might behold sheds fill'd with industrious people, and enriching silk-worms, seaming the seminary of that valuable Fly, so accounted of through all the world, so advantageous to the Persian Emperour; who from hence (besides those many rich Carpets of silk and gold, silk, silk and ever yeerely woven for their owne uses) extracts an annual quantity of raw silke, seven thousand six hundred Batmans (or bales I think) exported through Turkie into Europe, to his great benefit. The silk-worme (as in quality, so in diversity of shape) varies from other wormes: her first generation arising from a small round black sperme (like Gunpowder or Musturd-seed) which by moderate heat increases to an inch, assuming (at first) the shape of a palmer worme, from which resemblance in six months she two times changes: her common food are leaves and boughs of trees; but of all other, the white Mulbery most delights her, strewed dayly all over their sheds, kept sweet, and warme, and cleanly. Having satiated their usefull appetites, they forthwith become enemy to idleness, forsake their creeping, and with their excretiated vertue intertwine themselves, in some sort making their lawne both winding sheet and Sepulcher. The silke co-operates with such colours as be laid afore them, white, yellow, Greene, and sandy. And albeit they be involved, yet are they visible to the eye, such is the transparency of their excrement. Their exterior part, is a pale gold commixt with lemon, rough and hayry. The interior more hard and form ovated, the better to inhume th' included Fly. Whose task being ended, the silken cods or balls are straightway spread afore Apolloes

Apolloes corruscant rayes, by whose radiant candor the distressed worme is broyld to death; nor unlike a glorious miser fælicitating his death, so it bein contemplation of his rich idolatry. And by this expansion the silke becomes much finer and purer, than if shee were suffered from her owne notion to issue forth and break her habitacle: After this the silke cods are thrown into a large caldron, fild with water, and made meanly hot; then, with a penetrated cane the people stir the about, at once drawing the slimy silke from as many as his instrument can lay hold upon, or convene in advantage; lastly with a wheele they are turned round; it attracts the silke, and leaves (nothing worth the getting) indivellicated. But that they affoord hony, yeeld wax, build nests, and are a sort of spyder, *Aristotle*, and *Pliny* may conjecture so, but experience derides their supposition. By this time we are got to *Omoall* a City as well known as any other in *Mozendram*.

OMOALL, (of old, *Zarama* I imagin) is thought to bee that *Naborea* or *Naborea*, where the Oracle of dreames was so much famous. It is built under the North side of the imperious Mountaine *Taurus*; of such Grandeur, that three thousand Families inhabit in her, of severall countries and languages, Armenians, Georgeans, Hyrcans, Persians, Jewes, Curdies, and Muscovians, who make a Babel of seven tongues amongst them. The place is fruitfull, and blest in present prosperity and antick greatnesse, the ruines compleating the report of her being once Metropolis; the houses at this day are not builded in the meanest fashion, glorying above the rest, in an old but strong and stately Castle, second to none about her; which, besides the well composed Architecture (affording no small pleasure to the eye) is observable in a deep trench fild with water, of good defence against the pilfering and rodomantadoes of the adjoyning *Taurisians*: commendable also in some sweet gardens usefull and delectable: within the Towne and neere the Castle, is a famous Mosque, honoured by foure hundred and foure and forty Princes and Prophets of that Kingdome intombed there, whose Sepulchers raise admiration in the beholders; that especially of *Meer Agomadeen* is famous, to whose shrine are daily offered serious devotion. As I entred, I found twenty reverent and well appavelled Arabians in a round, close by the Princes Dormitory, with each an Arabic Alcoran before him; out of which, with great modesty and good musick they chanted a dolefull requiem to his ghost; in which they were so serious, that notwithstanding I came suddenly amongst them, and in such a habit as others admired, they sung on and in a Dorick sweetnesse continued till they had finisht that their Threnody; which ended, they arose and bad me heartily welcome, readily poynting out the rarities of their Temple. Thence, I went to the river side (over which upon a Bridge we rode the night before) hoping to shade my selfe (from outrageous Phaeton) under some Poplars there abounding, but quickly left the place againe: for 7 or eight beautilous (but not bashful) Damofells (like so many Dorids) sprung suddenly out from the water, to admire my cloaths, never regarding they were naked; some my hat, my hayre others, other-some thought my spurres an antick. I wondred no lesse at their immodesty, and left them with a frowne, dictating their base carriage and my impatience. And till by inquiry I saw it came from a greedy

greedy novelty, I thought them Layefians : but it seem'd I erred ; for when the men (such time as *Phæbus* mounts in his meridian) go to sleep, the women then enjoy the river and coole their heat, in both kinds too much abounding there. Their habit is only a smock of transparent lawne, wrought at hands, neck, and skirt, with an imbroydery of silk and gold; the men are cloathed like the other Hyrcanians. From *Omoall* we travelled to *Larry-John* or *Ioon*; (I cannot tell if that *Ionaca* in *Ptolomy*) thirty miles thence; at which place the Kingdome of *Hyrcania* takes end and *Mount Taurus*, or *Taur-ackow* a beginning. *Taurus* (*sayes Dion. Alexan.*) *Totius Orbis terrarum maximus, sic dictus quod instar Tauri elato capite incedit, &c.* But *Eustathius* thus, *Veteres omnia grandia & robusta Tauros vocavere, &c.*

Our journey lay sometimes through inhospitable straits, other times over most stupendious hills; the bredth from one side to another about fifty English miles, from *Omoall* to *Damoan*; the length fiftene hundred: trowing in a hedge of hills from *Armenia* to the furthest part of *Indya*: and after two dayes painfull climbing got so high, that wee might see the middle region under us, and we involved in chill exhalations. *Taurus*, *Mons omnium maximus*, *sayes Aristotle*; yet the sublime height did not disaminate us, as did the danger of descending, the path was so uneven and craggy; yea, the rocks so unskilfully cut out for a passage; that great heed must be taken in the treading or a terrible precipice into a bottomlesse lake indangers us; in one hill for three miles together the way was carved (by some unskilfull workman) in the mid-part of a most horrible aspiring perpendicular Mountaine, the lane in some places a yard, in some but halfe a yard in breadth, so as if by accident two horsemen meet, I could not see how both could have safe passage, nor is it higher than ones head if mounted; a wretched passage! for while I was sometimes looking at the wonderfull height above us, and anon casting my sight downwards into that dark Abisse, a rock bending ill-favoredly into the narrow way struck me such a blow, as for a great while I was astonied, and happily delivered from a downfall; a rock, demanding an uncivell tribute from all carelesse passengers. At length wee got safe out of that formidable path of death into the broad and lofty Mountaines, from whence the lying Greekes beheld *Prometheus* (sonne of *Iapeth* by *Asia* his wife and brother to *Atlas*) cheyned to these rocks, his heart gnawed by a Vultur, for daring (though *Pallas* helpt him up) to steale celestially flames from *Apollo's* Chariot wheels, to inspire life into his Images. The mythology is this, from these high Mountaines *Prometheus* first studied and observed the firmamentall motion, the acronicall rising and setting of the Stars and other bodies celestially, the causes of Meteors, eclipses, and other hidden rarities of nature.

Hence *Pyrrhæ's* stones are fabled, *Saturn's* reigne,
The birds of *Taurus*, *Promeths* theevish veine.

Hinc lapides *Pyrrhæ* jactos, *Saturnia* regna,
Caucasiasq; refert volucres, furtumq; *Promethæi*.

Hence also let us view (from this highest Tarrasse of the world) North East, and fix our dim sight upon *Corazon*. *Corazon* I take for that, old wri-

ters intitled *Coraxi* in *Pliny*, *Corziana* in *Procopius*, *Corasphy* in *Ptolom*; *Chorasnia* in *Atheneus*, vicinating the *Seres* (part of *Sogdiana* the one, of *Aria* the other) famous in filk and delicate wooll, by *Lucan* memorized.

Quid Nemora Æthyopum molli carientia lana,
Velleraque ut foliis despectant tenua Seres.

wooll,
What Aethiops woods made white with tendrest
Or Seres leaves, which scorns soft fleece to pull.

Tzetza thus in their commendations. *Seres* atque *Tochares* (the first seat of the Turks or *Turquistsans*) *gentes prope Indiam, texturas pulcherrimas texentes omnium, & quæ præciosiores antiquis temporibus Iberes occidentales* (now *Georgia*) & *Coraxi* (now *Corazon*) *similiter texturas pulcherrimas lana operiantur, &c.* Nunc autem abutens ut multi, dixeram illud ex *Thebis*, ex *Sericis* non ignarus ut alii, &c. Whereby it seemes though filke in the Latin is from the *Seres*, yet they had it from the *Iberians*, and they from *Egypt*; so likewise now *Hyrcania* is most excellent. *Sydonius Apollinarius* also thus:

Assyrius gemmas Ser vellera, thura, Sabæus.

Assur yeelds gems, wooll Seres, Saby fumes.

Corazon (included twixt 36 and 40 degrees) is divided into three large Provinces. *Hery*, *Farghan*, and *Tocharistan*, (i.e. *Aria*, *Paropamis*, *Tocharia*) all at this day adding lustre to the Persian Diadem. Of *Hery* and *Farghan* I have elsewhere spoken.

Tocharistan or *Turquestan* is a member of the *Ouzbeg-Tartar* in 40 degrees, adjoyning *Gaznehen* and *S'marcand*. Townes of note there, are *Tuz* (in 38 degrees, the birth-place of *Nazarradyn* the great Mathematician, & Commentator upon *Euclyde*) *Nishapore*, *Sarkas*, *Gelack*, &c. extending from this part of *Taurus* to the river *Nycaphtac*, of old call'd *Oxus*, the *Terminus* to the ambitious Persians; subdivided into many Toparchies, the *Came*, *Camæce*, *Alizonii*, *Baslei*, *Vrgi*, &c. buried at this day in oblivion, or wrapt up in other Nomenclations. *Maurenahar*, part of *Sogdiana* has the river *Iebun* on the South, (*Gihon* or *Gychon*) and *Korazon*, with *Gaznehen* to the South East; and to the West the *Mare Caspium*; it is a part of *Tartary*, spacious, populous, but barren, mountainous; the people affecting rape and idlenesse. Some make it a part of *Turquestan* (a remnant of those, *Alexander* shut up) and from whom are sprung those Caterpillers of the world, the Turks, the off-spring of *Hagar*, and though to us but lately knowne, yet to old Geographers the name *Torc* was familiar, repeated by *Rabbi Benjamin-ben Ionas* in his Itinerary, who notes that the captive Jewes brought hither by *Salmanasser*, associated with the *Torqs* neere *Nysabur*, by *Ptolomy* *Nisibi*, by others the mountains of *Nisibon*; *Hayton* also commemorates them and *Vlughbeghius*. Townes of account are, *Buchar* and *Seonargant*, (*Maracanda* in *Arrhyan*, *Samrachatan* in *Chalcondiles*, *Paracanda* in *Strabo*, *Sarmagana* in *Ptolomy*.) (*Bokar* and *Samarchand*) the birth places of *Avicen* (call'd *Honain-Ali-ben-sein*) borne Anno Heg. 370, a famous scholler, in ninety bookes of *Physicks*, *Chymicks*, and *Philosophy* helping others: and of *Tamerlan* borne Anno Heg. 760. *Balk*, *Thalan*, *Arzan*, *Kaz*, *Sychamest*, &c. inhabited by a Scythic

Scythic people then and now removing too and fro in Tents; a warlike race, but illiterate and blockish; great Idolators, carving the Devill in many ugly postures; very ceremonious, abstaining from bread, drink, wine, but to raw flesh of horse and man, had a terrible appetite.

An Ourz-beg man.



And if we were to give every hill and Province their old nomenclations from *Armenia* to *Indya*, it would savour of presumption and prolixity; the quest is so obscure, so ship-wracked in the gulph of dim oblivion, *Heni-ochus* (in *Mengrellia*) *Gordiaei*, or *Ghibel-Noë* in *Haiton* (in *Iberia*), *Niphates*, *Moschici* (from *Mesech*, and whence the *Moscovite*), *Pariadri*, *Coraxici*, and *Baris* (in *Armenia*;) and those rabble of incertain *Incole*: the *Massagers*, *Taburæi*, *Suabi*, *Bomaræi*, *Alinorsi*, *Cadusi*, *Comari*, *Sagaxini*, *Cerasini*, *Pratitæ*, *Pavedoni*, *Cytheni*, *Marucai*, *Harmatatrophi*, *Mandradani*, *Sariphi*, *Turquemanni*, *Bochari*, *Gaznehi*, and other Prouinces, all of them comprised in these foure *Ararat*, *Caucasus*, *Taurus*, and *Imaus*, at this day new-named *Arar*, *Adoxar*, *Taur*, and *Kopizath*.

*Nam hoc scito probe neque te lateat,
Vt Abasgi & Alani, & Saca & Dace,
Rhos atque Soromata, & qui proprie Scythæ,
Et quicunque finitima gens flatibus Boreæ,
Communitur denominantur Scythæ, Scytharum nomine.*

But more usefull to our intellect, is the long time famous'd Mountaine *Albors*, neere this place; infamous in the Pyre or Temple of Idolatrous Fyre, which has never gone out for fifty Ages. *Strabo* in his fifteen and *Procopius* in his second book of the warrs and jarrs in *Persia* remember it: *Ben-Ionas* also, a vagabond Jew records it. Within the Fane (round and low) is an Altar elevated five steps from the ground: afore this Altar is a Trench or ditch, wherein the Fyre-god is placed; a fire not as is other elementall fire, fed by cumbustibles; but of that, *Promethæus* stole from *Don-Phæbus* Cart-wheels, or which *Zertoost* their Law-giver stole from heaven, (a cabala of equall truth, and chuse you which likes you best) and is, no doubt in imitation of the Jewish fire which *Moses* commanded should never bee extinguish't or prophan'd, 6 *Levit.* 13, the Devill ever frameing his worship (to make it better accounted of) after the best patterne. In this Tophet, they commonly immolated their little children, and somtimes men of more yeers than discretion, thinking by this voluntary to purchase an (iron)crowne, of (hellish) martyrdome. After he had vow'd himselfe to bee a sacrifice, his friends in great troopes, and with no lesse joy flockt about him; clapping him on the shoulders with this greeting. Hayle, blessed man! When? when wilt thou burne thy impure carcassee, to have it purg'd & made glorious in Paradize? he appoints a day, and they prepare towards the ceremony: the time being come, they assemble at his gate; & he issues crown'd with garlands; they mount him upon a Mule, (for after hee has vow'd, hee must no more honour the profane earth with his foot-steps) the *Iesop* annoints him with a hallowed oyle, and after many loving farewells, he incinerates in flame to ashes. Ere his children depart, or musick cease roaring, the Priest having consulted with the Devill, tells them their duty; bids them sanctifie themselves, and provide a costly banquet against such a day, when their fathers ghost means to visit them: they leap for joy, and think each houre a day till the time accomplies. At last old Satan comes, that subtile lyar, and in their fathers shape or phantasme, enters amongst them, and at some distance deludes their eyes, and readily satisfies their curiosities; they inquire how Paradize contents him; hee replies, by prospect it is a garden of such delights as are ineffable, but as yet cannot possesse it. They aske why? he tells them, because his will is unperformed; they aske who he left it with, the Priest produces it: the tenor is of one note, his goods must be divided into three, the Altar one, the Priests another, his children a third: without which spell the ghost affrights them ever after. The Gowers in many parts of *Persia* are of this religion; the *Persees* also in *Indya*. Upon these Mountains they fable, that *Pischyton* (*Guztasps* eldest sonne, who in *Iacobs* dayes govern'd *Persia*) lives here and thirty Immorall Chyrons, who by a grant of

of *Zertoost* (the fire-bringer) are to abide here till Doomsday, and if any steale in by chance, they likewise may become immortall. No doubt, but *Abbas* attempted it. Here also, upon *Quequits* high hill are some reliques of the furious Gyantesse *Lamasaque*, and of *Arneost* her husband, a Gyant of monstrous shape and proportion: I have forgotten how many score of cubits hee was high, but arm'd hee was (if you will beleeeve the Persians) with two hornes as big as the tusks of an Elephant; his eyes were terrible big, his taile like to a Cows, but in fight as powerfull as was that club of *Hercules*: This great theife and his wife were both slaine by Saint *Hann-sha Honcoir* such another souldier as was Saint *Romayn* at *Rohan*. But leaving these *ignes fatui*, let mee draw your eyes to our ensuing journeys: After many laborious steps wee got to a Village called *Ryna*, twelve miles short of *Damoan*; where wee beheld a Castle, so built upon the best advantages of Art and Nature, that it seemes impregnable: above, it wants no ground fitted for ease and warre, sweet gardens fild with fruits and flowers, made happy in a rivolet of pure water springing there, and thence delightfully streaming in many oblique meanders into the bottome.

In this place, five and twenty yeere ago, lived one *Meleck Bahaman*, *Late cōquest of Mount-Taurus.* who like a second *Pluto* commanded many hills and dales in *Gelack* and *Taurus*; a King, albeit confined to the middle region, most commonly forced with great cost and care to uphold his dignity against Tartar and Persian his great and quarrellsome neighbours: yet such was his good fortune, policy, valour, and mutuall love twixt him and his subjects, that though often invaded, he stood secure, yea, lived to heare the ruine of many, his late enemies; his only aime tending to preserve what his predecessors had justly made him heyre unto, and that his gray hayres might go in peace to an eternall dormitory. Thus thought *Bahaman*, and added his endeavors to compleat his thoughts. But *Abbas* the ambitious Persian, returning from the conquest of *Mozendram* (forcing *Shalley-mirza* sonne of King *Abdalla-cawn* to become his pentioner) looks up upon *Taurus* which seemed to threaten his undaunted heart, and vowes to bee no longer bearded by that mountanous King, taking his Motto out of *Tacitus*, *id equius quod validius*; charging him also that from his lofty dwelling hee peered into his two Kingdomes *Medya* and *Mozendram*, by that advantage ransacking his Townes, robbing his *Carravans*, illuring his wormes, anticipating his progresse to the *Caspian* Sea, and diverting many rivers into other sources; which springing upon *Taurus*, stream'd gallantly into *Hyrkania* & *Shervan*, without whose felicitating, those Provinces became barren and barbarous. *Meleck Bahaman* readily answers *Abbas*, and finds his drift, comparing him to that fable of the Wolfe who drinking at the spring-head, quarrelled with the silly Lambe for troubling his draught by quenching his flagrant thirst at the stream below. Whiles *Abbas* in an impatient delay resolves to try the chance of war, appointing *Methiculibeg* with an army of *Coo-sel-bashawes* to perfect his designes, and not to descend thence without victory.

It could not be so secretly intended, but aged *Bahaman* has intelligence of his immediate purposes. At first it troubled him, in that his gray haire were more propense to ease than tumult. Yet, lest his subjects from his

example might be discouraged, he throwes away his dull thoughts, and as a common father provides for safety, in armes and victuals furnishing his large Cittadell for many yeares siege, yea, omitting nothing that might intitle him a carefull and expert Souldier. In each defensive place he plants a Garrison, and makes every part naked and comfortlesse where the Enemy might march, that in nothing he might be advantageous to the Persian. That done, he mews himselfe, his Queene, two sonnes, and ten thousand able men in his defended Castle, not fearing any thing they could attempt against him. The Persian generall with thirty thousand men mount upwards and at their first ascent, find the way so tedious, made more dangerous by many dismall showres of Darts and stones thundering on them, that they grumbled at such stratagems, and would needs tumble downe againe, till *Methiculibeg* by many promises of reward, and exposing his owne head in the front of danger drew them up, and after some petty skirmishes, incampt himselfe before this Castle; where he was told, the King and victory was included. When they had long viewd this inaccessible fortresse, they halfe dispaired of subduing it. Such was the height of that Castle, and such the perpendicular ascent, two excellent defences Art and Nature had inricht it with. Some Attempts he made, invalidable; to shoot their Arrowes at it, was one with ayming at the Moone. Small shott they had and many Lances, but of small force to batter rocks; so that after many tedious bravadoes (wherein the Persian had stones for payment) the Generall, finding force not valuable, turnes *Matchiavillian*. He summons them above to parlee with him; which granted, he assaults them with many protestations of truce and friendship. And that hee might the better shadow truth, presents the aged King with choise Tulipants, Shamsheers, Pearles, and other gilded baits, meane enough to angle for a Kingdome, intreating him to descend and taste a banquet: solemnly swearing by *Mortus Ally*, the head of *Sham Abbas*, by Paradise, by eight transparent Orbs, and other panym attestations, that he should have royall quarter, come and goe as pleased him; no other reason inducing his invitation, than a hearty good will hee bore him, and hopes of agreement upon parlee. The peacefull King, unused to deceit and warres rotten stratagems, swallowes the tempting hook, and is credulous they had no perfidy. His wife and sonnes dissuade, adding fresh examples of their hypocrisie. But neither those nor the teares his men shed to beg his stay, vowing their constancie to the last man, could divert his destiny: but downe he goes and findes the Crocodile below ready to embrace him with teares of joy: but after a short banquet, gives him an iron bed; regarding neither vow, honour, nor ingagement. *Bahaman* too late repents his dorage. The Pagan Generall thinks all his owne now, and therefore sends his sonne a message of intreaty upon a Speares point, that if they wisht their fathers safety, an end of warre, truce with *Abbas*, and new Grandeur to their fortunes, they should come down; all which by obstinacie would be forfeited and denied them, yea prove a basis of perpetuall trouble, and a common monumentall shame unto posterity.

Nature, enriches man with reason; Time, with knowledge and experience. Hence, the two gallant youths, regardless of the rodomantadoes of

of the fastidious Pagan, commix discretion and pollicy, throw downe this choking answer, They would beleieve hee was an honest man and condiscend to any reason, so the King might have his liberty to come up againe; otherwise he might count them Ideots, the villany and perjury to their father being so fresh amongst them: from equall reason, they might demand the Castle and Crowne, as them by whom those things subsisted; other satisfaction they would not give so vile a miscreant, this excepted, That the King of *Persia's* ill-grounded ambition would never prosper; that though of long time he had politely avoyded the Epithite of a Tyrant, this would rub afresh his former injustice, yea anatomize him so clearely, that all *Asya* would account him odious: that all the world might tax him of dishonourable avarice, who commanding over many fruitfull Provinces, could not rest contented, without subjugating a Nation never wronging him; a King whose Ante-cessors had for more ages govern'd *Larry-Iohn*, than *Izmaels* posterity had done *Persia*; a Country so cold and barren, that of more than Title he could not any way better himselfe: an unholy ostentation.

Sua retinere privata Domus, de alienis certare regia laus est; sayes *Tacitus*; private men do well to think their owne enough; great ones think all too little for their ambition. *Abbas* must not be circumscrib'd, the General remembers it. So that retorting him this lawlesse title, *Ius mihi obiectas, accinso gladio?* without more plea; invites them, from their consolidated cloud, to view their Fathers head off: they resolutely bid him do as pleased him, and to call to minde, murther is inexpressible in their Alcoran. *Methiculibeg* has torne his foxes skin with overstretching it, seeing this device prove ayre, & knows no way now to blow them up, himselfe is so finely undermined. But giving his rage a vent, in heat of fury he againe assaulted them, they retaliate his hate with such dexterity that many *Coosel-bashes* expir'd their last, and so many others were bruise'd, that they begun a common mutiny, protesting to returne whiles it was possible, upbraiding the Generall, that he knew not how to use a victory, that *Bahaman* was theirs, Mount *Taurus* theirs, and doubted not, but they would do homage if the *Shaw* would so honour him, that with more credit and gaine they could oppose the *Turk* or *Indyan*. The Generall is plung'd into a deadly Dylemma. If he could infuse patience and make them stay, hee knew not how to mount the Castle; if he returned without full conquest, he knew his head should off; *Ferrat-cawn*, *Oliverdi-cawn*, *Kurchichy-cawn*, and other brave Captaines for like faults, being that yeere beheaded. Hee machinates at length another triall; he releases *Bahaman*, upon his knees beseeches pardon: vowing he us'd this seeming discourtesie, but to try his excellent temper; that his leave to go back was granted him, either to go or stay as pleased him; that *Abbas* his Master had sent for him, and that he should depart more joyfully, could he but be so happy to see his sons, whom for valour and policy he admired above all mortall creatures, that if any Articles and Truce might reciprocally bee signed to, oh! what content it would afford, and fetter him in a thousand slavish engagements. *Bahaman*, is over-joyed at this Syren, never did musick to his dull eares found more melodiously; some Magick spell sure had infatuated him; he beleeves

beleeves the Persian, and gives a Sardonical smile to think how blest hee was in this attonement: he dictates a pathetick letter, and is permitted to shew his joy at a distance to his sonnes. A nefarious messenger delivers it and bewitches the well-nigh distracted Princes with such pilcashes and presents of worth, that accepting them, and joying at the easie Articles, they consult and (fearing to irritate so Potent a neighbour to further mischief, the Queene also provoking them downe, contrary to the soldiers who presag'd by many submissive diswasions their ruine) downe they go, relying on the perfidy of the Generall; who sounds for joy, and carries them to their endeared Father, twixt whom was shewed love and obedience in the height of both; the Generall presents them a solemne banquet, but death attended them. For when these three were blessing their good destiny, smiling in a mutuall consent of love, the Generall gives the signe, and at one instant three Coosel-bashes standing by, with their slicing Semiters whipt off their heads, all three at one moment made immortall; and ere this villany was spread abroad, by vertue of their seales, they made the men above descend and yeeld the Castle, some receiving mercy, some destruction. By that detested policy yoking in slavery, this late thought indomitable Nation; such was the miserable end of *Meleg Bahaman* and two hopefull Princes, forgetfull of warres subtleties: and how *Aladenle* their neighbour King of *Anti-Taurus* for playing fast and loose with *Selim* first Emperour of *Turks*, by equall credulity gave a like issue to his life and Kingdome. Opposit to this Castle is erected the Sepulcher of *Bahamans* beloved Queene, in the high-way as wee passed: tis of foure equilateralls, elevated eight yards high; the materiall is of stone, well squar'd and plaster'd with white, very apparant and comely.

A long mile from this Sepulcher and higher up into the Aire, is the high peak of *Damoan* (by *Strabo* in his 11. lib. call'd *Iasonia*,) whose top (shaped like a Pyramid) surmounts all the other parts of *Taurus*; up which defatigating hill we crambled with no small difficulty, and from whence wee could discover the Caspian Sea, eightscore long miles distant thence; 'tis above compos'd of sulphur, which causes it to sparkle each night like *Aetna*; a pleasant object to the eye, but is so offensive to the smell, that it requires a nosegay of Garlick in the ascending; hence, most part of *Persia* and *Chaldea* has their brimstone: the reason why we rode up was out of curiosity, to see the baths so generally resorted to, so excellently famous. Three are incircled with strong stone-walls and two are open. The first are for those of quality, the other in common: and hither in August, people flock apace from remote parts, decrepit and diseased in mighty multitudes.

How are we tost by Fortune? when we keep
At Sea, we see the wonders of the deep,
And tremble at the danger, where we dive
Under the hideous waves. When we arrive
On land, we think us happy; But ere long
We must to work againe and climb the strong
And craggy Mountains reaching up to Heaven,
Each down-cast look is death, each way uneven

Dants our thick-panting hearts; lest if we misse
 One step, we head-long fall the precipisse.
 The top (like fierce *Vesuvius*) Sulphur spits;
 The mid-way wholsome Baths, which cure all fits
 Of agues, aches, pallsie, and the stone,
 All epileptick fumes; as if alone
 Nature had chose this place, to plant in these
 The Art of *Galen* and *Hippocrates*.

Now, whether this hill take denomination from *Damoan*, five farsangs thence, or the Towne from it I cannot argue; but from the signification a *Second plantation*, the Jewes have a Cabala that *Noahs Ark* rested here; not only from the super-eminency of the hill, but Vines and Zone fitting a seminary better than any part of the Armenian mountains. Besides, this hill where *Taurus* rises up higher than elsewhere, is part of *Paropamisæ*, & where *Becanus* places the Ark, denying that *Ararat* is in *Armenia*, though *Hayton* to make it be beleev'd, calls it *Aremnoë*. But how improbable so ere that be, this seemes more congruous; that at this Towne of *Damoan* and mountaines about it, the Idolatrous Tribes removed by *Salmanasser*, were here seated; those especially of *Dan*, *Zebulon*, *Assur*, and *Nephtaly*; the other of *Ruben*, *Gad*, and halfe *Manasses*, by *Tiglath Pileser* about *Lar*, *Iaarow*, and other parts of *Chusistan*. For albeit *Ptolomy* makes *Gozan* (in his 6. lib. 18. chap.) a branch of *Oxus*, in above 40 degrees: and at *Hara*, and *Hala*, and *Gabor* Cities of *Medya*, neere the river *Gozan* sacred story saies they were placed by the Assyrian; it cannot be that *Gozan* mixes with *Oxus*, since no part of *Medya* is within three hundred miles of it. *Gozan* then is in *Medya*; and seeing that *Araxis* waters *Armenia* from *Ararat*, and runnes into the West side of the Caspian sea; this river here of a great bredth streaming from *Taurus* both into *Medya* and *Hyrcania* (cut in many small rivolets by the people to draw her many wayes) must needs be *Gozan*, and the Jewes inhabiting here for many ages confirme my conjecture, saying also that they were brought hither captives, and here have rested during many overtures and changes of the Persian Monarchy.

East of *Damoan*s high peak is a Towne call'd *Nova*, in it a hundred families. A young man (sonne to *Hodge-Suare* the Persian Merchant that dyed in *London*, Anno Domini 1625, and brother to *Mahomet*, whom we buried at sea) hearing of our passing by, accompanied with all his loving kindred, came to invite us to his home; he was apparelled in a long robe of cloth of gold, his head was wreath'd with a huge Shash or Tulipant of silk and gold, he bestowed a banquet and hearty welcome, with an invitation of longer time: but after mutuall thanks and ceremony, we return'd a long farewell, and thence hastned towards *Damoan*: where, as wee descended a steep hill, wee past by a large black Tent, stuf with above thirty antick women, & as many men; I thought they had been solemnizing their *Taurilia* and *Boalia*, but it prov'd a wedding; the bride was of ten yeeres, the groome of thirty; she a *Venus*, he a *Vulcan*: many bride-maids came out to admire at us, wee staid awhile no lesse wondring at them: their faces, hands, and feet were painted in divers formes of birds, beasts, castles, and flowers, resembling our predecessors in *Brittaine* in *Cæsars* time; their legges

leggs were chain'd with voluntarie fetters of brasse and silver, which in their Morisco Pastorall made them appeare more excellent in that sport than any description of the Arcadian Sheeheardesses; wee gave them a small offering and so left them, that night making *Damoan* our Manzeil or Lodging.

Damoan, (whether the reliſt of *Ghabor* or *Halab* is incertaine; but by the Jewes (in these parts call'd *Iehuds*) their long captivity and abode here, seemes to be one of them) is a Town well known unto the Persians; some write it *Damawan*, but erroneously. The North Pole is elevated at this place, six and thirty degrees, twenty minutes; longitude 88. It is included by the skirt of *Taurus*, in the *Kaboncharion* Province (part of *Ghe-lack*) and the limit of *Medya*, North; a Towne pretty well watered, a branch of *Gozan* refreshes her: peopled most part with Jewes, who in this place are two hundred Families: The Buzzar is built aloft, and scarce worth the climbing to, except it be to buy wine and fruit, which is had here in plenty and at easie prices. Two dayes wee stay'd in *Damoan* to recreate our wearied bodies; on the thirteenth of June we departed thence, and that day rode to *Bomabeem*, five and twenty miles from *Damoan*.

And now we are in *Medya*, a word of her; it takes name either from *Medeus* sonne to *Iason* and *Medea*, th' infortunate daughter of King *Aeta*; or from *Madaï* third sonne of *Iaphet* sonne of *Noah*: on the North it has mount *Taurus*; has *Parthia* South; confin'd by *Bactria* to the East; West by *Armenia* and *Affyria*. *Media* was anciently divided into two (as *Trogus*, *Adephius*, *Strabo*, and others witnesse,) *Atropatia*, (*Tropatena* in *Ptolomy*, *Atropatena* in *Pliny*, from *Atropatus* one of *Alexanders* men) and *Azarka* or *Sheervan* i. e. milky Plain.

At this day tis sub-divided into *Gheylan* (*Gheyle* in *Ptolomy*, *Caddusia* in *Pliny*) *Deylan*, *Vaaz-pracan*, and *Thezican*, those are *Atropatia*; in which we might include part of *Armenia*. *Sheirvan* has *Aderbayon*, *Harran*, *Sultavia*, and *Tabriztan*. A rich and puissant Country it was in the worlds Infancie; but whether by the consuming hand of warre or Gods justice, in revenge of so many holy Christians *Chozroë* massacred, I cannot say; this I can, that it is a barren and miserable soile, compared with the Phoenix of *Iles* great *Brittain*, who in her selfe exceeds the best compacted pleasures of these Asiaticque Provinces. It has beene fruitfull you may say, if Pope *Pius* the second had good information out of *Strabo*. lib. 11. an Hippobotos or horse pasture here nourishing fiftie thousand breeders; but little grasse is to be found at this day over most part of the Persian Monarchy; as you may see, if you please to journey thither. But in stead of them, as many Camells abound here in sandie Desarts, and crop the boughes of trees or shrubs such as they meet with: a beast, albeit generally known, yet may have a small memoriall. The Dromodarie and it are of one descent, but varie according to the Countrie they breed in: in *Bactria* (where of old were reckoned a thousand Cities) and *Persia* they have but one gib or bunch, the Arabian is doubled. The males in one moneth every yeare burne with too much heat, and grow foaming frantick towards copulation, yet in that distraction cannot be brought to commit incest, nor will they goe any whither without their consort: the females are not so cholerick; they

they couple backward, goe great ten moneths, commonly have but one young one at one birth, which they suckle two yeares apart from companie, not loosing their milk till a second conception: They live threescore yeares, labour much, feed little, refraine drink three dayes, but then quench their thirst immeasurably: their milk is cordiall, their flesh ranck and lean, yet in *Asia* preferr'd before Beeffe, Veale, Pork, in that *Mahomet's* Alcaron or *Ozmon's* Parady, licentiats it.

This Kingdome was first conquered by *Semeramys*; some say by her simple husband *Nynus*, *Anno mundi* 1900. *Ninus* was sonne of *Belus* (deified by names of *Bel*, *Baal*, and *Iupiter Babylonicus*;) sonne of *Nymrod* (call'd *Mars* by some, by others *Saturne*) sixt sonne of *Cush*, *Chams* eldest sonne, the cursed brat of *Noah*: or thus, *Noah* had *Cham*, father of *Cush* (begot some say in the Ark) father of *Nymrod* who begat *Baladan*, father to *Berodac* predeceffour to *Nabuchadnezzar*, father of *Evel-Merodach*, father of *Bel-shazzar*, who (as *Daniel* fore-told) was the last of that Assyrian pedegree, *Darius Medus* supplanting him, *Anno M.* 3426. by some call'd *Cjaxares secundus*, whose daughter and heire was married to *Cyrus* the Fortunate, who by slaughter of *Astages* became sole Monarch of *Persia*. Since when, it has groaned under twenty changes, but wee will not speak them here; for by this time we are hous'd in *Tyroan*.

TYROAN, by her continued greatnesse and Antiquity seemes to be that *Rhazunda*, mentioned by *Strabo* and *Ptolomy*. It is seated in the midst of a faire large Plain; which albeit it be invironed with hills of stupendious height in most parts at good distance, yet some wayes it affords a delicate Horizon. The ayre here is fresh and sweet in the morning and towards Sunset, but in the Sunnes perpendicular glances, wee found it hot and raging: the houses are of white bricks, hardned in the Sunne; above three thousand houses are numbred in *Tyroan*; of which, the *Dukes* & *Buzzar* are the fairest and most observable; yet neither so excellent as to beget wonder: the Market is divided, some part thereof is open and some arched: a sweet rivolet playes wantonly in two streames through the Towne, fertilizing the Groves and Gardens, who for such a favour returne a thankfull Tribute to the Gardiner: adjoyning the Citie, the King has a spacious Garden, succinct with a great Towing wall of mud, as much in circuit as is the Citie: The house wherein we lodged overtopped all the other, and from whose highest Terrasse (early one morne) I tooke a dainty prospect both of Towne and Country; every house top was spread with Carpets, whereon each night slept the Master of the house and his Seralio; some (I easily perceived) had three, some six women about them, wrapt in linnen; the curiosity (or rashnesse rather) might have cost me dearly, the penalty being no lesse than to shoot an Arrow into his braines that dares to doe it. The Carravans lodge here, exceeds the Mosque; the men in this Towne are proud, the women lovely, both are curious in novelties; but the jealousie of the men confines the temper of the weaker sexes; yet by that little they adventured at, we might see, *Vetitis rebus gliscit voluntas*. One *Zenal-chan* is the Sultan of this Citie, a man of no worth in our opinion: he had been Ambassador from *Shaw-Abbas* to *Rodulph* the second, German Emperour; but his late employment, his favour with *Abbas*, his wealth,

wealth, his vexation for *Nogdi-beg* his Cozen; made him so proud, so discourteous, that albeit the Ambassadour sent to visit him, hee return'd no thanks, he took no notice of his being there. The pole Arctick is elevated in *Tyroan*, thirty five degrees, forty minutes: fourescore in longitude. From *Tyroan* we rode to a Village call'd *Charah*, a base inhospitable place; it afforded us no sustenance, but torment, so much as the scalding sands and frying Sunne could operate, as in too great measure we had experience of: From hence to *Taurys* is two dayes riding. The Carravans-raw is thus shaped.

Carravans-raw.



TAVRYS, the late Median *Metropolis* takes name from that prodigious mountaine *Taurus*, under which tis builded. The Turk and Perse call it *Taberyz*; in the worlds adolescencie 'twas known by other names; of *Achmetha* as I read in *Ezra*; after that, of *Ecbatana* spoken of in the *Apocrypha*; of *Amatha* also as *Cortestan*; and *Cordina*, others have called her; by analogie some have placed her in *Syria*, from a Citie *Egbatan*, converted into *Epiphania*, by *Antiochus*. The premier founder of this noble Citie is *Arphaxad*.

phaxad as we find in *Indiths History*: Anno Domini 3290. some say *Dejoces*, predecessor to that valiant *Phraortes*, who flourished in the year of the world 3300, the sixt Dynast of *Medya* after *Arbaces*, who begun it from *Adam* 3146. It was agrandiz'd (not built, as *Pliny* dreamt of) by *Seluchus*, 300 yeares after; who at that time begun to build *Seleneyz* 200 pharsangs thence, to eclipse the pride of mighty *Babylon*. Such time as shee was called *Ecbatan*, she was farre greater than at this present. It was fiftene Italian miles about (sayes *Strabo*.) The walls were strong and stately, seventy cubits high and fifty broad, beautified with many loffie Turrets and battlements: within, were numbred many great and excellent Pallaces; that which *Daniel* built (the *Mausoleum* afterwards of the Median Kings) was most magnificent, and which remained undemolish'd in *Iosephus* his time, and some whiles after: That, built by *Darius* was no lesse memorable: most part whereof was of Cedar wood, the rooffe studded and plaited with burnisht gold; of both which nothing now remaines save memory and ashes. I can hardly say memorie, since it is become a question whether *Tauryz* be old *Ecbatan*; and whether it be in *Media* or no. If to be under *Barouta*, (*Diodorus*, *Polybius*, and *Ptolomy* call it *Orontes*,) if to be in 36 degrees 50 minutes, if to have the ruines of *Tobias* his grave, if to be the buriall place of Kings, if to be the Metropolis time out of mind, if to be the Citie from *Ierusalem* N. E. foure hundred forlangs can make it *Ecbatan*; or if the authority of *Ananias*, *Petrus de la valle*, *Leunclavius*, *Teixera*, and of *Ortelius* will serve, let it then be *Ecbatan* and in *Medya*. *Ptolomy's* conceit of *Takryz* (mistaken in the *Tau*, a *Gamma* printed erroneously for it) to be in *Affyria*, by *Cedrenus* in *Armenia*, by *Chalcondyles* in *Persia*, by *Niger* in *Pers-Armenia*, or by *Paulus Venetus* in *Parthya*; what were these conjectures but from the Monarchique Arch-Titles, as *Affyrian*, *Armenian*, or *Parthyan* as they sway'd then; and chiefly from the mistake, how *Armenia* is devided; part of *Armenia major* extending South of *Araxis* into *Atropatia*, a part of *Medya*; and from whence the name *Pers-Armenia* is compounded: for by *Abulfeda*, *Vlughbeg*, and others, the latitude of *Taurys* complies with *Ecbatan*.

At this day *Takryz* is great, and well peopled: traded to from farre, albeit it keepes a Garrison. It is compass'd with a mud wall, five miles about: the houses are flat a top: their materiall Sunne-dried Bricks: the Buzzar large, the Gardens lovely: that to the South-East planted by King *Tamas* was famous, but the Turks horses have lately grazed there. It wants water in the greatest measure, yet of that is not wholly destitute. What it lacks in that, fire and flame supplies it; the Sunne, warres rage, and civill broyles having more than sufficiently parched her. To passe by the mutations of the Empire, the Turks first passage six hundred yeares since, *Tamberlayns* rage and the like, remember we those two deadly factions the *Envicaydarlai* and *Namidlai* for three hundred yeares persecuting one another with implacable wrath, drawing into their quarrell nine other Provinces, who grew so hatefull amongst themselves, that not only this Citie but *Medya* & *Armenia* were therby half depopulated: the Gibelyns nor *Roses* outmatched them. They made an easie entrance to any invader. *Selym* the grand Signieur first espies it, and to become an eye-sore to *Tamas* sonne

of *Izmael* their inveterate Adversarie, sends a *Bashaw* who ransackt it *Anno Dom. 1514. Heg. 894.* without much resistance. And *Anno 1530. Solyman* seconded it with so much furie, that it flam'd many dayes, the insatiate *Turks* pillaging without mercie, and turning topsie-turvie all they met with, and into a *Chaos* those elaborat walks and gardens *Shaw-Tabmas* so much gloried in. It reviv'd againe, and againe is made prostrate to *Ebrahim Bassa's* luxurie, sent by *Solyman* at the villanous instigation of *Vlemus* a *Perfian* Traytor, and brother in law to the King. At which time *Anno 1534. Heg. 914.* the greedie *Turks* new ransackt it. But *Anno Dom. 1585. Heg. 965.* it groaned under most affliction, when *Ozman* the wrathfull *Bassa* and slave to *Amurat* the third, subdued it, and perpetrated all sorts of hostile crueltie: till thirtie yeares after, by that incomparable *Pagan* Prince *Emyr-hamze-myrsa* elder brother to *Shaw Abbas* it was regained, rebuilt and fortified against the future insolence of those *Barbarians*. *Tanrys* is distant from *Cazbyn* seven dayes easie journey; from the *Mare Caspium* as many; from *Araz* six; from *Derbent* eight, from *Spahawn* seven-teene, from *Shyraz* thirty, from *Ormus* fifty, and from *Babylon* thirty.

Next night we made our *Manzeill* at *Sangurrabaut*, a Town consisting of an hundred *Cottages*. In this place we buried a civill Gentleman, *Mr. Welst* our comrade, under a broad spreading *Chenopar* tree, and fixt a brazen scrole over him, which spoke his Name and Nation.

Mors tua non careat fletu; linquamus amicis

Mziorem ut celebrent funera cum lachrymis.

We have deplor'd thy death: th'insuing yeares

Thy kin shall pay thee Tribute with their teares.

Next night we slept in the open fields under a bespangled Canopie the *Firmament*; and next in *Shaw-De*, i.e. the Kings Towne, his *Purgatorie* rather; if a conspiracie of loose & scalding sand, the burning Sun, and filthie *Cottages* can make one: the houses there, differ nothing in shape nor closeness from *Ovens*; the people all day bake themselves in them; a people so discourteous, that our miserie nothing afflicted them; from that hatefull Towne we hasted, and next night got into *Cashyn*.

CAZBYN, (or *Kazvyn* after the lisp of *Persia*) is that same City known to the ancient *Topo-graphers* by name of *Arfacia*, from *Arfaces* the valiant *Perfian* *Anno Mundi 3720.* from whom the ensuing Kings were stil'd *Arfacide*; two hundred and fifty yeeres before the th'incarnation of our Savior Christ: and is accounted the first that made *Medya* an Empire, in despite of proud *Seluchus* son to the great Monarch of *Syria*, *Antiochus* firnamed *Theos*. By command of *Nycanor* it was afterwards call'd *Europus*, and lost that name too when it bended under the next conquest. It is likely this was that *Rages* (a City in *Medya* as appeares in *Tobit*) whither the *Angell* went from *Ecbatan* to receive the ten Talents (of our money two thousand pounds) *Tobias* was to have from *Gabael* sonne to *Gabrias* his kinsman. I am not ignorant, that some imagine *Edissa* in *Mesopotamia* to be it; but that is most unlikely, for then what businesse had they from *Ninivy* to go to *Ecbatan* (in the way no doubt, or not farre deviat to *Rages*) a contrary way leading to *Edissa* twixt *Tigris* and *Euphrates*: besides, it is said in the *Apocrypha*, that *Rages* was in *Medya*, *Edissa* is not; and no

part

part of *Medya* is neerer than a thousand miles from the holy City, but *Ediffa* not five hundred. Whence the word *Cazbyn* is fetcht I could not learne; I suppose from *Cowz-van* i.e. a vale of barley; as *Sheir-van* a plain of milke, &c. or from King *Cazvan* as they call *Acembeg* the Armenian; or that it is the reliet of *Cashira*, an old City in *Strabo* placed here: for if I should deduce it from *Chazbi* as the 70 Interpreters translate it in *Gen.* 38. 5. it would relish of too much antiquity. The signification of *Exile* is unknown by interpretation or occasion to the inhabitants, except the broadcaster of that conceit had recourse to the idiom of the old Parthians. The North pole is in this famous City elevated 36 deg. and 15 min. long. 85 degrees 30 minutes: by King *Tamas* (sonne of *Ismael*) made the Metropolis of this Monarchy, the better to affront the intruding Ottomans; the Kingdome it stands in, is *Medya*; the Province *Sheirvan*, that part call'd *Deylan*: from *Tabryz* a hundred and eighty miles; from *Hamadan* (the sepulture of Queen *Ester* & *Mordecai*) a hundred & ten; from *Sultany* (the residence of six Sultans) ninety; from *Ardavyl* (the Seigniory of the Abasians) eighty; from *Gheylan* seventy; from *Farabaut* two hundred; from *Samarchand* five hundred; from *Ormus* eight hundred; from *Babilon* five hundred; from *Ierusalem* a thousand; from *Spahawn* two hundred and seventy; from *Shyraz* foure hundred and ninety; from *Kandahar* five hundred and fifty miles English, or thereupon.

It is at this day for multitude of buildings and inhabitants the chiefe in *Medya*, and equall for other grandeur to any other City in the Persian Empire, *Spahawn* excepted. It is seated in a faire even plaine, no hill of note in thirty miles compasse overlooking her; a champaigne yeelding graine and grapes, but little wood saw I growing any where. It has a small streame flowing from *Abonda* (*Baronta* of old) which gives the thirfty drink; and mellowes the gardens: from whence by its refreshment and the peoples industry, they have abundance of fruits and roots and in varieties. I think the reason why wee saw no great rivers in any place, is from their forcing it into many sluces, to bring it by subterranean passages, to such Townes as have none but by derivative, in so much, that if *Indus*, *Euphrates*, and *Ganges* were amongst them (I meane where the Country is most peopled) doubtlesse they would make them kisse the sea in five hundred ostiums or branches. Such fruits as I remember, were Grapes, Orenge, Lymes, Lemons, Pomcytrons, Musk and water Melons, Plums, Cherryes, Peaches, Apricocks, Figgs, Gooseberries, Peares, Apples, Pistachoes, Filberds, Hasel-Nuts, Wallnuts, Almonds, and excellent Pomgranads, Dates, but such as came from *Laristan*. *Casbyn* is circled with a complementall wall, of no force in any adversity; the compasse is about 7 miles; the families are twenty thousand, people about two hundred thousand, nourisht by the Ayre, and a few roots and rice, such dyet as best complies with such torrid regions. The *Buzzars* here are large and pleasant, but inferiour to some about her. The *Mydan* is uniform and beautifull, the Kings Pallace and Haram are nigh the great Market, low, of raw-bricks, varnished after the notion of Paynim painting, in blew, red, and yellow tinctures, commixt with Arabiq knots & letters, azure & gold; the windowes are spacious, trellized and neatly carved; within, of usuall splendor

splendor; neere his gate, is a great Tanck or Magazyn of water made at the common charge at our being here. The Hummums (or sweating places) are many, resplendent in the azure pargetting and tiling wherewith they are ceruleated; the vulgar buildings content the inhabitants, but to a busie eye yeeld small wonder or amazement: the gardens are best to view and smell to, but compared with those in *Spahawn* and *Sayraz*, prove but ordinary and lesse fruitfull. The Mosq's, or superstitious houses, are not two thirds so many as *Iohn of Persia* computed long ago, above six hundred. Nor those so fastidious in Pyramidall aspirings, nor curious in Architecture; nor inside glory as in many lesser Towns obeying *Mahomet*. I cannot enlarge her praises, save that in Spring and Autumne I beleieve it may be a temperate and inticing climat: but Sommer and Winter are extreame in contraries; *Apollo* frying them with his oblique flaming glances, and *Hyems* no lesse benumbing them with his icycles.

Here we met the Pot-shaw again, who got into *Cashyn* two dayes afore us. At which time, forty Cammells entred loaden with Tobacco out of *Indya*, the owners and drivers being ignorant that any such prohibition had gone out, to forbid the using it; (the King sometimes commanding and restrayning three or foure times every yeere, to shew his Monarchic power, and as the humor taketh him,) an ill spirit directed them, for *Mamet-Ally-beg* the pernicious Favorite (wanting his pisch it seemes, exasperates *Abbas*, and he forth-with payes the men unwelcome wages, commanding an Officer to crop off their eares, and to benose them; offering to his angry Justice, the forty Cammells burthen of Tutoon or Tobacco, by making a great deep hole the pipe, which being inflam'd, in a black vapor gave the Citizens gratis two whole dayes and nights infernall incense. Let me give you somewhat to memorise *Cashyn*, wherein have been acted many Tragick scenes, in their times very terrible.

Mahomet the purblind King of *Persia* and Syre to *Shaw-Abbas*, of himselfe was peaceable and mercifull; but could rest never the quieter for such a temper. *Morad* the third, and sonne to *Selym* that arch-Atheist, and Emperour of Turq's (who call'd himselfe God of the Earth, and commander of the whole World) squinted still upon the Easterne Monarchs, and found none a greater eye-sore and rub to his conquests than *Mahomet* and *Persia*: many attempts he made to subject it, but of no force, the happy influence of destiny so safeguarded it, Nature it selfe laboured to oppugne that rebell of Nature.

But let us first look back to see what stormes were rais'd, what incantations ingendred, ere he could make the tottering Dyadem sit close; *Tamas-Shaw* (sonne to *Ismael-Sophy* the Jewes reputed Messias, till by the just hand of God, they found him crueller than *Tytus*) by a Georgian Lady (they are the rarest in the Orient) had twelve sonnes, *Mahomet*, *Ismael*, *Aydar-cawn*, *Solyman*, *Emangoly*, *Mamut-Ally*, *Mustapha*, *Ally-cawn*, *Amet-cawn*, *Ebrakym*, *Hamzè*, and *Izma-cawn*; the daughters are seldom reckned, yet one of them a Virago, *Periacon-Conna* by name plaid her part, and rather than do as other women, spin or bee imprisoned, shee chose to practice Armes, and to revive the infamy, yea in every thing to imitate *Semiramis*. King *Tamas* was scarce dead (hastned some thinke before his

his time) when *Ayder* his third sonne took advantage of his brethrens absence: *Mahomet* he jeered at, as unworthy the crowne by reason of his imperfection; hee could not see to fight, to discern, to governe. *Ismael* was abroad upon some imployment, and therefore *Periacon-Conna* encouraging, he graspt the Scepter and impald his browes with his Fathers Diadem, his brothers right, his owne confusion: for he had not swayed full foure dayes, when *Sahamel-cawn* (his insinuating Uncle) most audaciously struck off the crowne, and (to adde presumption) made the losse of his head satisfie his too hasty ambition. *Zenall-cawn* his friend grumbles at it, but had not power to question him. *Periacon-Conna* finding her ingagement past to *Ayder*, shewes her selfe a right woman in her constancy: for without any revenge of *Ayders* death or sorrowing to his grave, she transfers her love to *Ismael*, who by her foot-post has notice of his brothers ill-end and favour of the Sultans towards him. Ambition lends him wings, so that he quickly arrives at *Casbyn*, and by men of note is joyfully welcomed, by the monster multitude saluted King. His conscience accuses him of intrusion, but checks him not to make such a construction as Law and Nature required from him: he resolves to rule, and to cut off such rubbs as made the way unsafe to mount upon: his brothers had no title to it, (I meane, none but *Mahomet*) yet the name affrights him: 8 innocent Princes were slaine to quench his infernall inflammation, regarding neither grace, his Fathers soule, the perfume of that name, the name of Tyrant, justice, nor the peoples mutability, who by that cruelty begun to hate him, and to wish the right heyre in his lawfull royalties. *Mahomet* also begins to stirre, if not for the crowne, at least to free himselfe from his brothers blood-thirstinesse; but he no sooner practis'd to bee active, when the people ground their loyalty and affection on him, and in great troopes flock about him, vowing to have him King in *Casbyn*, or in the attempt to sacrifice themselves. Whiles *Ismael* growes odious to God and Man: for, seeing the vulgar sort and others fall away, in a high contempt of them, and to ruine all, he confederates with the Turq, intending to betray the honor of his crowne, and to shade himselfe under their greatnesse; yea to vex his owne, and to ingratiate the Turks the more, apostatizes, proclaiming the error of the Persian reformation, crying out that *Ally* was no body, compared to *Mahomet's* three successors, and the like frantick impostures; which how subtly so ere hee cloakt, his tricks deceived him; for one night (a dismall night to him) his sister weather cock and foure enraged Sultans, *Chalyle*, *Emyr*, *Mohammed*, and *Curchy-cawn* entred his bed-chamber in womens apparell, where *Ismael* thinking to coole his lascivious appetite, was by those Amazons strangled in a cord of silke, foming out his infected spirit, unable to resist the fury of those conspirators, and disheartned when hee saw his sister one of them. *Casbyn* was clouded with shame and amazement, but cleares up when *Mahomet* enters circled with the resplendent Diadem. *Periacon-conna* dreames not of an account: but *Mahomet*, acquainted with her turbulent and variable nature, commands *Salmas-mirza* to arrest her with the axe of death, which accordingly hee executes, and sends her Gorgons head, the hayre dishevelling upon a speares poynt as a symbol of his obedience unto the King: her complices upon the ter-

rouer of this, posting for their lives into *Georgia*, some unto *Babylon*.

Ecce, patrem Nati perimunt, Natosque parentes Thus, children slay their Syres, parents their brood,
Mutuaque armati coeunt in vulnera fratres. Armed brethren brethren wound in deadly feud.

Amurath the Grand-seignior heares by *Vstref-beg* (an Armenian Traytor) of *Izmaels* catastrophe; in whose revenge (he so colour'd it, to make *Mahomet* neglected) he forages the Persian Territories, ordering *Mustapha* the Bashaw with a hundred thousand men to perpetrate their utmost rage, which he greedily obeyes, till Sultan *Tokomac* the Persian Generall affronts him face to face, and examines him with such fury in the Calderan plains (famous for many memorable conflicts) that *Mustapha* is forced thence in despite of his bravadoes, a shamed that 20000 could not only bandy but beat downe his Army, consisting of five times his number. Six and thirty thousand Turks there breath'd their last, and eight thousand Persians, *Anno Domini* 1578. *Heg.* 958, of whose heads the bragging Turk made a Bulwark, thinking it would bee a scar-crow to the Persian; who retaliated them in a more terrible measure that yeere, by the valour of *Arez-beg* and *Emanuly-cawn*; thirty thousand other Turks parting with their heads (as they past the *Conac* in *Hyrkania*) to erect a higher Trophy to their victory; praying *Mustapha* and his Master to come no more unsent for, lest they gave them such another harsh welcome: wondring they had so soone forgot, the famous overthrow King *Tamas* gave *Solyman* and *Ebrahim-bassa*, three and forty yeeres since, by a handfull of *Coofel-basbaes* (and the assistance of a divine hand) scattering as wind does clouds, three hundred and fourescore thousand men. *Mustapha* gives his reply in a grim look, wishing hee could do more than hee was able. But *Mahomet* is not yet secure, for the Tattars (allyed to the Turk) in revenge upon *Mosen-draw*, violate and commit all kinds of rage and turpitude, hoping when they had joynd with *Osman-bassa* (left by *Mustapha*) to over-runne all *Medya* without opposall: but they reckned without their host, for *Arez-beg* with ten thousand gallant Persians surprise the Tattars with such haste and dexterity, that they routed a great part of the Army, and had return'd crown'd with a most happy conquest, had not *Abdel-chery* the Generall us'd a stratagem, who with some selected companies entring upon the backs of the halfe tyred Persians, by great clamours made them beleeeve *Osman* was come; and by that, turn'd the fortune of the day, eclips'd by that interposition, and made to dy there in an honourable conquest, the cheife Captain *Arez-beg*, unhors'd, imprisoned, and at *Sumachy* most basely hang'd, to give the terrified Tattars fresh incouragement.

Sumachy or *Shamaky* (as some call it) has North latitude 39 degrees: a frontier Town it is, *Medya*, *Armenia*, and *Hyrkania*, parting there; it was founded by *Shamuc-Zeddaule* *An. Dom.* 990. *Heg.* 370. and from whom peradventure it was named. It has foure thousand families, the houses are low & little gracefull; seated in a pleasant plain or valley, to the North and West, allowing a delightfull prospect. *Anno Domini* 1566. *Heg.* 946. her last Native King *Obdow-cawn* dyed, and his sonne *Syrwan-Shaw* was forced to inroll himselfe a Tributary to *Shaw-Abbas*. In this Towne is a Tower of heads rais'd by the insolent Turq's, such as is in *Spahawn*, and which

which the old knave *Mustapha* made be erected. But to returne.

Mahomet Codobanda has quick newes of the shamefull death *Arez-beg* had suffred: He sorrowes for the losse of so brave a man, is sick of revenge, and intreats his couragious sonne *Emyr-Hamze-Mirza*, (the wonder of his time) to recompence that villany; who most cheerefully with twelve thousand men hafts out of *Casbyn*, and in nineteene dayes presents his men in the face of *Abdulchery* and his Tattars, flashing such pannique feare amongst them, that after two houres fight hee rowts his Armie, and with much shame and losse forces them away to seek more shelter: that done, he enters *Erez*, and massacres the Turkish Garrisons: *Caytas* the Bassa hee made to imitate *Arezbeg* in the grizely play of Death; he recovered also two hundred peeces of Artillery, those very same, his Grandfire *Tamas* had lost to the grand Signieur, *Solyman*: he staves not there, but hearing where the Tartars had re-incampt, with his speedy Army he re-encounters them, & cut most of them in peeces, whereby the birds of the ayre might more easily prey upon their carcases. *Abdulchery* (by fortune of warre) was unhorsed by the gallant Prince, and sent captive to *Eres* where the *Begun* or Queene mother lay: during which, *Osman* and his Turks enter *Sumachy* without resistance, but the Persian Prince hafts thither, and with such furie, that amazed *Osman* takes th'advantage of the night, and stole away, leaving *Sumachy* to the Princes mercy; who for her perfidy made a fire of her houses, and seem'd to quench it with blood of the Inhabitants. Returning back to *Erez*, he forces his Mother and the youthfull Tartar to follow him to *Casbyn*, where he was received with *Epicinias* and songs of joy and triumph. *Osman* in the interim sculks in *Derbent*, whither we will take the paines to follow him.

DERBENT is a strong and famous Port Town upon the Caspian sea, viewing from her lofty Tarrasses the *Armenian* and *Hyrcan* Territories, *Ararat* and the sea: knowne to our predecessors by many names, as *Alexandria* (from the great Macedonian, who built many Townes, and gave them his name,) *Morcofa*, *Demyrcapi*, and now *Derbent*; memorable in her best passage from *Armenia major*, *Medja*, &c. into *Mosendram*, *Gheylan*, *Sherwan*, *Tartary*, &c. it is removed one hundred and twenty miles from *Sumachy*, from *Bildib* 180. it elevates the North Pole one and forty degrees, fiftene minutes; and admits three miles compasse and better: is circled with a strong, high and usefull stone wall: the houses, Hummums, and Churches are but meanly beautifull; such rage, the Prince *Emir-Hamze* shewed here Anno 1568. Heg. 948. such time as he unkenneld with smoke and flame *Osman Bassa* and his Turkish varlers; and made the Inhabitants feeble the temper of his biting sword, the houses the fire of his wrath, an object of his justice, of their levity and rebellion.

In *Derbent*, the strong Castle *Kastow* is most observable, pleasant and every way advantagious: that wall also which runnes thence to *Tephlys* in *Georgia*, built by *Alexander* the great (upon like occasion *Offa* drew his ditch to terminate the valiant *Brittans*) call'd also *Caucasia vel Iberie portæ*, is one of the wonders of *Asia*; but at this day moath-eaten by iron rooth'd Time and warres inconsiderate furie: returne againe.

Abdulchery and the Queen-mother by this are so linkt in *Cypys* chains,

that the *Tattar* finds himsef double fettered : but after much parlee and fight they tooke truce and grew so co-united , that the Sultans in *Casbyn* took notice of it ; but neither regarding her Majestie nor his youth, forgetting also that the King intended to make him his sonne in law (no dishonour, being the great *Cams* brother) all these neglected, they broke in, at such an unluckie time as they were acting some in chastity ; a sight so odious to the jealous Sultans , that they first made him an Eunuch, and after that slew them both ; concluding so, *Anno Heg. 958.* the end and tryumphs of the *Præcopenian Tartar*.

After some stay in *Casbeen*, our Ambassador to swiften his dispatch, visited the Load-starre of *Persia*, the grand Favorite *Mahomet Ally-beg* ; who entertain'd him with a loffie look, and wisht him to trust his secrets to his Cabinet , wherein the mysteries of the whole state was lockt , the King shewing himsef unwilling to be further troubled. The Ambassadour might in any other place than *Persia* have return'd him the Lye, but perceiving no remedy, and desiring to haste home , imparted so much as hee saw necessarie. Touching Sir *Robert Sherley*, hee was to expect no other satisfaction; his enemy was dead, and at the *Caspian* sea the King had sufficiently honoured him : but to speak truly, the Pot-shaugh had then no affection to him, when by reason of his age hee was disabled to doe him further service ; adding (but out of an Enemies mouth) that all his Ambassies and messages to the Princes of Christendome were frivolous and counterfeit : But when our Ambassadour objected, he was in person there to justify his authority, that he had the Kings Letter of credence to rectifie, sign'd and stamp't by the *Shaug* himsef ; and that it had beene a ridiculous presumption in *Sherley* to have dared to contest with *Abbas* to his face, if hee had beene an Impostor ; the Favorite had not wherewith to answer, save that so our Ambassador pleas'd to lend him that Phirman Sir *Robert Sherley* had brought in his defence , hee would returne it him next day, with his Masters speech concerning it.

A vexation it must needs be to my Lord Ambassadour , to treat in this uncivill sort by a malicious proxy : necessitie forced it. Three dayes passed, ere *Mahomet-Ally-beg* would vouchsafe to returne the Letter, or give that satisfaction he had promised ; at length he came and told the Ambassadour that the King had lookt upon it, had denied it to be his, and in a great rage had burnt it ; wishing Sir *Robert Sherley* would depart his Kingdome, because (old, and as hee thought) troublesom. It was in vaine to challenge the pragmatique Pagan in point of honour, nor knew he any recourse by justice to ease himsef. We all were verily perswaded, he never shew'd it to the King, nor had any way enquired of him concerning it. The truth is, he had beene brib'd, but by whom, is unnecessarie to speak of, it may be wee did but conjecture it ; yet no doubt, *Abbas* was hereby too much defamed ; his justice, and discretion , and courage would have proceeded otherwise : besides , his protestation against *Nogdibeg* (as wee have noted) and *Ebrahim Chan* his sonne , not daring to shew himsef in Court , till *Synall Chan* mediated his peace, (not that he, but his Father had offended) made it as apparant as the Sunne , that there was jugling : the truth is, Sir *Robert Sherley's* old age and disability to serve the Persian, made

made them sleight and cashier his pension; even then when hee most expected thanks and other acknowledgements. But, such is the weak nature of man, especially when they trust too much upon worldly Princes or any arme of flesh, that God is angry: for thereby we rely too strongly upon secundarie helps, and contemne in some sort, Gods gracious providence: hence came those discontents, nay that arrow of Death that arrested him; the 13 of July (and in lesse than a fortnight after our entring *Casbyn*) he gave this miserable & fickle world an *ultimum valed* in his great clymacterick: and (wanting a fitter place of buriall) we intomb'd him under the threshold of his owne house in this Citie, without much ceremony. Hee was brother to two active Gentlemen Sir *Anthony* and Sir *Thomas Sherleys*: a family not needing hyperboles. Hee was the greatest traveller in his time, and no man had eaten more salt than he, none had more relisht the mutabilities of Fortune. He had a heart as free as any man: his patience was more Philosophicall than his Intellect, having small acquaintance with the Muses: many Cities he saw, many hills climb'd over, and tasted of many severall waters; yet *Athens*, *Parnassus*, *Hippocrene* were strangers to him, his Notion prompted him to other employments: hee had tasted of sundry Princes favours: by *Rodulph* the second hee was created a Palatine of the Empire; and by Pope *Paul. 3.* an Earle of the sacred Pallace of *Lateran*; from whom he had power to legitimate the Indians; and from the Persian Monarch had enricht himselfe by many meriting services: but obtained least (as *Scipio*, *Caesar*, *Belisarius*, &c.) when he best deserved, and most expected it. Ranck mee with those that honour him: and in that he wants the gilded trophees and hyeroglyphicks of honour to illustrate his wretched Sepulchre (his vertue can out-brave those bubbles of vanitie, *Facta ducis vivunt*: and till some will doe it better) accept this *Ultima amoris expressio*, from him, who so long traveld with him, that so much honour'd him.

After land-sweats, and many a storme by Sea,
This hillock aged Sherleys rest must be.
He well had view'd Armes, men, and fashions strange
In divers Lands. Desire so makes us rage.
But turning course, whilst th' Persian Tyrant he
With well dispatched charge, hop'd glad would be;
See Fortunes scorn! under this Doore he lyes,
Who living, had no place to rest his eyes. (twine,
With what sad thoughts, mans mind long hopes doe
Learn by anothers losse, but not by thine.

Post exant latos terræq; marisq; labores,
Parvula Sherleyum nunc tenet urna senem.
Arma, viros, habitus, diversas nomine gentes
Contemplans, placuit sic novitatis Amor.
Deinde retro relegens cursu madata Tyranno
Vndiq; Persarum, dum placitura refert.
Ludibrium fati! tegitur sub limine recti,
Viventi nullus cui modo limes erat.
Quam deplorandis spes longas inchoat ausis
Mens hominum, exemplo sed sine disce tuo.

Nor can it seeme impertinent, if I add somewhat to the deserving Memoriall of his Wife, that thrice worthy and undaunted Lady, *Teresia*; to this day constant to our company. The Country shee first drew breath in, is *Cyrcassia*, that which *Pomp. Meli* called *Sargacia*; upon *Palus Maotis* (adjoyning *Georgia*) & twixt the black and Caspian seas. Her birth was Christian; her degree Noble: by accident she was mewd in the Haram of *Persia*, (10000 more he never sees;) was of no kin to the King, but by his benevo-

lence bestowed on this man she so long liv'd with, she so much cherished.

At what time her beloved Lord lay dead, and she halfe dead through a long dissentery, to comfort her (after the fashion of *Persia*) one *John* a Dutch man, a Jew, a Painter; regarding neither her sex, her faith, her melancholly; complors with *Mamet-Ally-beg* to undoe her, by pretending a deepe engagement her husband was in to one *Grole* a Flemmin, & (knowing hee was dead) bad her ask him if it were not true; if hee denied it, it should be forfeited. She might have pay'd them by like Sophistry, that if he would affirme it, she would pay it them. But, they haste to the Cawsee or Justice to attach her goods, and a faithfull honest Gentleman of our company has quick notice of it, Mr. *Robert Hedges* by name, who hastens to her house and perswades her to make quick conveyance: at which, the amazed Lady rears the Sattin quilt she lay upon, and with her feeble hands shewes that pathetique vertue a stronger could not well have bettered; and taking thence a Cabinet, some Jewells and rich Jems, intreats that worthy Gentleman to safeguard them, till the danger was gone: he readily obeyes, and is no sooner out of doores, when *John* the Boor enters with supercilious looks, attended by some Pagan Sergeants, who (without much talk to her, or pittie to her distresse) rifled about, broke ope her Chests, and carried away what was valuable or vendible; some rich Vests, costly Tarbants, and a Dagger of great price; but finding no Jewells (such they had seene him weare, and the Oestrich Feather also, which they had wooried in their Ostrich appetite) they grew madded with shame, and made her Horses, Camells, and Asses beare them company, not caring if the Lady starved. The Gentleman, so soone as the skie was cleare, return'd, and besides his words of comfort, gladdened her heart in delivering her her Jewells againe, of double value by that conquest: without which good hap, I am perswaded her other fortune reacht not to fifty pound: a small revenue for so brave a Lady; and especially usefull is money in those uncharitable Regions, where women are made slaves to libidinous Pagans: but God provided better for her, and (beyond our expectation) has placed her in *Rome*, where I heare shee now most happily enjoyes her selfe.

Like discontentes, long conflict with flames of Adversity, and foureteene dayes consuming of a deadly flux (it may be eating too much fruit, or sucking in too much chil ayre on *Taurus* caused it) brought that religious Gentleman Sir *Dodmore Cotton* the Ambassador, in the vigour of his age, to an immortall home: the 23 of July (14 dayes after Sir *Robert Sherley*) he bad us *Adieu*; our duty commanding us to see him buried in the best sort wee could. A dormitory we obtained in *Cezbyn* amongst the Armenian graves, who also with their Priests assisted the holy ceremonie: his horse (which was led before) had a black velvet Saddle on his back: his Coffin wee covered with a crimson fatten quilt (black they account not of) lynyed with purple Taffata; upon the horse were lay'd, his Bible, Sword, and Hatt: Mr. *Hedges*, Mr. *Stodoart*, Mr. *Emmery*, Mr. *Molam*, *Dick* th'Interpreter, and such others of his followers as were healthy, attended the Corps; & Doctor *Goch* a reverent Gentleman, buried him: where hee rests peaceably till the resurrection: And, although his singular vertue and memorie cannot

perish

perish (*evexit ad Aethera virtus*) yet I wish with all my heart, hee had a Monument; some more eminent memoriall. He was I assure you, *vivum omnis virtutis exemplar*; and I wish I could better expresse my love, than by decking his herse with this impolisht Epicædium.

Lo! Noble Cotton far from home hath found
A resting-place in the Assyrian ground.
His countries Love, his Duty to his King
So far, a willing heart from home did bring.
Harden thy tenderesse, no danger feare:
The way to heaven alike is every where.

En! procul a patriis situs est Cottonius oris,
Anglus in Assyria contumulatus humo.
prestitit hæc Patriæ, iussisque potentibus almi
Principis, obsequiis officiosus amor.
Excute molliem, quicumque pericula lentus
Causaris, Cælo par sit ubique via.

Wee have small joy to stay here any longer: three Ambassadors wee have buried: and though the Pot-shaugh seeme to pittie us (for as an assurance of his kind respect, he sent each of us, two long coats or vests of cloth of gold) yet, hee may call himselfe a miserable man that hangs his welfare upon the smiles of *Persia*. We are ready to be gone, but cannot go till *Mahomet-Ally-beg* blow us away; and we danc'd long attendance ere he would give us a *Phirman* for our safe travell, and that Letter we desired from the Persian King to our most gracious Sovereign. At length we got it, wrapt up in a peece of cloth of gold, fastned with a silken string, and sealed with a stamp of Arabic letters, after the mode of *Asia*.

Our *Phirman* or Passport of safety, sealed with a stamp of letters in Inck, take thus interpreted.

THe high and mighty Starre, whose Head is covered with the Sunne; whose Motion is comparable to the highest Firmament; whose Imperiall Majesty is come from *Alharaph*, and hath dispatched the Lord Ambassador of the English King, &c. The Command of the great King is this; That his Followers bee conducted from our Pallace of *Casbyn* to *Saway*, and by the *Daraguod* of *Saway* to the City of *Coom*, and by the Sultan of *Coom* to the City of *Cashan*, &c. Through all my Territories, faile not my command. I also command them a safe and peaceable travell.

From *Casbyn* POT-SHAUV ABBAS.

August. Asfendermed-maw.

An. Dom. 1628. Hegira. 1008.

So, after thirty dayes stay in *Casbyn*, about the midst of July wee departed. But ere we go farre, let us bid farewell to *Mahomet-Ally-beg* our small

small friend; and according to his worth let others know him. His birth-place is *Parthia* (from *Parah* to fructifie,) his Almuten was calculated, the aspects found happy; If from a Costermonger to bee next the King may be call'd happy: and in him the matchavillyan motto was approved, a dram of good fortune is better than a pound of vertue. In that happy minute of all minutes, *Abbas* by accident cast his eye upon him; a magick infusion it had it seemes, for from the Apple-basket, he is roab'd in gold, and quickly made the Magnet of *Persia*; his yeerely revenue at our being there, I heard by many men estimated a hundred and forty thousand pounds sterlin: and well may bee, not any *Mirza*, *Cawn*, *Sultan*, nor *Beglerbeg* that depended upon the *Por-shaugh*s smiles, but in an awfull complement, made him their Anchor by some annuall piscath, bribe, or other: his presence was very comly, and taking; of a sweet countenance, made amiable by many complementall smiles: hee is of a big full body; large eyes and nose; and huge mustachoes: was at this time aged forty, a third part of which hee had beene Fortunes minion. But no sooner was old *Abbas* by bold death struck from the helme of *Persia*; and young *Soffy* his Grand-sonne made the royall Stear-man, but his supercilious glances grew humbled, yea, his dazeling splendor (eclipt in the setting of his Master) becomes quickly darkned: his late pride and avarice heaped all mens contempt upon him, in so much as none now but dares to brand him with becoming Epethires; yea, his estate so vast that it threatned to presse him to eternal cōfution. Of all others, the Shyrastian Dynast darted him frowns of death; but (*non semper feriet, quodcumq; mirabitur arcus*) a black mist of unexpected destruction fuming from young *Soffees* browes (of the right pedigree) sends poore *Emangoly* to an untimely grave, and the *Beglerbeg* his gallant sonne to beare him company: neither to be descended of loyall and Princely Syres; to have *Abbas* his oath of safety; to be Protector of *Persia* during the nonage of the Infant King; to have famoused the crown by many heroick services; nor to bee *Emangoly-cawn*, could repell the deadly shaft of jealousie: but in the Meridian of his course and glory, in the extreame of his hopes, and when so long a farewell was least thought on; hee and his are hewed downe; prophesied of by that Satyric Poet. *Ad generum Cereris sine cade & vulnere pauci descendunt Tyranni*, his great pride, his infamous cruelty at *Ormuz* and *Arabia*, crying out for justice against him. Whiles *Mahomet-Ally-beg* shakes off his raggs of discontent, and a fresh ingratiates himselfe; at this day moving in a spheare of content and purest mettall. A word of *Shaugh-Abbas* also.

Abbas the Persian Emperour, was of low stature, (a Gyant in policy) his aspect quick, his eyes small and flaming, and without any *palpebra* or hayre over them: he had a low forehead; a high and hawked nose; a sharp chin; and after the mode of *Persia*, beardless; his mustachoes were exceeding long, and thick, and turned downwards. He was born in the yeere of *Mahomet* 938, King of *Hery* 50 yeeres, Emperour of *Persia* &c 43; dyed aged 70; in the yeere of our accompt 1628, of their *Era* 1008, in *Cazbeen*. His heart, his bowells, his carcasse, were parted and buried in *Ally-Mosched* (neere *Cusa*), in *Cazbyn*, in *Ardaveel*, at *Coom* some say, few know the certainty.



The Easterne Monarchs at this day continue the custome of their ancient predecessors; who from time to time delighted more in Epethires of vertue, than in any Titles of Kingdomes or Provinces. They accounted it an effeminate vain-glory to stuffe their letters, or when they sent their Ambassadors abroad to forraine Potentates to guild their greatnesse by accumulation of Names: and in which respect, the German Emperor got little in that late Letter he sent to *Abbas*, the beginning of which was so filld with Titles and members of his Empire, that after hee had heard halfea dozen of them read, he had no patience to stay the reading of the rest, but departed in anger; as finding those no way materiall to his businessse. Instead of them, these Persian Kings, and other great ones of *Asia*, exceed (with no lesse prolixity) in adorning their Letters and dispatches with hyperboles of their resemblance to the Supne; their affinity to the
Stars

Stars: and with the sweetest and rarest of fruits, flowers, gems, &c. As also of wife, famous, sweet, victorious, mercifull, just, beautifull, couragious, &c. Howbeit, the Titles of the Persian Monarch may be these:

1 Pharfy, 2 Arac, 3 Sher-
van, 4 Sablestan, 5 Canda-
hor, 6 Iocharistan, 7 E-
rcy, 8 Zagathai, 9 Mozen-
dram, 10 Turquestan, 11
Syrghan, 12 Phargan, 13
Thalecan, 14 Maurenahar,
15 Kalfistan, 16 Sigistan,
17 Maqueron, 18 Istigi-
22, 19 Kyrman, 20 La-
ristan, 21 Syndè, 22 Ar-
musia, 23 Larr, 24 Iaziry,
25 Chufistan, 26 Ajaman,
27 Diarbeck, 28 Gorgè,
29 Armeny, 30 Karkalh,
31 Vafpracan, 32 Aramnoh,
33 Adozar, 34 Iowrachow,
35 Iarvall, 36 Deriob-ko-
rafan, 37 Deriob-Farfees
38 Phrat, 39 Diglah, 40
Arall, 41 Syndè.

ABBAS Emperour or Pot-shaw of 1 Persia, 2 Par-
thia, 3 Media, 4 Bactria, 5 Ortispana, 6 Chorasán,
7 and Harya; King over the Ouzbeg 8 Tattar, 9 Hyr-
cania, 10 Draconia, 11 Evergeta, 12 Parmenia, 13
Hydaspia, 14 Sogdiana, 15 Paropamisá, 16 Drangi-
ana, 17 Arachosia, 18 Mergiana, 19 Carmania, 20
Gedrosia, & as far as the stately river 21 Indus. Sul-
tan of 22 Ormus, 23 Chorra, 24 Arabia, 25 Susiana,
26 Chaldea, 27 Mesopotamia, 28 Georgia, 29 Arme-
nia, 30 Iberia, 31 Mengrellia. Mirza or Prince of the
Imperious Mountains of 32 Ararat, 33 Taurus, 34
Caucasus, and 35 Periardo. Commander of all crea-
tures from the 36 Caspian Sea, to the 37 Gulph of
Persia: Lord of the foure rivers of Paradize, 38 Eu-
phrates, 39 Tigris, 40 Araxis and 41 Indus: Of true
discent from King *Mortis-Ally*: Governour of all
Sultans, Emperour of Mussalmen; Bud of honour,
Myrrour of vertue, Rose of delight, &c.

And although to the modest reader a great deale of Ostentation may
appeare in these blustering Titles and Epithites, yet will they seeme as
nothing if we paralell them with the Kings of old, and at this day in other
places. That of *Cyrus* may be excus'd; recorded by *Ezra. An Mun..3419*.
The Lord God of Heaven, hath given me all the Kingdomes of the earth.
Domitian (like *Pharaoh*, proudly scoffing, who is the Lord?) in all his pro-
clamations begun thus: I am your Lord God *Domitian*, (the God of
Flyes:) *Caligula* wrote himselfe, *Deus opt. max. & Jupiter Latialis*. If he
could have satisfied his Atheism with the title of an earthly God or of *Iove*,
Menander and *Tzetza* had defended him, saying from *Homer*, *Rex est viva*
Dei imago in terris, & Reges omnes olim vocarunt Ioves. *Sapores* sonne to
Misdates the Persian Monark, *Anno Domini 315*, began his letter to god-
ly *Constantius* the Emperour in this sort (as is in *lib. 17. Marcellini*) I *Sapo-
res*, King of Kings, equall to the Starres, and brother to the Sunne and
Moone. *Cozrhoes* also (*Ormisdas* sonne) in the yeere of grace 620 (the
first of the Mahomitan accompt) scorning those of *Deus terrhenus*, or of
homo a Deo secundus, blowes himselfe up in this swelling proem to *Mori-
tius* the unhappy Emperour: I *Chozroe*! great King of Kings, Lord of Lords,
Ruler of Nations, Prince of peace, salvation of men; among gods, a
man good and ever; among men, a God most glorious: the great Conque-
rour, arising with the Sun, giving lustre to the night, a Heroe in discent:
from which affected pride, the idolatrous slaves begun to worship him, and
to clamour out *Tu es nostra salus, & in te credimus*: and hence the Poet
to illustrate his Bees sings thus of them.

Preterea Regem non sic Aegyptus & ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes
Observant, &c.

Egypt nor Lydia do their Kings obey
Nor Medes nor Parthians halfe so much as they.
From

From their Examples other Pagans in these our times arrogate no lesse supereminency in Titles. *Solyman T'saccus* (that wrathfull Turq', thus intituled his wormsmeat) King of Kings (of slaves hee should say) Lord of Lords, most huge Emperour of *Const.* and *Trepiz.* Ruler of *Europe, Afrig,* and *Asia*: Commander of the Ocean (of a few rotten boats hee meant). Conquerour of *Assyria, Arabia,* &c. And *Amurat* his Grand-son thus, God of the Earth, Captaine of the Universe, most sacred Angell, *Mohumets* beloved, &c. At length the home-bred *Chyna* cries roast-meat but th'other day sending his silly Ambassador to *Abbas* with a witty Epistle, thus directed, To his slave, the *Sophy* of *Persia*, th'undanted Emperour of the whole world (a well read man) sends greeting: Neither the Ambassadors bragges that his Master had six hundred great Cities, two thousand wall'd Townes, a thousand impregnable Castles, sixty millions of slaves, and a hundred and twenty thousand millions of crownes yeerely revenue, could make his King admired, or priviledge himselfe from durty welcome, the haughty Persian spurning him back againe, to assure his Master they neither beleev'd him to be The beauty of the whole Earth, nor (as he also writes himselfe) heyre apparant to the glorious Sun. His next neighbour and he are at odds for Title, the *Tattar* I meane (vulgarly the great *Cham*) a Cam indeed in his mistaken genealogy: for forgetting that his great Grandfyre *Cingis Cham* was a black-smith, he proclaims himselfe Sun to the highest God, & quintessence of the purest spirits: & thence is ingendred, that frantick custome of his, every day after dinner to have his Herald by sound of Trumpet, eccho out to all other Kings and Potentates of the World, that hee has din'd, and they have leave to go to dinner: a notable favour if they have not dyn'd before him: what think you of the Peguan Monark, of him of *Mattacala*, and *Manicongo*, that nourish so good a conceit of their radiant beauty and Majesty, that Ambassadors and others are commanded (when they have businesse) to creep like worms, and to hide their faces, and grovell on the ground, lest their eyes bee forfeited in daring to gaze on so much lustre: or of that brave Monomotaphan, that seldome goes abroad or shewes himselfe, in compassion to his people, lest they should bee struck blind in eying him, a curtaine reverberats the beames that issue from his face of glory; they are permitted to use their eares to admire his champs when he eats, and the gulps when hee drinks, but they pay soundly for it, at every gulp and cough (he coughs sometimes you think of purpose) they shout for joy and by continued clamours not only revive *Stentor* but make the whole City ring againe. Alas good *Prester-Iohn* (the *Neguz* they call him) ostentation tickles thee; hast thou never read *Saint Cyprian ad Quir. In nullo gloriandum est, nam nostrum nihil est*: for want of such helps thou deck'st thy Myter with fiftene provinciall Titles, and that thou art the head of the Church; the favorite of God, the pillar of Faith; issued from *solomon, David, Indah,* and *Abraham*; *Syons* prop, extract from the Virgins hand, sonne of *Saint Peter* and *Saint Paul* by the spirit, of *Nabu* by the flesh; in these more vagrant, than thy other restless motions: and in vain dost thou seclude thy selfe from view of man by a thin lawne, since in thy welling impostumes thy Portraict is discovered; a Canker spreading North

after the other way, to that other kind of Christian, by name *Iuanowich* a tyrannick Muscovite, whose Coronation *Anno Domini* 1584 was celebrated with wonderfull magnificence, besides his furs loading himselfe with two and thirty bubbles of ostentation. Welfare *Aurelius*, *Saladyn*, and *Tamberlane*, Heroes as great, as victorious, and as terrible to the world as any of these monsters wee have named; who all their lives detested flattery, blusht at their praises, and thought themselves unworthy any fastidious Eperhites, at their burialls causing their wynding-sheet to bee displayd, as an Epitome of all they merited; and this a high and oft proclaimed, *Pulvis & Umbra sumus, sumus, fuimus, &c.*

We left *Cazbyn* at ten at night, therby avoyding *Sol's* too much warmth; and at his first discovery from the Antipodes, got into *Perissophoon*; a small Towne, but memorable in the sweet coole water we had there to quench our thirst with; an Element more usefull than fire, in Sun-burnt *Asia*. Our next Manzeil was at *Asaph*, at *Begun* our next, observable in a royall Caravan-raw or Hospitall of charity, erected at the cost and care of *Takamas* late King of *Persia*: and did the water (too brackish and unhealthy there) but correspond with other delights, it might better merit commendation. To *Saway* we got next night, a Towne both great and fruitfull; but that it is the ruine of old *Tygranocerta* (as *Bonacciolus* guessees at) I shall never credit: that it was *Messabatha*, or *Artacana* I more easily beleeeve it. The Pole is here raised 35 degrees, 7 minutes; a City I may call it: It pleasantly upon a rising hill gives ground to twelve hundred houses, a sweet rivolet from *Baronta* refreshing it; from which and the peoples industry, the thankfull earth retributes a Tribute in variety of choyce fruits, and grain, as Wheat, Rice, Barley, Figs, Pomgranads, Olives, and Honey; the seven, the promist land in the 8 *Deut.* 8. is commended for: but whethet it bee the relict of *Vologocerta* built by *Vologeses* the Parthian I know not; I am sure of this, no place I ever came in more delighted mee for Aëriall musick; of all the Quire the Nightingale twenty together (here call'd Bulbuls) clayming the preheminance. And after so much melancholy, with *Ovid* let me chirp for company.

Scribere me voces avium Phylomela coëgit,
 Quæ cantu cunctas exuperat volucres.
 Dulcis amica veni! noctis solatia præstans,
 Inter aves etenim nulla tibi similis,
 Tu phylomela potes vocum discrimina mille,
 Mille pot: s varios ipsa referre modos.
 Nam quamvis aliæ volucres modulamina tentent,
 Nulla potest modulis æquivalere tuis.
 Insuper est avium spatii garrire diurnis,
 Tu cantare simul nocte dieque potes.

I must salute the curious Phylomel,
 Which all the birds in singing doth excel.
 Come pretty friend! my solace in the night,
 In all the Grove I find no such delight.
 A thousand warbling Notes thy throat displays,
 Which thy sweet musick chants as many ways.
 The vulgar birds may strive to equall thee,
 Yet never can attaine like harmony.
 Their mirth doth last no longer than the day,
 But thine doth chase the silent night away.

Our next nights travell was over large plains, elevated in many parts by artificiall mounts, cut into many trenches; shewing many famous ruines of passed warres. Notable no doubt in many gallant skirmishes, and most memorable in *Lucullus* his captivating *Methridates* that learned King

King of *Pontus*; but what that grand Epicure fortunately got, *Marc' Crassus* the most covetous and richest Roman lost, after his impious sacrilege at *Ierusalem*, ravishing thence the holy relicks, and so much treasure as out-valued six Tun of gold, putt up with so much wealth, and his victories amongst the Jewes, resolves with his fifty thousand men to forrage *Persia*, but *Herodes* (sonne of *Methridat* the third) couragiously opposes him, cuts his Army in peeces, takes his baggage, and the avaritious Consul by *Spurina* the Generall is made his prisoner; and to glut his thirst (divine vengeance so ordering) as *Tomyris* did to *Cyrus*, the *Parth* serv'd *Crassus* so, forcing him to quaffe a health to death, in pouring downe his throat molten gold, and by which Tryumph the Romans power was exterminate in *Parthia* 53 yeeres before the birth of Christ: yet, long the Romans sorrowed not, for *Mark Antony* five yeeres after by his Generall, affronted them with better successe: the Parthians fight nor flight at that time helped the m, their Prince *Pacornus* by his death disaminating them: affrighted in greater measure, when *Phraortes* (*Mezentius*, some name the parricide) depos'd the valiant *Orodes* from crowne and life, treason (the Devills vertue) perpetrating that, the Romans could not do by generous conflict. *Antony* attempts revenge and conquest; but adverse luck made him thrive in neither. *Augustus* (in whose reigne our blessed Saviour became flesh, and *Ianus* Temple was opened) did by treaty what his predecessors could not do by force; prevailing with *Phraortes* to vaile bonet to the Romans sparkling Dyadem. But 230 yeeres after, one *Artaxerxes* a native Persian, and royally discended, shakes off that loathed servitude, not only out-braving the *Roman*, but by a three dayes fight and victory over *Artabanns*, revived the Persian title and name, *Parthia* for above 500 yeeres formerly monarchizing. *Alexander Severus* (from *Iulius Caesar* the 24. Emperour) succeeded *Heliogabalus* or *Bassianus* the lustfull, and receives a pragmatick letter from the new King to re-deliver what antiently adorned the crowne of *Persia*. It repugn'd the *Roman* Majesty, and thereupon marches to give an account, but in carelesse passing over *Euphrates*, is so suddenly charg'd by *Artaxerxes*, that hee is routed shamefully; his bad luck not ending there, for *Maximinus* the Thracian bereaved him of his Empire, the German villaines of his life; his vertuous mother *Mammaea* (*Origens* profelitte) associating in his death, as shee had in glory formerly. *Licinius Valerianus* surnamed *Colobus*; under-took to rule the Empire; and took upon him to over-rule the rising Persian: but his big words, nor great Army could not do what a Supream Judge had decreed otherwise; for *Sapores* with an undaunted company denies him entrance, and in the tryall the Romans were miserably defeated, and which was worse, *Valerian* himselfe is imprisoned, and to his dying day (to the astonishment of all proud Tyrants) made a foot-stoole for *Sapores* to tread upon, whensoever he mounted: the Justice of Almighty God herein was singularly manifest, by compensating the cruell Emperor in this odious servitude, for his intollerable pride and rigor against the innocent Christians, many thousands of whom he martyr'd, amongst whom Saint *Lawrence* cruelly broyled upon a gridiron. But wee have wandred too farre in reviving the memory of *Parthia*: by this wee are entred *Coom*, where we refresht our

scorched and wearied bodies three dayes : In which time wee could not chuse but gather something.

C O O M, (in the latitude of 34 degrees 40 minutes) is a City of good note, in *Parthia*; placed in the mid-way 'twixt those two royall Cities, *Cazbyn* and *Spawhawn*. It is scituate in an ample and faire sandy plain, and yeelds every way an exact horizon. *Coom* gives place to no other Towne in *Persia* for antiquity; the ruines appearing at this day, gaine some beleife in the inhabitants, whose common saying is, it was once comparable to *Babylon*. She has varied into many severall names: the first I meet with is *Gauna*, it may bee that which some call *Guriana*; erroneously if so, since *Guriana* has 37 degrees; and *Coom* not 35. *Arbacta* after that (from *Arbaces*, who in the yeere after *Adam* 3146 tore asunder the Assyrian Dyadem, by overture of that monster *Sardanapalus* the thirty sixt Monarch of the world from *Ninus*) but by *Diodore* and *Ptolomy*, *Coama*: And by her latitude and antiquity, seemes to me to have beene *Hecatompylon*, rather than *Spawhawn*, whose old name was *Aspa*, and from which shee never wholly varied; and at this day (the latitude somewhat differing) changing no lesse in the ill pronounciation of divers men; *Coim* some call it, *Kom* and *Kome* others: the people there name it *Koom*. A pleasant, fruitfull, and salubrious place it is, I can assure you: shaken with no great winds, clouded with no moist foggs, nor so much parcht by flaming *Sol*, but can finde coole refrigerating breezes breathing favourably each morne and evening to refresh it. In the Sunnes ambition it has excellent houses to lenifie his beams, and umbrellaes in their orchards to shade and taste their delicious fruits in, in this City infinitely abounding, (owing their mellowing to a sweet rivolet, that streams in a silver current from the *Coronian* or *Acro-cerarnian* hills,) and grapes also, good and in plenty; excellent Pomgranads, Mellons of both kinds, Pomcytrons, Apricocks, Plums, Peaches, Peares, Pistachoes, Almonds, Apples, Quinces, Cherries, Figs, wall-Nuts, small-Nuts, Berryes, and the best Wheat-bread in *Persia*, *Gumbazellek* excepted: the Peach or *Mala Persica* is had here; a fruit and leafe so much resembling mans heart and tongue, that the *Aegyptick* Preists dedicated it unto their greatest Goddesse *Isis* as the truest Hyerogliphick or symbol of unfained affection. *Coom* has two thousand houses, most of them of more than common structure; well-built, well-form'd, well-furnished; the streets are spacious, the *Buzzar* beautifull, the Mosque is famous; made venerable, and richly adorn'd by enshrining the rotten carcassee of once amiable *Fatyma*, *Mortif-Ally's* wife, and sole heyre to *Mahomet* the Prophet of all Moorish Mussulmen. The Temple is round, of epirotiq' forme; the Tomb is rais'd three yards high, and covered with velvet; the ascent is by three or foure steps of refined silver.

Such time as *Tamberlang* the victorious *Tattar* (so I may well stile him, since in eight yeeres hee conquer'd more than the warlike Romans could in eight hundred) returned loaden with spoyle and majestick triumph, having hammered the brazen face of the Turkish bravery *An. Dom. 1397, Heg. 777*, this poore *Coom* parched (among many others) in the insufferable heat of his incensed fury; not from any eye of rage or envie hee darted at him, but from that simple affront *Hoharo-mirza* (call'd also *B'beder-carn*)

B'beder-cawn) spur'd on by jealousie, put upon the triumphant *Tattar*; a complement so much mistaken, that losse both of life and Crowne were thereby forfeited, making many men & Towns concomitate his misery; this place es ecially (which but for the *Ardaveilyan Syet* requesting mercie, and for *P F atyma's* Sepulchre) had beene levell'd with the lowly earth, ploughed up and salted: but in the sable weed she now is apparelled, shee may sigh with melancholy *Statius*.

— Death is the common friend
to all: for what ere yet begun shall end.

Quicquid habet Ortus finem timet, ibimus omnes
Ibimus. —

From *Coom* we rode to *Zenzen*; and thence to *Cafhan*, a gallant Citie; from *Coom* six and thirty miles: the way was easie and plaine, but somewhat sandie.

C A S H A N, (where the Artique elevation is 34 degrees, 7 minutes: longit. 86 deg.) is the second Towne in *Parthya* for all sorts of praises; *Spawhawn* is her Metropolis, whence shee is distant North, sixty English miles; and from *Cazbyn* South two hundred and ten, or thereabouts. Whence the name derives it selfe, the illiterat *Cashanians* could not tell; wee must therefore search the dim leaves of Time oblitterated by oblivion. I know not whether it be that old *Ambrodax* in many old Authors famoused; the position nor name makes mee guesse it. I once thought it was *Ctesiphon*, the best seat of the *Arfacide*; but I now perceive *Ptolomy* states that Towne 'twixt *Seleucia* and *Babylon*: more probably it may be that *Tigranocerta* recorded by *Strabo* in his *Chorography*, than that *Saray* is it, after *Bonacciolus*. The name *Cashan* I imagine is borrowed either from *Cushan*, in the Syriack signifying heat or blacknesse: or from *Cassan-Mirza* sonne to *Hocen* sonne of *Ally*: or from *Shaw-Cashan* (sonne to *Axan* begot by *Tangrolipix Anno Heg. 582* of our account 1202,) subjected by the great *Cham*: or (which best pleases me) from *Vsan-Cashan* the Armenian (*Acer* or *Cassan-beg* some call him) who in the yeare of our Lord 1470, of *Mahomets* hegira or flight from *Mecca* 850, vanquish't *Malaoneres* (call'd *Abdulla* also) the last of *Tamerlangs* Progeny ruling *Persia*.

Cashan at this day, is a great and lovely Citie; well seated, well built, well peopled: over-topt by no hill, unseasoned by no marishes, watered by no great streame; which augments the heat, chiefly when *Sol* resides in *Cancer*: and which rages there in no lesse violence is *Scorpio*; not that in the Zodiack; but reall stinging Scorpions, which in great numbers ingender here. It is a little Serpent (a finger long) but of great terror in the sting, inflaming such they prick with their invenom'd Arrow so highly that some die, none avoyd madnesse a whole day; and as it was said of another *Vna eademq; manus fert vulnus opemq;*: so to such as are stung by Scorpions is no such remedy as by the oyle of Scorpions to be cured.

The Serpents head joyn'd to the wounded part,
Fittly is said to heale th' infected smart.
Like *Telaphus* cur'd by *Achilles* dart.

Quæ nocuit serpens, fertur caput illius apte
Vulneribus jungi, sanat quæ sauciat ipsa,
Vt *Lariffæa* curatus *Telaphus* hanka.

And from hence growes that much us'd Persian adage and curse, May a Scorpion of *Cashan* sting thee. But which is more remarkable, they say it,
we

we found it true (some of them creeping into our Ruggs as we slept) they never hurt a stranger.

Cafhan is not lesse than *Tork* or *Normich*, above foure thousand families are accounted in her: the houses are fairely built, the streets be large and comly; the Mosques and Hummums are curiously painted and ceruleated with a feigned Turquoise: the Buzzar is spacious and uniforme; furnished with Silks, Damasks, rich Carpets, Sattens, and cloth of gold; no part of the Persian Monarchy shewes better, or more variety, nor a people more exactly industrious. The gardens, and fruits, and corne, are by the elaborat Tymariots made to fructifie, and being cultivated retribute a gainfull acknowledgement. The Carravans^{raw} in this Citie is an inimitable (if not so, an unpareld) Arch Fabrick, by many degrees preceding all other Carravans^{raws} in *Persia*; for this is able to lodge the Court of the greatest Potentate in *Asia*: but built by *Abbas* for Travellers to repose in gratis, to shew the world hee joyed in some act of charity: the whole building is grounded with Marble, six foot high; the residue is brick arefied in the Sunne, varnisht and coloured with knots and fancies of Arabick characters, in azure, red, and white, in oyle, after the common mode of *Persia*. It is a perfect quadrant; each angle is from one another two hundred paces, the whole eight hundred: in the umbelique or mid-part of this spacious Court is a quadrangular Tanck or Pond fill'd (by an Aquæ-duct) with chryftallin water: this royall Inne, is also circum-volv'd with such fragrant and spacious gardens as rather exceed than want to display the founders magnificence: more, I have not to denotate, save that many severall conjectures, by many severall learned men and Antiquaries, have passed, whence the *Magi* or wise men came, that presented our blessed Saviour with their offrings, who were without doubt the first fruits, and called of the Gentiles: and albeit call'd *Magi* (or deeply read in Nature,) yet no question they were illuminated and wayted the accomplishment of that Prophecie of *Balaam*, in 24 Num. 17. *There shall come a Starre out of Iacob and a Scepter shall rise out of Israel, and shall smite the corners of Moab and destroy the children of Seth.* They gathered, I say, more from this of their Prophet than any of their own Astrologick observations. That they were Gentiles is apparant; that they came from the East undeniable: but from what Citie or Province, very disputable; though not very necessary. The word *Magus* is most proper to *Persia*; *Persia* is East from *Bethlehem*. And many are of opinion they came from hence or *Shushan*, where then flourisht a famous Academy. The people here have such a Tradition, that hence went those three wise men or Kings, which some say were intomb'd in *Cullen*: but few are of this opinion: Some say they came from *Saba* or *Sheba* in *Sabea* or *Arabia*, some from *Æthiopia*, South; deceiv'd in *Cush*, *Æthiops*, but first in *Araby*. From *Babylon* some think they came; from *Shushan* some suppose; from *Ormuz* some guesse, as likely as it was *Paradise*: from *Ceyloon*, from *Tabropan*, from any place, no matter where; since the sacred penmen have beene silent in it. But if you please to trust a Frier, Frier *Odoric* of *Friuli* by name, *Cafhan* was it. Yet I tie not my beliefe to such imperinencies. Let me rather busie my braines in quest of what a *Magus* was, since *Simon Magus* made the name odious and Magicall; and under which

Title many Witches, Sorcerers, Inchanters, Hydro and Pyro-mantiques, and other Diaboliques have cloakt their trumperies and ungodlineffe. The name *Magi* therefore was a peculiar Epethite in *Persia*, in old times given to such as were learned: such as in other Languages and Nations are called Idiots, Phylosophers, Gymnosophists, Brachmans, Chaldeans, Druides, and Bardhs; all of them excellently studious in Natures best parts and vertues. *Magus* (sayes *Suidas*) is a derivative from *Magusæus*, a relative to *Magog* son of *Iapheth*, son of *Noah*. *Pencerus lib. de divinit.* thus *Præ-erant Magi religioni Persicæ, ut in populo Dei Levitæ, studiisq; veræ Philo-sophiæ erant dediti; nec quisquam rex Persarum poterat esse, qui non antea Magorum disciplinam scientiamq; percepisset.* &c. Common custome (sayes *S. Hierom*) conceits Magitians to be Inchanters, but falsly, for (sayes *Peter Martyr* also) by the name *Magi*, wee understand wise and honest men: by which testimonialls wee see they were no way to be scandaliz'd, nor such as now a dayes Impostors term themselves. They were also thus called, from their laborious scrutinies & cōtemplations into hidden causes: for by experience in *Astronomie* they not only bettered the theory but practick part, by observing the motion of the heavens, & influence of the starrs; from whence they divined notable events in Nature, earthquakes, inundations, eclipses, heat, mutations, &c. and also bettered their agriculture, and alternated the earths unaptnesse to fructifie: whereby also by a meditation of the wonderfull order, Simmetry, and providence by which each creature was made and governed, they came to magnifie the Creator, the God of Nature. And from their diving into the occult causes of Nature, were called *Magicall*, though no other than a connexion of agents and patients in Nature, respecting one another; by learned men made to produce such effects as to such as are ignorant of their causes seeme strange and wonderfull, Offsuch heare *Mantuan*.

*A Persian Mage he called is
Who knowes Herbs, Stars and Deities.
All three learnt in Persepolis.*

*Ille penes Persas Magus est, qui sydera novit;
Qui sciat herbarum vires, cultusq; Deorum.
Persepolis facit ista Magos, prudentia triplex.*

Leaving these, and *Cafhan*: on the 23 of August, wee made *Bizdebode* our Manzeil, 18 miles off. Thence we rode to *Natane* or *Tane*, where *Darius Anno M. 3635.* breath'd his last by the treacherous hands of *Bessus* the perfidious *Bactrian*. The Lodge here as asham'd of such a memorie, seemes to hide it selfe 'twixt two loftie hills, from the eye of heaven: but from whose tops wee might discern large vallyes thick sowne with Villages, and waterd in many circum-gyryngs. Thirty miles our last nights travell was; and next night we got to *Reig*, more than that it was one and twenty miles from *Natan*, not worth the memorizing: unlesse you will accept its distance from *Spahavon*, nine English miles or three farlanges. And from *Casbyn* 260 or thereupon. And where I will give over a Diary, desiring no longer to defraud thy patience. For to *Corranda*, *Deacom*, *Miscarroon*, *Corryn*, *Laccary*, *Corbet*, *Nazareil*, *Sabber-cawn*, to *Buldat* thou comest to *Bagdat*; 130 farlanges distant. Others from *Spahavon* go thus, to *Golpichan* fortie forlanges, to *Tossarchan* fortie, to *Mando* fiftie, to *Hemoomezter* and

and *Baroe*, to *Babylon* foureteene more, in all 144 leagues, a way more easie but of greater distance. Of which Citie, as it was and is, a few lines may be remembred.

BABYLON, in *Caldea* (or *Keldan* as now named) hath its denomination from that memorable confusion of Languages God Almighty ordained to check the insolent pride of *Nymrod* and his confederates, intending to raise up such a pile as should secure them from a second deluge, affrighted by that first Cataclysm 130 yeares before, and from *Adams* creation 1788. 2180 yeares before the incarnation of our Saviour; and admirable it is to consider what multitudes of men were in the world in seven-score yeares, encreasing from eight persons, those that issued from the Ark upon *Ararat* in *Armenia*. This building was haftned by five hundred thousand men, in few yeares raising it from its basis (which was nine miles about) to above five thousand paces into the skie (whence *Ovid* fabled his Giants warres)

Affectasse ferunt regnum
Cœleste Gyant s,
Altaq; congestos struxisse
ad sidera Montes.

*The heavens look't pale with wonder to behold,
With what attempts and rage the Giants bold
Sought to affront the gods, by raising high
Mount upon mount, to inhabit in the skie.*

intending no doubt to peepe into heaven. But hee that sits above, and accounts the best of mans power and policie but meere weaknesse and folly, not only distracted their designe, but severed them into seventie Companies, sending them seventie wayes to better imployments: from one tongue, the Hebrew (*Goropius* dreamt it was Dutch) ordaining seventy other Languages.

But though the Tower of *Babel* stood for ever unfinished (albeit *Alexander* the great by some months labour in vaine of 100000 men (made to desist by strange diseases and affrights) thought to have finisht it) the Citie notwithstanding swell'd to a prodigious greatnesse: and though *Arphaxad* (sonne of *Sem* sonne of *Noah*) begun to inhabit in this vale of *Shynaar*, yet *Nimrod* (sonne of *Cush*, or *Iupiter Belus* sonne of *Cam*, or *Iupiter Hamon* the accursed sonne of *Noah*) wrested it from his other kindred, yea behaved himselfe so proudly amongst his brethren, that to gratifie his memorie they deified him by name of *Sudormyn*, by the Romans converted into *Saturne*. *Nimrod* lived six and fiftie yeares after the beginning of *Babell*; hee at last gave way to Death, and was buried I know not where, some say at this place, some say at *Persepolis*. Idolatrie was soone hatcht in the world; *Nimrods* successours strove to make their hellish progenitors earthly gods: for after *Ninus* his sonne had erected many Temples to put his Grandfires Images in, he attracted infinir people to inhabit there; by whose labours hee not only agrandiz'd this Citie, but by their helps grew to tyrannize in the world, and to augment his Empire; whence, he is accounted the first that inroacht on others rights to satiate his ambition: and as he is named the first Emperour of the earth, so none died so miserably; for his wife *Semiramys* detruded him into prison: where shee made him die a hatefull death, such as became a monster. The *Virago* Queene sat confidently at the helme, and steered through an Ocean of stormes and miraculous passages;

sages; till burning in flames of lust, in stead of embraces, her sonne *Nynias* (thought *Amraphel* and *Mars*) to revenge his Fathers death, slew her: but by that murder became mad; and in that frenzie marched against King *Caucasus* (*Iaphets* great grand-son) and subdued him: howbeit he himselfe was so serv'd by *Abraham*, such time as he rescued his Nephew *Lot*, captivated by *Arioch*, *Tydat*, and *Chedorlaomer*. *Semyramis* to eternize her memorie fought many brave Combats, and return'd oft times victorious; she subjected many Kings, subjugated many Provinces, built many famous Castles, Cities and Gardens; the ruines of some of them are in *Medya*, to this houre remaining. Wee will confine her into *Babylon*: where shee erected two inimitable Pallaces; one, was at the East end, th'other, at the West; the first extended thirty, the other sixty furlongs; both were immured with walls of stupendious height and architecture; but excelling those, she built another in the heart or center of *Babylon*, which she dedicated to *Cush* or *Iupiter Belus*; the shape whereof was of foure equilateralls or sides; from every angle were one thousand, in all foure thousand paces: 'twas circled with a thick and towring wall; entred by foure gates of polisht brasse: in midst, was elevated a strong and stately Tower, upon which, eight other Towers rose one upon another, farre above the middle region: whence (from a continued serenity of the sky) the Priests or Caldæan Astrologers precisely markt the planetary motions (and if possible, to heare their rowling harmony;) for being above the clouds, they delighted to regard the exact light and magnitude of the Starres; their heliacall, acronicall, matutine, and vespertine motions, rising and falling; *Apollo's* progresse, the constellations, aspects, influences, and the like: and at the top of all, a Turret inricht with three great golden Images or Statuas, representing *Iupiter*, *Ops*, and *Iuno*, i. e. her father in law, her husband *Ninny*, and her selfe; continuing there in divine esteeme for many ages; and whereto (sayes *Herodatus*) in way of sacrifice, was yeerly consumed a hundred thousand Talents in franc-incense: till *Cyrus An. Mun.* 3432. by drayning *Euphrates* into other channells, entred this Epitome of the world and ranfackt her bravery.

But I have not spoken all. *Semyramis* also circled this gallant City with a wall, which in after ages was call'd a wonder; some say *Nabuchadonozar* made it, but an ancient Poet sings otherwise.

Semyramis built Persian Babylon.

Perfarum statuit Babylona Semyramis Urbem.

The circuit of which Wall was (after *Solynus*) threescore miles English, or as hee reckons it, foure hundred and eighty furlongs. *Diodorus Siculus* computes three hundred and sixty five, each day in the yeere challenging a furlong. *Quintus Curtius* numbers three hundred fifty and eight, differing in his Arithmetic but seven furlongs. The compasse I admire at, but am amazed at the height and spissitude; two hundred cubits high it was, and fifty cubits thick; so thick and spacious, that at the top six Chariots might take the ayre, driving together abreast, not one before another. *Nynus* and *Semyramis* begun it bravely, yet *Nabuchadnezzar* and *Nytocris* his wife (daughter of *Alattes*) beautified it, in a stupid admi-

ration crying out, Is not this great *Babel* that I have built? a boast so much offending the sacred Majesty of God, that hee rent the Kingdome from that proud Assyrian, and made him a companion for beasts and birds, to the astonishment of all such Atheists. *Cyrus* by one battell at *Borsippa*, prostrated it and wreathed his Persian brow with that Monarchic *Dyadem*, *Anno Mundi* 3432, seventeen yeeres after the captivity of *Judah* and *Israel* by *Nabuzaradan* his Liefetenant; five hundred and fifty two yeeres before the birth of our Saviour: after which, it was often vassaled. Seventy nine yeeres after, *Anno Mundi* 3511 *Artaxerxes Longimanus* ruling *Persia*, the Prophet *Ezdras* went hence to rebuild the Temple at *Ierusalem*, and thirteene yeeres after that was seconded by *Nehemiah* from *Shushan*. The victorious Macedonian conquered it, *Anno Mun.* 3633, at which time (as *Aristotle* reports) one part of the City knew not in three dayes after, that the enemy had entred it: a vast bignesse, but easily credited, if *Pausanias* in *Assyr.* say true: *Babylon, omnium quas unquam Sol aspexit Urbium maxima &c.* either (to parallell it with *Ierusalem* destroyed by *Vespasian*) in their soleinne sacrifices, in which times the people multiplyed; or rather to fulfill that prophesie, 51 *Jeremiah* 31, *One Post shall runne to meet another to shew the King of Babylon, that his City is taken at one end.* But these mutations did not so eclipse her, as *Seleuchus Nicanor* did by envy and policy, *Anno Mundi* 3645 building a City in the conflux of *Tigris* into *Euphrates*, where *Coch* first stood and then *Alexandria*, new naming it *Selencya* 50 miles thence; 300 stades sayes *Marcellien*; and to add lustre to his owne by the decay of the other, illured from *Babylon* six hundred thousand soules, in small time making that late triumphant Empreffe of Townes sic naked and disconsolate; the reward of her incomparable pride and tyranny. *Jeremiahs* prophesie in the 50, 51, then being accomplished. *The violence done to mee and mine be upon Babylon. Behold I am against thee O thou most proud, &c. The broad walls of Babylon shall be utterly broken: her high gates shall be burnt with fire: she shall become a heap, a dwelling place for Dragons! and it shall be said, how is Babylon become an astonishment, a hissing and a desolation among all Nations.*

Alexander when he took it, inricht his coffers with two hundred thousand Talents of gold, betrayed by *Bagophanes* the Eunuch: and here (*Terrarum fatale malum & sydus iniquum gentibus*, as a Critick calls him) *Alexander*, the worlds great victor disroab'd himselfe out of his life (by quaffing too much Oxe blood to *Hercules*, his emulated Progenitor) *Anno Mundi* 3647, 337, before the Incarnation: at the age of 32, having troubled the world 12 yeeres and 8 months: his death foretold him by a *Calanus* or *Bracman*. Thus much concerning *Babylon*: not that *Al-Cayro* in *Aegypt* (neere old *Memphis*, in the same place where *Latopolis* stood) built by *Cambyses* the Persian, and new named *El-cayro* by *Gehaar*, Leifetenant to *El-Cayn* the Kalyph: as I finde in the first and eight books of *Leo's* History of *Afrique*: by the Hebrews call'd *Mexraim*, by the Caldees *Alcabyr*, *Myzir* by the Arabs, and *Massarr* by all Armenians.

B A G D A T, (rais'd out of old *Babells* ruines;) is in 36 deg. 20 min. North: in 82 of longitude: built in that part of *Meso-potamia* the Persians call *Trakein*; the Turks, *Diarbec*; the Arabs, *Iazirey*; the Armenians

ans, *Meridin*. It receives the name *Bagdat*, I suppose, from *Bag-Deh*, i. e. a Lordly Citie; or from *Bawt-dat*, i. e. a Princely garden: some say from *Bugiafer* the Babylonian Kalyph, who disburst two millions of gold to re-edifie it, after that cruell devastation made there by *Almerick* King of Jewry. But long shee enjoyed not this glory, for *Chyta* a Tartar Prince gives order to *Alak* his brother to divest her; who accordingly sackt it with a barbarous rage and greedinesse, & cruelly tortured the then Lord or Chalyph *Mustaed-zem*: but in the yeere of our Lord 762. *Heg. 142. Almanzor* or *Abviapher* the Calyph pittied her delapidations, and taking a precise time, when by a good influence of the heavens it might in future times be fortunate, he begun to reare her up againe, and builded the Mosq' in that place where one *Bagdet* an Eremit had made his hermitage, and from whom it may be 'twas so called: *Almanser* gave it another name, *Medina-Isalem*, i. e. the City of peace; or as *Ben-Casen* thinks, *Deer-Assala*, i. e. the Church of peace. An ill spirit it seemes hanted it: for after shee begun to breath anew, and to adorne her head with Majesty, another cold Northern blast benumbed her; *Tangrolipix* or *Sadoc* Lord of the Zel-zuccian family and father of the *Ottomans*, takes it in despite of the Arab and Persian *An. Dom. 1031, Heg. 411*, and forced her to bow under the yoke of miserable bondage. Howbeit, once more an Arabian Chalyph re-comforts her, *Negmeddin-Fidall-ally* by name, sonne to *Emyr-El-mummin*: after whom *Addæ-daul* and *Siet Saife-Deddaul* did their best to enlarge her: and to them (according to *Acmað-Abn-beker*) followed *Almo-stacer-bilah* sonne to *Almoçadi-bila Anno Dom. 1100. Heg. 480*. all which severall Calyphs were rich, and liberall, such as spared neither cost nor paine to redintegrate her bulk and memory. *Ismael-Sophy* conquer'd it from *Bajazeth*: but *Solyman* regained it from *Sha-Takamas*: from him the Persian King *Mahomet* (sonne to *Tamas*) wrested it *Anno Domini 1566. Heg. 946*. by a neat stratagem, he entred unsuspected in disguise of a Merchant, fiftene hundred other Noble warriors in like habit driving into *Bagdat* a *Carraven* of three thousand Camells; but upon the watchword, throwing off their gownes, they brandisht their glittering blades in the eyes of the astonisht garrison. The Persians kept it till the yeere of our Lord 1605. *Heg. 985*. when it reverted to Turkish thraldome; but *Abbas* could not suffer it, for *An. Dom. 1625. Heg. 1005*. most bravely he beat the Turqs thence, and the Tartars from *Van* in *Armenia*: and to this day holds both, though ten times the enraged Turqs have attempted to recover it. Let us now into the Towne. *Bagdat*, at this day scarce equals *Bristow* in bulk or beauty: the circuit may be three miles and better, including fiftene thousand families. It is watered by *Tigris* call'd *Diglat* and *Dyguilah*, somewhat broader than the *Thames*, but not so navigable nor gentle: In all this City is nothing worthy the present observation, save the Bridge, the Mosque, the Sultans Pallace, the Coho house, the Buzzar, and the Gardens. The bridge resembles that at *Rohan* in Normandy; it has a plain & easie passage over 30 long boats, concatenated and made to separate at pleasure. The Mosque is builded in the West side; large, round, and very pleasantly rais'd of white free-stone, brought from *Mosul* (old *Ninivy*.) The Sultans house adjoynes the great market; it is large but low:

and neere it are some brasse peeces the Turks left there against their will: a little Chappell also, *Panch-Ally* by name, is note-worthy; memorable in the impression of five fingers, *Mortis Ally* by a trick that he had made in the solid stone there. The *Coho* house is a house of good fellowship; in the evening many Mussulmen assemble to sip a sort of Stigian liquour; a black, thick, bitter potion, brewed out of Bunchie or Bunnau berries; more reputed of, in that it increases *Venus*, and purges melancholy: but most of all, from a tradition they have that *Mahomet* sipt no other sort of drink, save this which was first invented and brewed by *Gabryel*: in the *Coho* house they also inebriate their braines with Aracc and Tobacco. The Buzzar in *Bagdat* is square, and comely. The Gardens are sweet and lovely; all put together, shew no more artificiall strength, wealth nor bravery than do many neighbouring and late up-start Townes about her. Twelve miles lower is seene a grosse confused Mount; by some thought the rubbish of *Nimrods* Tower: slimy bricks and mortar may be digd out of it. I rather imagin it the ruine of that monstrous Temple, which was erected by *Semyramis* in honour of *Bell* or *Iupiter Belus*, Grand-father to *Nynus*. At some distance it is better perceiv'd than when neerer hand; the insensible rising all the way, it may bee occasions it: what more or more properly can I apply, than in our owne tongue, what an old Poet warbled in his idiom.

Miramur periisse homines?
monumenta fatescunt,
Interitus saxi nominibus
que venit.

Why wonder we that People die? since Monuments decay.

Rea, flinty Stones, with mens great Names, Deaths tyrannies obey.

To see old *Shushan* is neither unworthy our labour, nor out of our way.

SHUSHAN, is every where famousd. It was one of the three royal Pallaces, the *Medyan* Monarchs so much gloried in; *Babylon*, *Shushan*, and *Ecbatan*: built by *Darius* sonne of *Histaspis* Anno Mundi 3444. as *Pliny* has it in his 6 lib. c. 28. Some say *Laomedan* built it, such time as *Thola* judg'd *Israel*. Others make *Cyrus* Lord of *Pisogard* (from *Pison* a branch of *Hiddekel* or *Tigris*) to bee the Architect, in memory of his good successe obteyned in that very place against *Astiages* the Median Emperour. It is spoken of in the 1. ch. of *Hester*: That there, *Abasbuerus* An. Mun. 3500. feasted his Liefetenants over a hundred twenty and seven Provinces, a hundred and eighty dayes with great cost and triumph. *Nehemiah* and *Daniel* also remember it to bee in *Elam*, *Persia*: and notwithstanding the many mutations and miseries it had from many avaritious Tyrants, yet was it able to smile upon *Alexander*, when hee extracted thence to pay his Soldats and fill his bags with fifty thousand Talents in Bullyon, and nine Millions in coyned Gold: and well may bee, since *Cassiodore* in his 7. lib. 15. *Epist.* reports for truth, that *Memnon* (sonne to *Tithon*, and reckned by some, first founder) so gloried in his work that hee cemented the stones with gold; which made *Aristagoras* cry out to his men of warre, that if they could but master it, each poore knave there might then compare with *Iove* for riches and bravery.

Some wrangle about the name *Shushan*, and its signification. *Athenaus* interprets it from her plenty in Lillyes; but whence hee fetcht it I cannot tell; the Arabic nor Persian have no such meaning: as well I may say
from

from *Suzan* or *Shuzan* in the Perfic tongue a needle or a glasse-bottle. But such Synonimaes may not carry it. I rather beleeeve it is derived from *Chus* (Noahs grand-sonne) *Susiana* from him call'd *Chusiana*, and at this day not much discrepant in the name they call it by, *Chusistan*. More probable, in that *Chus*, Cams sonne planted a Colony here, ere hee journeyed into *Arabia* and *Aethiopia*, (a mistake, made the Septuagints imagine Nyle one of those foure, streeming from Paradise.) his sonnes also here-about inhabiting. *Nymrod* in *Chaldea*. *Seba* in *Arabia*. *Havilah* in *Indya*. *Raamah* in *Carmania*, &c. Let us now into *Shushan*.

At this day 'tis called *Valdac*, not farre from the Gulph: watered by *Chozes* or *Choaspes*; which arising from the Jaaroonian Mountains streames hither very pleasantly in many meanders circum-giring, and not far from *Balsorac* (*Doridatis* of old) participates with the brackish Gulph of *Persia*, where also *Euphrates* (call'd *Phrat* and *Almacher*) from *Libanus* some say, from Mount *Abas* in *Armenia* say others: and *Tigris* (now call'd *Diglat* and *Hiddechel*) from *Taurus* (or *Pariedrus* rather) imbowell themselves. A river of such account which the Persian Emperours, that no water but *Choaspes*, no bread but from *Affos* in *Phrygia*, no wine but the *Chalybonian* in *Syria*, no salt but what they had from *Memphis* in *Agypt* could please their pallats. *Daniel* calls it *Vlai*, *Pliny*, *Eulaus*; an anti-stream glides to *Persepolis*.

Shushan was in compasse 120 ftales or furlongs; so *Strabo*. *Policletus* numbers 200, above twenty miles English. The wall about it quadrangular. In building, walls, houses, Temples, and the like, resembling *Babylon*. From whence *Echatan* & it had aquidistancie five hundred short miles. *Valdac* had some forme and beauty, till *Moses* firnamed *Askar* (*Omars* kinsman) Anno Dom. 641. Heg. 21, depopulated it. It has now a resemblance of *Mosul* or *Ninivie*; nothing but ruines covering her. Of which and other such once noble Cities I may say with King *David*, Psalm. 46. Come and behold the works of the Lord, what desolations he hath made in all the earth! And that we are so neere the old locall place of Paradise, let me glance a little into it.

PARADISE, or the terrestriall Garden of *Eden* (*Hogea-del-Holan* the Indians name it) (*Gan-Eden* the Hebrewes call it) wherein God placed *Adam*, is much controverted; and where it was, as much doubted of: some making it an Allegorie, others a locall place. Strange it is to consider the variety. Some say it was in the middle Region of the ayre, whence they will draw the foure great streames that water Paradise. Some place it in the mountaines of the Moone (in *Aethyop* whence *Nilus* springs,) other some in the circle of the Moone, some others under the circle, and that thence the foure rivers flow gliding under many large deepe Seas, and so into Paradise. Some think the 4 rivers signifie 4 cardinall vertues; the word Paradise, a metaphor of delight; mans fall, the banishment; the torryd Zone, the fierie sword; and such other fanatick fancies as made the brain-sick *Hermians* and *Selencians* sweare there never was a Paradise: whose phantasmaes I value not, in that the more judicious affirme there was, varying meerely in the place. Some (and those well read) imagine it was ten miles about, the Province *Mesopotamia*, the precise place *Eden*, to this retaining

retaining both name and memory. *St. Augustine* judges it was in the happy *Arabia*. Amongst the Tartars dreames *Goropius* (in *Holland* hee might have said.) Under the N. pole thinks *Postellus*. In *Syria*, *Beroaldus*. Upon the banks of *Tygris* sayes *Xenophon*. Every where, before *Adam* sinned thinks *Ortelius*. Some say it comprehended *Meso-potamia*, *Armenia*, Mount *Taurus*, incircling *Shynaar*; holding afterwards *Selencia* and *Babylon*. Others carry it further as that it included *Nilus* and *Ganges*, a too great limit for a Garden, six thousand miles distant; *Nyle* arising from *Zair* in *Afrique*, empties it selfe into the mid-land Sea; *Ganges* from *Imaus* in *Scythia*, into the *Gangerick* *Sine* or *Bengalan* Ocean. The Inhabitants in *Ceyloom* say *Paradise* was there, and shew *Adams* footsteps, *Eves* teares, &c. Some say *Agypt*, *Syria*, and *Indea*: that the tree of knowledge grew on Mount *Calvary*, the second *Adam* suffering in the same place the first *Adam* had offended. Some dreame it is in a mountaine above the skie, where none are but *Enoch* and *Elias*. We can ascend no higher, without troubling our understandings.

The best is this, That *Nyle* nor *Ganges* had no being there: the *Septuagints* mistake arising from their supposition that *Pison* was *Ganges*, and *Gihon*, *Nyle*. *Mesopotamia* no doubt was East from *Arabia*, where *Moses* (the Prince and first that ever wrote History) compleated his *Pentateuch*. And as questionlesse, the Garden of *Eden* was watered with *Euphrates* and *Tygris*: who in their severall fluxes, one from *Libanus*, th'other from *Ararat* or *Taurus*, part themselves into foure branches; *Pison* one (streaming to *Piso-gardin Persia*;) *Gibon* th'other (commixing with *Choaspes*) both runne into the Gulph, at *Balsora*. For whereas 'tis said, *Pison* compasses the land of *Havilah*, we must not imagine it that *Havilah* in *Indya*, whither *Havilah* sonne of *Ioctan* sonne of *Eber* sonne of *Sem* travelled: but that in *Susiana* or *Chusiana*, where *Havilah* sonne of *Chus*, sonne of *Cham*, son of *Noah* planted his Colony; before he descended into *Aethiopia* or *Afrique*. Or if that will not content, we may distend it, to make Mount *Taurus* a wall unto it East, and North: and that *Euphrates*, *Tygris*, *Araxes* (or *Gozan* if you please) and *Indus* watered it, a sufficient extendure, and in the adolescencie of the world fruitfull and delicious.

The Author's sickness.

I cannot choose a better plate to seat your patience, than here, to make my selfe your object. After the death of some noble Gentlemen, my course came next, though not to die, yet to put my feet into the grave. Whether I had got cold on *Taurus* (by sucking in the refrigerating ayre, denudating my heating body) or that I play'd the Epicure too largely on delicate fruits, or that diversity of Meridians, or so long quaffing variety of waters, I know not: some or all of these (by Gods divine appointment) overcame me, and forced me into such a violent dysentery, that in twelve dayes I had a thousand bloody stooles, and for forty dayes longer time was ore-charg'd with such cruelty, that (some can witnesse) I dare say, never poore man was more enfeebled! I wanted not the help of the Kings best Physicians, they did mee little good: I tooke what they prescribed (dry Rice, Pomgranad pills, Barberries, Sloes in broth, and a hundred other things) and gave them what so ere they craved: so that it was hard to judge whether my spirits or gold decayed faster. In this extreame misery

misery I was forced to travell 300 miles, hanging upon a Camel.

Morod that great *Æsculapius* seeing I would rather die than part with any more mony (for whē it was gone, I knew not where to borrow, Merchants were strangers to mee, and I had above sixteene thousand miles home, to goe round *Afrique*) hee limited my life to but five dayes existence: but he that sits on high and accounts all humane knowledge, meere folly; in foure & twenty houres after, miraculously prov'd this famous Oraculizer a compleat lyer. I had then attending mee an Armenian call'd *Magar* and a Hecate of *Tartary*, to whom I daily gave for salary eight pence: many Succuby's shee implored (sore against my will) but finding they had no power to bewitch me; whether to accilerate *Morods* sentence, or whether to possesse my linnen and apparell (of which I had good plenty) I know not, but shee resolv'd to poyson me. For, knowing wine was strictly forbidden me, shee presents me in an Agony of thirst, a Violl full of old strong intoxicating wine, which relisht curiously, and I powred downe without wit or measure: but (as it had beene so much opium) it quickly banisht my vitall senses, and put mee for foure and twenty houres into a deadly trance, and in that time (had not a friend resisted) I had beene buried. But by Gods great mercie, this desperate Potion recovered me. For after I had disgorg'd abundantly, I fell into a sound sleepe (not having done so a moneth formerly, the people admiring such a recovery) so that by benefit of that little rest and binding quality of the wine, I grew every day better and stronger: but my desperate Doctresse (whiles my other servant wept over mee) like an old Hagg, opened my Truncks and robd me of all my linnen and some moneys. I would not pursue her, for then she had died for it. I will therefore say with *David* 71 *Psalm*. *O! what troubles and adversities hast thou shewed me? and yet didst thou turne and refresh mee, yea and broughtest me from the deepes of the earth againe!*

Observations concerning the Persian Empire.

Hitherto wee have beene practicall: let mee now draw your eyes to theorize in generall the severall properties and fashions of this great Empire; whose Monarchs have from the Infancie of Time either swayd the Scepter of the world, or adorn'd their browes with a Dyadem of braver lustre than any other Kings of *Asia*: and first speake wee by what severall Nomenclations *Persia* has beene call'd; than which, no other Kingdome in the Universe has beene more variable.

In *Nymrods* dayes (that Monster of the world) 'twas called *Chusa*, from *Chus* sonne of *Cham* sonne of *Noah*, who removed his Colony thence into *Arabia*, and after into *Ethiopia* or *Africk*. In *Chedorlaomars* reigne (contemporary with *Abraham*) it was named *Elam*, from *Elam* sonne of *Sem* sonne of *Noah*; and brother (if prophane Authors say true) to (*Madai* or) *Atlas Maurus* sonnes of *Taphet* sonne of *Noah*. From him the people were called *Elamite* and *Elame*, names much used amongst the Antients. The next it varied to, is *Persia*, whether from *Persus* loves sonne by *Danae* daughter

Several
names of
Persia.

daughter to *Acrifus*, or from analogie with the Chaldee tongue, implying a horses hoofe, a hooked nose, or a divifion, I will not argue. But the Greeks not content with any of them, intituled it *Panchaya* and *Cephoene*; in memory of their Countryman *Cepheus* (after King of part of *Æthiophe*) brother of *Cadmus*, *Agenor's* famous children. This same *Cepheus* was father of *Andromeda*, wife to *Persens*, parents of *Perses* the renowned Archer, living in the world before the building of *Rome* twelve hundred and seventy yeares. *Gog* and *Magog* some have also named her, and *Magusæa* too, but from whence arising needs no interpreter. Such time as *Achemanes* son to *Ægeus* King of *Athens* ruled, it got an Achemænian denomination, as *Lucan*, *Herodotus*, *Suidas*, *Cedrenus*, and others have it: after which race it was new named *Arfaca*, from *Arfaces* the Heroick Parthian not long after the Incarnation, *Artia* after that, by the Inhabitants importing a noble Country, and from whence many brave Princes assumed names, as *Artaxerxes*, *Artabanus*, *Artaphernes*, *Artaspes*, &c. The Tartars in their over-running a great part of *Asia* nam'd it *Chorsoria*; as *Solynus* notes; The Arabians Anno Dom. 598 (such time as *Mahomet* grew notorious) call'd it *Saracenia*, in memory of their descent and doctrine. *Azamia* some call it: by the Turks (in envie to *Siet Gunet* and his decadence from the Alcorannish Doctors) *Etnizaria* and *Agamia*: since when, they have added those of *Chuba*, *Shaw*, *Izmaelia*, *Saic-Aideria*, *Curasania*, and some such, as (proceeding from particular malice) are unworthy our taking notice of, or to be inserted in the roll of memory.

Let mee now give you the effigies of her present standing; which if I faile to pourtray exactly; I will willingly incur some blame, so you will copy it in a better posture.

The derivative and severall names of *Persia* I have already drawne: the Provinces at this day obeying that famous Diadem, and how called I shall first essay; her bulk next; and then her fashions. Thus ranked: *Persia*, *Parthia*, *Medya*, *Hyrcania*, *Bactria*, *Sogdiana*, *Evergeta*, *Aria*, *Drangiana*, *Margiana*, *Paropamisæa*, *Carmania*, *Gedrosia*, *Susiana*, *Arabia*, *Caldæa*, *Mesopotamia*, *Armenia*, *Iberia*, and *Mengreliæ*, twenty noble Kingdomes of old, (at this day under the stroke of the Persian Scepter) are thus new named,

Provinces of
Persia how
now named.

Parse, *Arac*, *Shervan*, *Mozendram*, *Sablestan*, *Maurenahar*, *Sirgian*, *Hery*, *Sigistan*, *Stigias*, *Kalsistan*, *Carmann*, *Laristan*, *Chusistan*, *Iazir*, *Keldhan*, or *Ajaman*; *Darbeg*, *Arminy*, *Carkash*, and *Vaspracan*. The whole Empire is terminated on East, West, North, and South; with *India*, *Arabia*, the *Caspian*, and *Persian Seas*. From *Candahor* (equi-distant with *Oxus* in *Bactria*) to *Babylon*, East and West, it stretches foure hundred and forty farlangs, or of English, a thousand three hundred and twenty miles, in seventy dayes usually travelled: and from *Giulphall* (or *Ielphy* neere *Van* in *Georgia*) to *Cape Gwader* in 25 degrees, the furthest part of *Gedrosia* or *Macron* on *Indus*, North and South, foure hundred ninety and six farlangs, or a thousand foure hundred eighty and eight English miles; in eighty dayes commonly journeyed: from which we may compute, the circuit is not lesse than foure thousand miles. The North and East is most part fruitfull in grasse, in corne, in fruit; the South and West (except where rivolets are) sandy, mountanous, sterile, and inhospitable: the vehement

heat

heat scorches the earth and makes it barren; and from whence, the soyle yeelds no exhalations, the mother of clouds, and consequently wants rain to madifie: but in stead of it, God has blest them with frequent breezes.

But how miserable so ere it seemes to others, the Persian King makes many happy harvests; filling every yeere his insatiate coffers with above three hundred and fifty seven thousand Tomans (a Toman is five markes sterlin,) in our money, 1190000 pound sterlin: a great revenue, the more to be admired at, since he extracts it from raw silke, customs and cotton; not thinking any way meane or dishonourable that brings in money. So thought *Abbas*; and thence deriv'd that unkinly trade of sending into the market, his dayly presents of fruits and flowers (for without some pishash was no saluting him;) a kind of thrift, he not only boasted of (*I imagin as Agesilaus* did of his polt-foot) but seemed to complain of the too great nicity of other Kings. And no doubt, if all the Potentates of the earth were inquired after, none would parallell this late old Monarch of *Persia* for startagems in good husbandry, (for so, to respect the man, we had best call it.) He could finely dart his wonder upon such & such a Town by report or letter confessing his amazement at sight of some great Elephant, or Tower of gold he heard they had acted: they dare not reason against it, they know the meaning; and in pure gold get such a present, if rich and heavy, then tis dainty work, though never so disordered: if otherwise, then no way praised. Ninety wall'd Townes are under his command (the Villages are above forty thousand) none of which escape his policy; for though they practice nothing lesse than gold-smiths work and imagery, yet hee salutes them with a false report, desiring to see experimentally, whether fame had not beene a niggard in their elevation: they embrace the complement, and returne him in pure gold the Icon of an Elephant, Cammell, or Dromedary: some a Pegasus, a Cesterne or Bath some send to gaine his love, and some a Babel, or representation of such a great Citie as they know will take him, by comparison: considering which, I lesse admire that vast treasure of Mammonisme, commonly taken out for ostentation at the receit of Ambassadors or Travellers of note; such as in *Mosendram* our eyes were glutted with. In warre, no Asiatick Prince was master of more Art or sure experience; at home, his Genius travaill'd with no fewer fancies, none without its certaine end to agrandise his treasure. A Merchant I may also call him, having many thousand factors, frugall and skilfull under him, all which hee sends through the wide universe with each his stock of money, or silke, or carpets to make money of: some of them returne in three, in five some, none exceeds seven yeeres to give their account, to the Kings infinite advantage: if they have loytered, or accidentally lost, and returne meane profits, they had as good behang'd, hee is so incredulous and wrathfull: but when they come home multiplyed, and with increase, & to his liking, he rewards them with large thanks, a woman from his Haram, a horse, a sword, a Tulipant; but after a small repose packs them abroad againe, re-assuring them of his good affection, and that after such a voyage they shall end their motion in a happie rest, (but seldome does it, till death or diseases force him to it) that they and theirs shall enjoy such necessary summes as conduce to make them fortunate; but in event

finde that old proverb too too true, *Pollicitis, dives quilibet esse potest.*

Againe, from *Indostan*, *Tartary*, and *Araby*, every yeere move towards *Persia*, many Carravans furnisht with rich and rare commodities: as *Chyna* ware, farrers, silks, stoncs, rich Tulipants, &c. of whose approach hee has quick notice: concerning which, either hee gives a private command that none shall dare to traffick with them, by that forcing them to his owne prices; or affronts them upon entring his Dominions with a false alarme, as that the passage further is long, and hard, and dangerous, or that the late darch makes the country incapable to entertaine them; by such heathen Mathematicks so startling them, that rather than move back to such hazards, or go on to incounter such, or to incur his hatred; they oft times condescend to any mart, sometimes receiving money for their goods, or by exchange, for what the Persian Emperour can best spare; to his owne, and others, dispersing those new merchandizes at stretcht rates, yea at the height of ignoble avarice; and having coyne or bullion (to prevent its pilgrimage into other regions) hee molds it into plate of huge assize or the like, too heavie to go farre, worke very poore, in value rich and ponderous. Besides, by that law of *Persia*, hee makes himselfe heyre to all that dye, puts the young ones to some way of life, warre, or merchandize; none daring to call his title into question: hee also expects annuall presents from all men of quality; take notice of one mans offring a yeere or two before our being in *Persia*: the Duke of *Skerazz* was hee that sent it: foure hundred sixty and five thousand florens coyned; forty and nine goblets of good gold; seventy two refined silver, and so much of other valuable rarities, as in all, burthen'd three hundred Camells: a gallant present, a sure medicine to expell his melancholy. But this might all be tollerated, were *Astrea* any where adored: but contrarily, abhorred bribery and corruption in Justice, renders so brave a Prince too much dis-temperd.

Quid faciant leges ubi sola pecunia regnat?
Aut ubi paupertas vincere nulla potest?

Where money over-rules, what good do lawes?
Or where the poore is crusht without a cause?

For albeit 'tis said that the lawes of the Medes and Persians never alter, yet doubtlesse in so many changes as have hapned there, their lawes may be corrupted or altered: At this day they have little written law; somewhat the law of Nature has dictated: they have no Termes, few Lawyers, no demurs in Justice: *Lex Talionis* is much used: and commonly upon complaint, (how difficil so ere the cause bee) the sword decides it before Sun-set. The vulgar shabitt and disposition next attends us.

The Persians are generally big-limb'd, strong, streight, and proper; the Zone makes them Olive-coloured; the wine, cheerefull; opium, venereous. The women paint; the men love Armes; all love Poëtry: the grape inflames their passion, the law allayes it, example bridles it: they love not rule, the King is *Jupiter in terris*, & by a panbasilay & forced will equals the Duke and Peasant in his command (differing them otherwayes) the name Colloom or slave being equally proper and hereditary; and in awlesse bravery hee values them as *Agesslaus* did *Lisander*, and from this tenet of damned *Matchiavell* drawn from *Photinus*.

The people
described.

Sceptrorum

*A Tyrants power decays when he respects
Justice or honesty; for he suspects
His lawlesse lust produces best effects.*

*Sceptrorum vis tota perit, si pendere iusta
Incipit, evertitque arces respectus honesti;
Libertas scelerum est, quæ regna invisa tuetur.*

troublesome to one, formidable to the other, to neither convenient, to none honourable. No part of their body is allowed hayre, the upper lip excepted, which growes very long and thick, they turne it downward; the oyle *Donaæ*, but thrice applyed annihilates that excrement ever after. The meaner sort reserve a lock in mid their head, of double use, *Mahomet* by that, distinguishing them from other sectaries; and by helpe of it the easier to attaine Paradize: we heare it, they surely beleeeve it. Their eyes are black, their foreheads high, their noses hooked; about their heads they wreath great rowles of Callico, of silke and gold, higher, more beautifull, and not so bungie as the Turkish Turbants; they call them Shashes, in past times (especially those worne by Kings) Cydarims or Tyaraes, with us call'd Mitthers, a little fash or gold fringe hangs downe behinde, the *Arab* taught it them, and serves to distinguish of what quality. The King turnes the contrary side of his Shash forwards, in no other garb differing from others: in Triumphs and great dayes I have seene them circle their Tulipants with ropes of great orient pearles, with chaines of Rubies, Turquoises and other Stones. The Asiaticks weare no bands, they are the attire of peace (not dwelling there,) their habit or our-side garment is usually of Callico, fitcht with Silke, quilted with Cotten; the better sort have them of party-coloured silkes, of Satten some, of rich gold, and silver chamlets others, and some of bod-kin and richest cloth of gold, figured: variety in work and colours pleases them beyond measure, and serve as Emblems of joyes in Paradize: black is not knowne among them, they call it dismall, a type of hell, and unluckinesse. Their sleeves are straight and long (to varie from their enemies the Turq' who have them wide and short;) the vest or coat reaches down to their calves, & beares round; their waists are girt with towells of silke and gold above eight yards long, those and the Shashes discover (as they transcend and descend in value) the dignitie of those that weare them. The Dukes have them woven with gold, the Merchants and Cosel-bashes of silver, of silke and wooll, men of inferior quality: next their skin, they weare smocks of cotton, demi-shirts in length, for colour resembling Scotch plad or Barbars aprons; their breeches are like the Irish trooze, hose and stockings sow'd together: the stocking falls not alwayes into their shooes, from the ankle down giving to the eye two inches naked: their shooes are of good leather and well sowed, but have no larchets; and are of what colour you can fantasie: they are commonly sharp at the toe, and turne upwards; the heeles are high and small, and shod with iron, or nales ingrailed. And this I noted, they do not so much wed themselves to these iron hemi-cycles for thrift or ease, or lasting; (they seldome journey far, or go swiftly) as to tread in a venerable path of antiquity. A custome actuated by their forefathers, and yet observed; either in symbolising with their great *Mahomet*, whose ambitious Armes was a Crescent, *Diana*; his Motto, *Cresco*: or else bor-

Their Habit

rowed from the Cygales of the Athenians, or from the Romans who wore Crescents (or halfe Moones) upon their shooes as an Ensigne of honour, by *Martiall* and *Pancirollus* term'd *Lunati calcei*; *Lunata nusquam pellis*: and by *Statius* in his Boscages, *primaque patritia clausit vestigia Luna*, &c. Over all, the Persians (especially such as travell) throw short Calzoons or coats of cloth (without sleeves) furr'd with fables, foxes, muskwhormaws, squirrills, or of sheep, not a little estimated; and can (in hottest seasons) indure to weare short wide stockings of English cloth, whose heeles are covered with leather, and serve sometimes for boots to ride in; howbeit, they want not boots; wide, well sowed, ill cut, but prevalent in showres. Gloves are of no esteeme amongst them; nor rings of gold; of silver they have many: not that gold is lesse valuable (in other things most used) but because *Mahomet* forsooth had his of silver; left to *Ozman* as a legacie, and charm'd with many singular properties: none have their rings of iron, except slaves, and those of baser sort; a mettall they account and call a proper symbol of unnaturall slaverie. They paint their hands into a red or tawnie colour, which both cooles the liver, and in warre makes them (they say) victorious: their nailes are particoloured, white and vermillion; and why so I cannot say, unlesse in imitation of King *Cyrus*; who in augmentation of honour, commanded his Heroes to tincture their nailes and faces with vermillion, serving both to distinguish them from the vulgar sort, and (as did our warlike Brittaines) in fight to shew more terrible. Their rings are sometimes set with Agats and letters of Arabic conteyning either some spell, their names, or else some fragment of the Alcoran: not one amongst a thousand warriors knowes the benefit or use of letters; the Mullayes and Clergy ingrosse that Art, who when they write, do it kneeling; either that that posture is easier, or that what they dictate in that sort, is supposed holy: nor use they goose-quills, but reeds or canes of great assize and thicknesse; in that they imitate the Antients: their paper is very glossie and varie-coloured, well preft, and the rarer in that their materialls are not raggs or skins, but cotton wooll, course, and requiring much toyle to perfect it.

Armes. They seldome go without their swords (shamsheers they call them) form'd like a Crescent, of pure mettall, broad, and sharper than any rasor; nor do they value them, unlesse at one blow they can cut in two an *Asinigo*; the hilts are without ward, of gold, of Steele, of wood; the scabbards are well made, of Camells hide, on solemne dayes covered with velvet embroydered with gold and stones of price: they seldome ride abroad without bow and arrow; the quiver and case wrought and cut ingeniously; the bow is short, and (not unlike a crosse-bow) bended; and albeit some thinke incomparable in mischief to a gun, yet the time has beene they have got with that (as we in *France*) in many parts of *Asia* most memorable battels; as when *Crassus* lost his life, *Valerian* and others, occasioning those dirgees of the Roman Poets, *Terga conversi metuenda Parthi*: and *Ovid* thus, *Gens fuit & terris & equis & tuta sagittis*, &c. at this day of no credit in archerie, unlesse they can in a full carreer cleave an Orenge hanging in a string athwart the Hippo-drome, and (when past the mark) with another ready arrow as surely hit the rest, turning (in his short

short stirrups and Morocco saddle) backwards.

The women (in those parts scarce visible) might passe unspoken of; *The women.* will only glance at them. Their stature is generally low, but streight and comely; more corpulent than leane, wine and musick fattens them; the splen is curable, where vexation domineeres not: their colour is pale, made sanguine by adulterate complexion; their haire is commonly black and curled: they have high foreheads, pure skins, black diamond eyes, high noses, large mouths, thick lips, round cheekes, fat and painted: honest women have liberty to go abroad to breath the Ayre or buy their necessaries, but dare not speak to any man in the way, nor unvaile their faces. When they follow the Camp or are to journey any whither they are mounted two and two upon Camells; and sit crosse-legg'd in cages (or cajuas as they call them) of wood, covered with cloth to forbid any



A Persian Woman.

Common
women.

body the sight of them: their Guardants are lean-fac't Eunuchs, who are so jealous of them, that as we travelled, 'twas the hazard of our lives not to flie out of the way as soon as we saw them: or by throwing our selves upon the ground to cover us with some vaile or other, that the Eunuchs might be satisfied, we durst not view them. Those of the order of *Lais* are more sociable; have most freedome and are not worst esteemed of: No question (but to free themselves from slavery and rage of jealous husbands) most there would be whores by profession: but with them 'tis a calling (fir reverence) of too high dignitie for all to mount unto; those therefore that are such, are admitted after long suit, many friends and much moneys; none dare abuse them: they are company for Kings and great ones of *Mahomets* faction: go brave, and richly habilimented: their haire curling, dishevells oft times about their shoulders, sometimes rounded or plaited in a caule of gold: about their faces and under their chin is hung arope of pearle of great value, if not counterfeit: their cheekes are of a delicate dye, but Art (not Nature) causes it: their noses are set with rings and jewells of gold imbelisht with rich stones; their eares also have equall lustre. To shew they are servants to dame *Flora* (in her dayes, a good one) they illustrate their armes and hands, their leggs and feet, with painted flowers and birds, and in a naked garb dance every limb about them a Persian Antick, elaboratly making their bells and Cymballs and Timbrells eccho their turnings. Their habit (not unlike themselves) is loose and gaudie, reaching to their mid-leg; of cloth of gold, of satten some, of tissued stuffs or costly inbroyderie. This wanton kind of creature is of no religion, except what the last Monach of *Assyria* (whose Motto was *ede, bibe, lude,*) preached to his Epicures. These look dangerously, drink and stink (of perfumes I meane) horrible strongly; laugh immeasurably, and covet greedily mens soules, moneys, and reputation; scorning all honest women, and upbraiding them, with the Epethites of slaves, rejected, unsociable, melancholy, and unworthie their speaking to: and it is true at this day what *Trogus Pomp.* observed long ago concerning them, *Parthi Vxoribus & feminis non convivium tantum virorum, sed etiam conspectum interdicebant &c.*

Coat Armor
of Persia.

Many other things give themselves note-worthy. In Armes and Armories, fix therefore your next observation. The Persian Armes of old and at this day are somewhat doubtfull. *Zonaras* in his first book and nineteenth Chapter out of an ancient Monument observeth, that the Persians bore in old times, *Luna*, an Eagle crowned of the *Sunne*, displayed *Saturn*; continued for many discents their royall Ensign, till *Cyrus* made (as in the Empire, in *Escheuchon* also) an alteration. *Xenophon* shall guide you to the view of it. *Erat Cyro signum aurea Aquila in longa hasta suspensa, & nunc etiam id insigne Persarum Regibus manet, &c.* borne till *Crassus* perisht by them, at that time a Sagittarie being blazon'd in their Royall Standard; alluding to their excellent skill in riding, and hope of good fortune; from whence also that coyne of *Dariques* came (fifteene shillings of our money) a round peece of gold, *Darius* the common name being stamp't on one side, a Sagittarie (his coat Armour) on the other side, memoriz'd by *Plutark* in the life of *Agefilas*, complaining that his ambi-

rious

tious designe of *Asia's* conquest was prevented by thirtie thousand Sagittaries or Archers; meaning a bribe of so many peeces of gold, which were given to betray his enterprize. But when *Mahomet* had insnar'd their soules, and yoakt their necks under Saracenic bondage, the other were rejected as impertinent to this new conquest, advancing as a Symbol of more excellencie and mystery in their banner, *Mercury*, a Crescent *Luna* with this impreza *Totum dum impleat orbem*: alluding (both in bodie and soule) to an universall command; but how unfitly and meanly borrowed by the French may easily appeare to such as go to *Fountain-b'lean*, where this heathen device is in every hall iterated. But *Mahomet's* prediction failed him, when that memorable Saint of *Ardaveil*, *Guner*, both obliterated many fundamentall texts of the Alcoran, and invented a new Ensigne in honour of his successors, viz. *Venus*, a Lyon couchant *Sol*, the Sun orient in his face, of the same: minted also in their brasse meddalls (and as a tye of amity) accepted of by the great Mogull, and some other Princes in *Indya*. The Cawns, Beglerbegg, Sultans, Agaes, Soldagars, and Coosel-bashes indeed beare no Armes; not that they are intituled slaves, but from their ignorance in pedegrees and heraldrie: and in regard no honour there is hereditarie: but this I can say truly; they are of very humane and noble natures, civill, mercifull, and liberall; yea differ in their ingenuity and love to any Gentleman (that is a stranger) as much from the Turks and their brazen barbarism, as gold is in comparison from iron: for the Persians distinguish degrees amongst themselves, and of other Nations honor high birth and qualitie in any man, yea and give him respect agreeable to his meriting, without any inquirie of his religion. Let us go a little further.

In old times they were Idolaters, such as the Gowers be now, the Per- *The old Persians.*
sees a sect in *Indya*, the Pegouans, &c. but by converse with Greeks and Romans abolisht their celestiall worship, and (as *Strabo* relates) received Demonomanie, continued till *Mahomet*. The transparent Firmament they called *Insipiter*, the *primum mobile* of other gods, him they feared: but, *Apollo* (the Sonne, or *Mithra* as they term'd him) they doated on, and dedicated to him many gallant Temples, attiring him with many Epethites of honour, health and gentleness: a good opinion then, and not yet cancelled; as yet memorizing his image in the stamp and coat Armor of their Emperours. The Moone no doubt had due respect and adoration amongst them, supposing her espoused to *Apollo*. *Venus* had equall reverence: the Earth also, the Water, Ayre, and Fire, wanted not the names of Dieties, especially the Fire and Water. *Zertoost* their Law-giver (in imitation of *Moses*) charged them to keepe a perpetuall fire, nor to bee fed with common combustibles, nor to be kindled or inflamed with prophane Ayre, but such as came from the beames of that glorious eye of heaven the Sunne, lightning, flints, or the like. The water also by no means was to be corrupted with dead carcases, durt, urine, raggs, or what shewed sordiditie or nastinesse. They loved images but indifferently; usually actuating their holy rites, in groves, in mounts, and conspicuous places. Their marriages were commonly celebrated in the spring, such time as *Phæbus* makes the *Equinoctium*; the Bridegroom the first day juncketting on nothing save

save apples and Camels marrow, a dyet proper for that dayes festivall. Polygamy they liked of, the King giving the example, and honouring them with most applause and gratuities who prov'd Fathers of most children. They seldome saw their Infants till past foure yeeres old, from which age to twenty, they learnt to ride, shoot, jaculate, and to speak the truth; as also, to fare meanely, lodge hard, to watch, to till the earth, and to bee content with small things. The old men went plaine; the young mens habit was rich, but in nothing so notable as when their armes and legs were fettered with voluntary lincks and chaines of burnisht gold, whose fulgor they adored from its conformitie with the Sunne: in warre their attire was steely or mailed work, curiously concatenated, their breast-plates skald, their Targets of Oxe hides, large and round, their cap (or helmet) was a Tyara of linen multiplied; their Armes were darts, bowes, swords, and axes; all which in admirable equipage and order, through long practice they could manage gallantly. Their meales (the great mens tables I invite you to) were splendid in rich furniture & dishes of gold; but in meats, verie ordinary, and sparing. *Bacchus* their countriman taught them the Art of drunkenesse (*Noah* some imagine him, of whom a moderne writer sayes boldly. *Omnia vero Bacchanalia eorumque ritus a Noe ebrietate originem habent, &c.* followed greedily by these epedemic drunkards, delighted in with no small redundancie, insomuch that (like the Duch at this day) no matter of moment past currant and with applause save what relisht of *Bacchisme*; yea, their frequent consultations and private bargaines (we too much ape them) were rarely ratified, unlesse negotiated, and consolidated in froath and drunkenesse: Their complements were heartie and not various; to equals, affoording imbraces; to superiours, bowing the head and knee, to this houre continued without much alteration: the rest I offer not, this in my conceit sufficing to parallell the moderne customes, and to set them off with better lustre.

Of the Persians at this day.

The religion of the Persians at this day, I have fitted by it selfe without commixture. Speak wee of other observations. They are very superstitious, it may be noted from our adverse fortunes as we travelled; for when wee stood at their mercy to provide us Mules, Camells, and Horses, how hasty soever we appeared, they took no notice of it, nor cared to set us forward, except, by throwing the dyce such a chance hapned as they thought fortunate; a ceremony diduced from the Romans who had their *albi & atrii dies*. In every mischance also, or in sicknesse they use sorcery, prescribing charmes, crosse characters, letters, anticks, or the like, taken most commonly out of their Alcoran. Nicromantic studies are much applauded, as profound, and transcending vulgar capacities, many in those parts make a notable living of it: and few Siets there but can exorcize.

Their superstition.

Force.

In battell they have few tricks or stratagems, yet prosper in an honest bravery. There are many severall rancks and degrees amongst them: foure, most remarkable; Chawns, Coozel-bashes, Agaes, and Cheliby or Coridichey. The Timarrs or Turqmars are more despicable. In a common muster the Persian King can easily advance (as appeares by roll, and pension,) three hundred thousand horse, and seventy thousand good musketoons, such

Such forces he can march withall, but seldome exceeds 50000. enough to *Forces.* live together in such barren Countries: to particularize (as some have partly) the Sultans and their Command may better prove it. *Mirza Fetta* has under his Regiment fiftie sub-Basnaes of note, each of them commanding three hundred men. His horse troopes are thus raised, *Emangoly Chan* of *Shyrax* has under his charge 30000 horse. *David Chawn* his brother; *Kaza-can* Lord of *Sumachy*, *Affur-chawn* Lord of *Myreywan*, *Zedder* Lord of the *Kaddyes* and *Gusseroft*, *Magar* Sultan of *Tabryz*, each command 12000 horse. *Soffy-chan* Sultan of *Bagdat*, *Akmet Kawn* Lord of *Miscar-roon*, *Gusseraph-chawn* Sultan of *Koom*, *Zenal-cawn* Lord of *Tyroan*, each his charge of 15000 horse. *Isaac-beg* 24000. *Ethaman* the Vizier 17000. *Soffy Koolican* 16000. *Gosserat-chan* Governour of *Arabestan*, *Perker-cawn* Lord of *Gorgestan*, *Huffan-chawn* Lord of *Ery*, *Manwezir-can* and *Sinall-chawn* Lord of *Sigestan* 10000 each of them. *Mahomet* Governor of *Genge* 8000. *Ham-sha-cawn* of *Dara* 7000. *Aliculi* of *Periscom* 4000. *Morad* of *Ascharaffe* 6000. *Badur-can* the *Darragod* 6000, and *Dargagoly sonne* to *Gange Ally-can* Sultan of *Candabor* 4000: three hundred and twenty thousand horse or there about: wonderfull, when I consider the miserable pastures and want of other provant to encourage their horses with, making chopt straw and a little barley serve the turne; but by that thin dyet find them lesse apt to diseases and more couragious.

In peace, they are not alwayes idle; solacing their active bodies in sundry sorts of warlike exercises. They cannot dance, except as *Pirrhus* taught *Exercises.* the Epyrots. They love to hunt and chase the Stag, the Antilope, Gazal, Tyger, Bore, Goat, Hare, Fox, Jackall, Woolfe, and the like, abounding there. In which pastimes they have singular skill, courage and dexterity; in Bow, Dart, Scemiter, Gun, and Javelin. Their Harquebuz is longer than ours, but thinner and not so good for service. They can use that very well, but detest the trouble of the Cannon, and such field peeces as require carriage. They have good Greyhounds not unlike the Irish, apt to encounter any Lyon. They have Spaniells also but not so good as their Hawkes may challenge. They have many excellent Eyerics of Eagles, Lannars, Goshawkes, and Hobbies: their best Falcons are out of *Russia* and other Scythick Provinces; they fly them at choise game; commonly at Hares, Jackalls, Partrich, Pheasant, Herne, Pellican, Poot, Estrich, &c. Their Lures, Jesses, Varvills, & Hoods, are richly set with stones of great price & lustre. The vulgar sort delight in Morice dancing, wrastring, assaulting, bandying, Ram and Cock-fighting; wherein they spend much time: but value not their money to see Boyes dance, or Lavoltoes upon the rope, wherein they are very excellent.

Their Physitians are great admirers of Nature, and doat so much there-upon, that they make that oft-times the first causer which indeed is but instrumentall or secundarie: morall men they are, and humane in language and garbe, both which beget esteeme and honor from all that know them: and did not avarice (a vice predominating there, and by occasion of sickness in me full dearly exemplified) and Magick studies too far sway them, I could value them above the rest; however as they are, they passe for a generation usefull and exquisite. They have degrees transcending one *Physicians.*

another in Title, as their skill and Seniority merits. The Doctors are nam'd *Hackeems* (it may be radically from the Hebrew word *Hachajim*, that is, a life-preserver) *Mulaii* in the Arabick. Mountebanks or Imposters are nick-nam'd *Shitan-Tabib*, i.e. the Devils Chirurgeon. They are Masters of much knowledge and ignore not the Mathematiques. Many Arabick Writers have flourish'd in those parts, most of whose Bookes they read and practise by, namely *Galen*, *Averroys*, *Hippocrates*, *Alfarabius*, *Avicenna*, *Ben-Isaack*, *Abu-Ally*, *Mahummed-Abdilla*, *Ben-Eladib*, *Abu-beer*, *Rhazis*, *Algazzallys*, and *Albumazar*. In Geography *Abul-foeda* and *Alphraganus*, from whom they better their discourse, and by such Lectures become admirable. Nor want they the knowledge of herbs, drugs, and gums, the Mydan in *Spahawn* abounding in singular variety, and than which, no place in the world can more aptly be termed a Panacea, a Catholicon, of herbs, of drugs; a Magazein 'gainst all diseases: having also no lesse choice of delicious fruits, rare gums and aromatique odours. This I observed, that to such of us as had fluxes they gave Sloes, Ryce, Cynomon, Pomgranad, Barbaries; to purge melancholy, Alloës, Senna, Rhubarb; for phlegme Turbith; for colds & sweatings, oyles of Beaver, of Leopards, of Jackalls, *herba maris*, our Ladies Rose, &c. Which I note to shew you they have some skill and resembling Europæan prescriptions. Howbeit, sweating in Sudatories is the Epidemic Physick there, most us'd, of least charge and very usefull; insomuch that some Cities have above threescore hummums or baths: some say three hundred. Phlebotomy is but little us'd; not that it is bad, no perhaps because *Galen* and the other old Naturalists never us'd it.

They desire rather to tread in an antick path of ignorance, then by any new invention or wholsome study to wrong the judgements of their predecessors: because forsooth *Eventus varios res nova semper habet*. And hence it is (as I imagine) that they continue their maimed calculations, out of a blind conceit that antiquity commanded them; for they compute their yeares only by the Moone, not by that course and motion of the Sun; affirming, that the firmament or eighth heaven finishes its revolution in two and thirty yeares; which is false: his diurnall motion from East to West compleating it selfe in foure and twentie houres; his other from West to East, but one degree in a hundred yeares; such is the violence of the first mover. Notwithstanding, it may be they meane the heaven of *Saturne* adjoyning it, (whose revolution comes neere their time) finishing its journey from West to East in 30 yeares. And thus, their Lunarie account is subject to no small error, reckning from the Autumnall Equinox 12 Moones, the number of dayes in a whole yeare 353. Our Solar computation exceeding theirs twelve dayes at least, every yeare; whereby it comes to passe, that 30 of our yeares make 31 of theirs; whence, the difference arises 'twixt us and them in their *Era* or *Hegyrath*, and doubtlesse by protract, will cause much more confusion.

Such as practise manufactures, are meanly reputed of; but they live oftentimes verie plentifully and more securely from the jealous eye of the King than doe many great ones, who oft deceive their thoughts that they are happier. Of all others the *Pesants* are most miserable; they can call nothing

Lame calculations.

Inferior sort of Persians.

thing their owne, such is the rapine and pride of the great Begs of the Country; nay, every pettie Cofel-bash dares domineere over them. Yet upon too much abuse the Causee will yeeld them favourable justice.

Generally, the Persians are facetious, harmlesse in discourse, not very inquisitive of exotique alterations, seldome transgressing this demand, if such and such a Country have good wine, faire women, swift horses, and sharp weapons: choosing rather to fatten themselves by a contented Notion, than by curious inquisition to perplex their other recreations. Few of them know how to read, *Bellona* trayning them up in iron dances; but honour such as have it: the Church-men, Clerks, and Santos, attracting them. Some skill they have in Musick; the Dorick and Phrygick, a soft and lottie sort of Confort. But above all, Poetry lulls them, that Genius seeming properly to delight it selfe amongst them. Mimographers I needs must call them, their common Ballads refounding out the acts of *Mars* and his Mistrresse, to which two Saints they vow their life and best devotion: *Elgazzuly*, *Ibnul Farid*, and *Elfargani* first taught it them: and how lame so ere the verses are, their gracefull chanting and quavering (after the French ayre) gives it to the eare, sound and harmonious. And, albeit the men affect not to dance themselves, yet dancing is much esteemed there: the Ganimeds and Layesians (wanton Boyes and Girles) foot it most admirably and in order: I may call them Mymallonian dances; the bells, brasse armolets, silver fetters, and the like recording *Bacchus*. They are in this practise so elaborate, that each limb and member seemes to emulate, yea, to contend who may expresse the most taking motion; their hands, eyes, bums, gesticulating severally, swimming round, & cōforming themselves to a Dorique stilnesse, the Ganimeds with incanting voices & extorted bodies simpathizing; nothing but poesie, mirth, wine, & admiration condominiumg. But were this all, 'twere more excusable; for (though each has his severall Seralio) these whores seldome goe without their wages: and in a higher degree of perfect basenesse, these Pæderasts (by Hellish permission and the Alcurran) affect those painted, antick roab'd Youths or Catamites in a Sodomitic way (not till then compleating the Roman proverb *Persicos odi Puer apparatus*;) a vice so detestable, so damnable, so unnaturall as forces hell to shew its ugliness before its season. Heare *St. Chrysostom*: *Cogitato, quam grave illud sit peccatum, ut quod ipsam Gehennam etiam ante tempus apparere coegerat!*

The honest women never shew their faces, eclipsing (by a large white sheet, the note of innocence and chastnesse, which wholly vailes them) those Beauties which no doubt are not without splendour. No man daring to praise anothers wife; such is their irefull jealousy, and such praise commonly dishonours them.

A word of their circumcision, wedding and burials: Circumcision is so necessarie, that without it none can call himselfe a Mussulman. Both men and women use it; the men for Paradise, the women for honours sake, or *Ben-sidi-Ally* lyes who so paraphrases of it: from nine to fifteen the Females may; the Males at *Izmaels* age (whom they imagine was *Abrahams* best beloved) are enjoyned it; ere twelve hoping he may be able to speake his Profession. A fee is to be paid amid the ceremonie, for want of which,

Circum-
cision.

the poorer sort are seldome cut, as thought unfit to goe to *Mahomet*. The ceremonie differs, as is the difference of their degree, acted either at home or in the Mosques: if sonne to a *Mirza*, *Chawn*, *Sultan*, or *Chelaby*, it has more pomp than ordinarie; his kindred and friends in braverie and great troupes assembling at the parents house; as a symbol of their joy presenting him with many gifts of sundry prices, and after small stay mount the Boy upon a rich trapt Courser, himselfe gallantly vested, holding in's right hand a sword, in's left his bridle: two Slaves goe on either side, one holding a Lance, th'other a Flambeaux; neither without their Allegories: musick is not wanting, it goes before, the Father next, and as they are in blood the other follow in a just dependance; the rest promiscuously, without order: the *Hodgy* attends them at th'entrance into their Mosque, helps him to alight and hallows him. To work they straightway goe: one holds his knee; a second, disroabs him; a third, holds his hands; others by some triviall conceit strive to win his thoughts, to extenuate his insuing torment. The Priest (having muttered his orizons) dilates the prapuce and in a trice (with his silver scissers) circumcises him, applies a healing powder of salt, Date-stones, and cotton-wooll; the standers by to joy his initiation into Mawmetry throw downe their *Munera Natalitia*, and salute him by that canonick name of *Mussulman*. If the ceremonie be at home, they then provide a solemne banquet; ere which be done, the Boy enters well attended, is uncloath'd afore them all and circumciz'd; and in commemoration of such a benefit (imitating *Abraham* when *Isaac* was weaned) continue a feast three dayes together; at the end whereof, the child is led about in state, bath'd and purg'd from all sorts of sinnes; has a Turbant of white silk put on his head, and all the way as hee returnes is saluted with acclamations. But such an apostat rascal as to swill in luxurie the more, or to roabe himselfe with some title or advancement (forgetting that for a base and momentanie applause or pleasure they disroabe their soule of everlasting happinesse, such as runnes paralell with the lines of Eternitie) are brought before the Caddi, who upon his assent leads him into the Mosq' and without much stirre is cut and marked for a Mahomitan (or child of perdition;) which done, that devill incarnate to witnesse his rebellion, spurnes with his accursed feet the Crosse, the hyeroglyphick of our salvation: which in the primitive and purest age was of such honour amongst the Christians, as not only they used it in baptisme, but upon their foreheads to despight the Jewes and Heathens, and to glory in that thing the more, they so branded them with as a calumnie. I hate superstition in my heart, but that so holy an example should be derided is miserable and to be pittied. To returne; the Renegado in token of more defiance spets thrice at it (making him beleieve, Christ never suffered, but *Indas* did) and then is to exult in this Battalogue *La la, La-illah, Hyllulla, Allough, aybyr, Mahumed resul. Allough*: God is first, and next him is *Mahomet*; he then elates his finger as denying a Trinity, and three Mussulmen dart three staves three times towards heaven, which ere any touch the ground hee is new-named, then led slowly upon an Asse about the Citie, that every one there may note him for a Denizin, a Beleevever and Profelitte to *Mahomet*. But (praised be God) I never heard of any Euro-
pean

pæan Christian who of late times renyed his Faith in *Persia*.

Their weddings have not much variety to dwell upon; observe therefore that Poli-gamie is tolerable; *Mahomet* to excuse his owne infirmity, and borrowing it from the Romans, honours such most as have most wives, and beget most children: to furnish the Emperour with souldiers for defence, Paradize with Saints, and to resound the meritorious praises of great *Mahomet*: the Deruisse an order of begging Frier excepted, who from a transcendent conceit of their owne purity, abhor matrimony, but suppose Sodomy and Natures blackest villanies no sinne, or sins pardonable; producing *Mahomet* their prototype or example, who both by precept and custome warranted it: but I have tyed your chaste eares too long to so impure a subject. Such therefore as dare wed (they need not feare in *Asia*, the women in those parts never predominate) they provide a sum of mony and buy her good-will, her parents being no further charged than to bathe and purifie her. They marry more from report than knowledge, the friends of either party commonly commending, perswading, and effecting it. The day appointed being come, the Bride is veiled with a fine lawne of callico, her armes and hands are only naked: they mount her bravely, and a great troop of friends and kin accompany her to Church, in the mid-way being met with an equall number of friends, all together agrandizing the ceremonie; after a joynt assent of him and her, they alight and enter the Mosque, where the *Mulay* takes the protest of their good liking, she demanding three things (as did the Jewish women of old,) bed-right, food, and cloathing: their Fathers also speak themselves contented; the Priest circles them with a sacred cord, conjoynes their hands, takes a reciprocall oath, and calls *Mahomet* to witnesse: the Caddy inrolls their names, the houre, day, month, and yeere of their nuptials, and with an *Eugè* dismisses them. The first day vapors away in Tobacco, feasts, and other ordinary festivalls, the men and women being severed: at night, the Bride enters a stove, and is soundly washt and perfum'd, that her degree may the better appeare, and her person be more accepted of: next night they bathe together, and seven dayes after; in which time if hee discover her to be no Virgin, she is return'd to her parents with no small dishonour; otherwise is kept till death part them. The Alcoran allowes incestuous mariages, pretending that thereby true love is better contracted, and longer conserved in families: in case also the man be weary of her, or that she is barren, he acquaints the *Mulay* with his distemper, who eases him upon his giving her a dowry; after which, it may be hee will require her againe, and if she agree, are secondly married; yea, five, six, seven times rejecting and revoking, as hate or lust can stimulate: by that disorder, love vanishing, jealousie budding, rage advancing, clamours roaring; and by which, many times the Fathers neither know their own Children, nor they their parents.

Their Burials revive some ceremonies of old, us'd amongst Jewes and Gentiles: At his farewell to the world, the next of kin closes his eyes, as did *Ioseph* in the 46 of *Genesis*: and *Telemachus* in *Ovid*, *Ille meos oculos comprimat, ille tuos*: they then wash him with cleane water (as was *Tabitha*, *Acts* 9.) and carrie him to his grave with admirable silence, a gesture well-

well-becoming Funeralls; they lodge the Carcasse where none lay formerly: supposing it a vile part to disturb the dead, whom in the grave they think sensible of torment: they place his head towards *Medyna* and (after the old mode, *septem ad Luctum, septem ad convivium*) for seven dayes, his next of kinne watches to keep the evill Angell from his Tomb; during which, he incessantly warbles out his Elegiac Threnodies, as the last expression of love he can shew him. Others are thus buried: In the first place, go those of his own blood and family, next them his slaves and other domestic varlets naked to their waist, the rest in troozes: who to expresse their zeale the better, burne and scratch their armes and breasts, cutting their flesh, and printing circles, (a trick borrowed from the rebellious Jewes, and prohibited by *Moses. Levit. 19. 28.* and in *Deut. 14. 1.*) so effectually that the blood trickles out in many places. Next them are ranckt fifty young Gallants, whose shoulders are made to beare some texts taken out of the Alcoran; mixing with them selected Eulogies which they sing and ingeminate. Next these, follow a hundred or two hundred men of note, each holding the cord that drawes the Corps or Hearse: on every side throngh the multitude; some bearing in their hands Lawrel or Cypresse boughs, others Coronets of flowers, fruits, or what best befits the season: some semi-naked horsemen play along, and oft times to demonstrate their love, spare not to wound themselves: and in the last place go the *Prescæ* or women hyred to weep, to howle, to teare their periwiggs, to smell to onyons (*hinc illa Lacrymæ*) and to do such impostures as did the antick Romans noted in *Livy*; and Jewes as *Jeremy* speaks, 9. 17. In this Decorum they march slowly, and with great silence: but at his Dormitory ululate *Lala-Hillulla*, there uncloathing, and mundifying the carcassee, his sins thereby also vanishing: they anoynt him with odours and pretious unguents, and so wrapt in fine linnen they burie him in the earth, and place his head towards *Arabia*; his face looking up to heauen (I note it in regard they put the other sex, their faces downwards,) his armes spread, as prepar'd to imbrace *Mahomet*: above him, they fix two stones, at's head and feet; which in Arabiq' characters ingrav'd and colour'd, denotates his name, quality, religion, and time of buriall: there they leave him, but give not over twice every day to come and sing his Requiem, beseeching *Mahomet* to succour him against his bad Angells, of whom they nourish this opinion. That so soone as any Mussulman is inhumed, forthwith *Muengar* and *Quarequar* two ougly, huge, black, and furious Devills do assaile him; the one being arm'd with an iron club, th'other with a hook of flaming brasie: in that terrible sort they view the Carcasse, and in as imperious sort command him to lift up his head, to fall prostrate upon his knees, and beg his soule, till then departed: the dead bodie revives and entertaines his soule again, and faile not both together to accompt their life, and how they have profest *Don Mahomet*: If it appeare his life was morally good, the two Devills terribly affrighted flie away and give way to two good Angels (apparreled in pure white silke) to comfort him; to the day of doome not budging from him, nor seeming wearie nor unwilling to protect him. But in case his life prov'd bad or repugnant to Mahometry; then without all pity or respect, the black-fac't Caco-Dæmon with the iron club hits him so

Other burialls.

Legend of bad Angells.

pat, so fiercely on the head, as by its fury and force thumps him ten yards deep into the ground: but there hee sleepest not long; for immediatly the other spicfull helhound with the flaming hook pulls him up againe: in that horrid sort tormenting that miserable Mahomitan, till *Mahomet* calls a generall Parliament; where, in one place of his Alcoran hee promises to save them all, but in another (forgetting his promise it seemes) appoints them all to passe over a narrow Bridge (he calls it the Bridge of judgement) each man carrying his finnes in a bagg behinde him: but in passing over, such as have heavie loads, the bridge breaks, and they all fall into hell; such as have lesse weight, into purgatory, &c. as I shall disport you with in his Alcoran.

The Persians at this day, when ere they receive a mandat or other letter from the King or wherein his name is used, give it no small reverence; they bow their bodies at the receiving it, kisse it in divers places, & then open it: Such is their transcendent opinion of his Majesty, that they repute no lesse of him, than of old times they did of their Elementall Gods; they swear usually by his name, *Sha-ambasby* or *Serry-shaw* i.e. by the Kings head, and is of no lesse force to beget beleife than if they ratified a truth by *Serry-Mortis-Ally*, i.e. *Mortis Alli's* head, a Prophet than whom they think none greater: or by putting a finger to their eye, and saying chashi, the King sees; then (though the story bee never so paradoxicall) if you please, you may beleieve them: yea, in most conceits they parallell *Abbas* with *Mahomet*; in every prayer desiring his content and increase of life, though by the losse of theirs it were augmented:

Reverence
to their
Kings

By losse of ours, the Gods increase your life.

De nostris annis tibi Iupiter augeat annos

acknowledging their happinesse from him, and entitling (not without much pride too) their lives, wives, and estates, by him wholly to be disposed of: they imagine hee knowes their thoughts; and when in his presence, never speak, cough, spit, or looke upon him, least the fulgor of his aspect might peradventure prove no lesse formidable than the Trifulk of *Iupiter*: they register (now, as of old) his acts and apophthegms, in *Cædar Tablets*, gum'd with *Cynabre*, and seldome write his name but in characters of gold, upon paper of excellent glosse and finenesse, varied into azure, vermillion, yellow, and other colours; in a word reputing him the true representator of *Ally* and his glorie, whose perfections they compare to Amber, Nutmegs, Roses, Flowers, and Odours; *Animata Dei in Imago terris*, and (with *Homer*) The best beloved sonne of *Iove*.

We were yet abroad, now let me entertaine you in their houses, the costwhat ere it be, you shall be welcome to; if it agree not with your appetite I cannot help it, the countrie will afford no better: first satiate your eyes, and note their furniture, and remember that brave man who by *Alcydes* foot found out his monstrous big dimension. A pan, a platter, and a carpet is the epitome of all their domestic utensills: their dyet is soone drest, soone eaten, soone digested, and soone described: their table is the solid ground, cover'd with some sort of carpet, over which they spread pintado cloths; afore each man they lay five or six thin cakes of wheat, or pancakes: every one his spoone also, very memorable wooden spoones; their

Dyet,

their handles being well-nigh a yard long, the spoone it selfe so vast, as my mouth could seldome master it, though I gaped extreemly to welcome it: they seldome go beyond *Pelo*, but in that dish expresse they think a wittie invention, setting before you fortie dishes, call'd by fortie names as *Pelo*, *Chelo*, *Kishmy-pelo*, &c. albeit indeed it differ but thus, all are of ryce, mutton, and hens boyl'd together; some have butter, some have none; some have fruit, some have none; some have turmerack & saffron, some have none; some have onyons and garlick, some have none; some have almonds and raisins, some have none; and so *ad infinitum*: making us also beleewe they make us gallant cheere and great varietie, though the ingredients bee one, differing only in colour or complement; some comming to the Table as black as a coale, some as white as a curd; others (that you may know their Cooks are wittie) be yellow, greene, blew, red, or as they fancie: and wot you forsooth why Rice is so generally eaten & so valuable? not that it exceeds wheat or other graine in goodnesse, finenesse, roundnesse or the like; but from a most reverent tradition delivered by their grand Annalist *Iacob-ben-siet-Ally*, a right Cabalift. And this it is? On a time, *Mahomet* being earnest in his prayers was accidentally conveyghed into Paradize, where being very earnest in beholding its rare varieties, at length hee cast his eyes upon the glorious Throne of the Almighty; and (perceiving the Lord to turne about) fearing he should bee severely whipt for such presumption, blushes for shame, and sweats with terror; but loth to have it seene, wipes off his brow the pretious sweat with his first finger, and threw it out of Paradize: it was not lost, for, forthwith dividing it selfe into six drops, all of them became miraculous creatures: the first drop became a fragrant Rose (therefore is rose-water so much used there, and in honor of the Rose an Annuall feast solemnized:) the second, a grain of Ryce, (a holy graine:) the other foure, foure famous Doctors, who (having *Pallas* for their sister) helpt *Mahomet* to compile his holy Alcoran. You have not tasted all yet; sallads, acharrs, and hard eggs, parti-coloured; and therefore hard, that their stomack be not too soone emptied: the mutton there is sweet, but fat only in the taile, the weight commonly ponderizing above twentie pounds, sometimes the Carcasse: Camell, Goat, and Pheasant are also manducable; the countrie yeelds, the Law allowes it: contrary to Beefe, Veale, Swines-flesh, Hare, & Buffols, prohibited by *Mahomet*, either to collogue with Jewes, or that his owne pallat detested them. Camells flesh they sell commonly in the Buzzars roasted upon scuets or cut in mammocks and carbonadode, three or foure spirs valuing two pence. Bad pastery men they are, they put a lamb whole into a kinde of oven, and take it out as black as a cole; they say (I dare not second it) it tastes curiously; it may bee so, but I feare scarce well: well it may bee to a famisht martialist, not so in banquets. The poore are not so voluptuous: they content themselves with drie ryce, herbs, roots, fruit, lentills, and a meat resembling thlummery. Dates also preserved in sirrup commixt with butter-milk, is pretious food and physicall. But, to memorize their Cheese and Butter will make your mouths water at it; I ironize: in good earnest the cheese is the worst any ever tasted of, both that it wants Art and materialls: tis drie, and blew, and hard; ill to the eye, bad to the taste, naught

Legend of
Rice.

naught for digestion; of an unsaporie taste, rough, and in a month shewes no moysture: the worst is towards the Gulph; the best in *Mozendram*; neither of them praise worthie. Will you taste their butter? first, inquire how they make it: I enquired of some there, they say they sometimes take what is generated in the Guspans (or sheeps tailes) it saves them churning: others, boyle the cream soundly in a raw skin'd leather-bag, full of hayres and unsalted: this sort will keep fresh (sweet I say not) six months, in that poynt commendable; but when wee drew our knives thorow it, a thousand fluts haire were then discovered, therein abominable; yet they commend it, we no way condiscended: their liquour may perhaps better delight you; tis faire water, sugar, rose-water, and juyce of Lemons mixt, call'd Sherbets or Zerber, wholsome and potable: they drink wine (coloured like a pale Claret,) *Arac* or *Aquavitæ*, Tobacco, (suckt through water (that it inebriate not) by long canes or pipes issuing from a round vessell,) and above all the rest, *Coho* or *Copha*: by Turk and Arab call'd *Caphe* and *Cahua*: a drink imitating that in the Stigian lake, black, thick, and bitter; destrain'd from Bunchy, Bunnū, or Bay berries; wholsome they say, if hot, for it expells melancholy, purges choler, begets mirth, and an excellent concoction; but not so much regarded for those good properties, as from a Romance that it was invented & brew'd by *Gabriel* (what *Gab.* we dispute not of) to restore the decayed radical moysture of kind hearted *Mahomet*; who (as he speaks himselfe to his inimitable glory) never drunk it, but immediatly by vertue thereof made it a matter of nothing to unhorse forty men, and in *Venus* Camp (with more than a Herculean fortitude) to bring under forty women. *Opium* (the juyce of Poppie) is of epidemick use there also, good if taken moderatly; bad, nay mortall if beyond measure; they chaw it much, it helps catarrhs, cowardise, and the epilepsie; strengthens *Venus*, and which is admirable, the Foot-posts by continuall chawing it, runne sleeping day and night in a constant dreame or giddinesse, seeing, but not knowing whom they meet, though well acquainted, and misse not their intended places; by a strange efficacie expulsiſg the tedious thoughts of travell, and rarely deceiving the poore body of its seasonable rest and lodging. I have deviated, this was discourse at dinner, not yet ended. They commonly eat in earth or porcelaine, not valuing silver (the King by such an Article of their Faith, the neatlier attracting it to his own Table,) they have another reason (very ridiculous,) that *Mahomet* at his stealing into hell discovered the Devils at dinner, and served in silver, earthen ware was holier, and therefore better for all kind of Mussulmen. In feeding they use not knives, nor count they it luckie to imploy but one finger or two; three or foure is injoynd them from tradition. Nor do they cut their bread but break or rend it: equally fictitious; the storie lying thus; that *Ozman* in his parody assures them, The Devil (*Shitan* they call him) ever diets so: a palinody they might sing, knew they how *Ozman* borrow'd it from the Jewes, who ever us'd to break their bread; and from *Xenophon*: in his description of the Persians, but they owe all to miracle, deriding Historie.

At meales they are the merriest men that may be: no people in the world have better stomacks, drinke more, or more affect voracity: yet

are harmlesly merry ; a mixture of meat, and drink, and mirth, excellently becomming them :

Qui canit arte canit, qui bibit arte bibat :

Complement

and then are joviall in a high degree, when women (Curtezans I meane, custome anticipates the honest sort) accompany them. They admire their breeding (to us they seemed barbarous;) especially when in an exact complement, out of squalid wantonnesse they would overcharge their wide mouthes with pelo or other meat, and by an affected laughter take occasion to exonerate their chaps, and throw the overplus into the dish againe whence first they had it; and as a symbol of intire good will (fir reverence)

Drink.

offer you, to eat what they had chewed formerly : to make an end, having soak't their hussiaees or water baggs, the wine bottles are then emptied ; they sit long and drink soundly, condemning that precept in the Alcoran as an idle toy, a lie invented by *Osman* That it is Giants blood, yea, of those we call *Theomachi*, or who fought against the Gods; the Turks forbear to drink it from that prohibition : the Persians laugh them to scorne, and by this have brought them to a favourable opinion of grapes and wine. But the Persians in this are commendable ; they never quarell in their cups, yet such usually irritates : nor compell they any to sit longer than hee please (arising without any excuse,) nor drink they one unto another ; a prejudicat conceit tis in any man to think all brains alike in such more than beastly exercises ; a base custome, too much abus'd in this Age of corruption ; forgetting that *Minos* an old Heathen strictly forbad it the Cretans, as *Plato* warrants in his Dialogues. But these, compar'd with those of old are without resemblance. These are homely, those full of excessse and braverie. *Dyon* and *Ctesias* assure us that in old times the Persian Monarchs made many feasts, & usually invited fifteen thousand men ; in every entertainment expending foure hundred Talents, amounting in our money to two hundred and forty thousand crownes : at private feasts when forty or fifty were received and no more (as *Ephippus Olynthius* records,) each supper stood him in a hundred Mynaes of gold, each mina or dina, in our money valuing six and twenty shillings and eight pence : pretty in that juvenility of time (for we say *plures opes nunc sunt, &c*) yet credible when we consider the vast revenue of the Persian Empire in those dayes extracting Tribute from many Nations ; For, what accrued out of those twentie Provinces, was not lesse than forty thousand and five hundred Attique or Euboick Talents, in our summes forty hundred thousand crowns or thereabouts: therefore might they easily lavish out such prodigious expences. Out of *Indya* also they yearly received three hundred and threescore Talents of gold. The crowne revenue at this day is little lesse, (albeit the jurisdiction royall be not halfe so spacious) and amounts to mighty summes: *Tahamas Anno Dom. 1560* received eight millions of crownes, gathered from fifty Sultans who farm'd his in-comes; besides an annuall present or tribute of 20000 crownes *Leventhibeg* a Georgian Prince, never fail'd to send him : and 12000 horse the Curdyes 'twixt the two Seas also eased him of payment : and *Abbas* at this day from silk, tribute, and exactions, receives yearly above nine millions : foureteene millions and 280000 florins some say, 357000 Tomans in Persian money, in ours 1190000 pound sterlin : And

Feasts.

Crowne revenue.

though

though the ground (by a continued flaming of the Sun) be barren in grasse, trees, or the like, yet it hinders not that her womb is rich and uberous: for besides her store of rarest marble, the earth from her concave bosome, oft-times discovers many rich mincralls and stones of lustre, Jacynths, Jasper, *Myneralls.* Chrysolites, Onix, Turquoises, Serpentine, and Granats: the Pezars and Pearles (than which no part of the whole world has better) also no lesse valuable. Of old, the Persian hills have been famous for Mynes of gold. *Plantus in Sticho* remembers it,

*The Persian hills he may deserve to hold
Which (if the proverb lie not) are of gold.*

*Mercat Persarum montes, qui
esse aurei perhibentur, &c.*

and *Varro* alluding to their tempting excellencies, thus;

*The Persian mountaines nor the Lydian state
Our mindes from care or zeale can seperate.*

*Non demittit animis curas ac religiones
Persarum montes, non divitis atria Croesi;*

But whether they have any now or no I know not. Thus having done with this of old; record we the coynes at this day used: the Abbassée is in *Coyne's* our money sixteene pence; Larree ten pence; Mamoodée eight pence; Shahee foure pence; Saddee two pence; Bistee two pence; double Coz-beg one penny; single Coz-beg one halfe penny; Fluces are ten to a Coz-beg: the gold coynes are Sultanyes, Duraes, &c. but few seene; all but the Cozbegs and Fluces being pure silver, the other brasse, and currant all o're his Monarchy.

I have else-where described the buildings in *Persia*: a word of their beds *Beds.* and other customes. Their beds are generally, Cotts of two foot height, or foure posts strengthened with girthweb; a shagg or yopangee atop; of double use, serving as an Vmbrella abroad, at home a Coverlet: in Summer their Slaves attend about them; some to waft and to beget coole ayre, others to scare away the Gnats and such like buzzing vermin.

The men account it no small shame to urine standing, but call such dogs rather than Mussulmen; we beleeeve them: they mundifie their genitors after it, and to that end have Slaves every where attending them with Ewers of silver to cleanse pollution: they hate to see men walk: such they think mad; a madder thing to see them ride tho not a stones-cast journey.

Their horses are of the Arabian breed, bodied like Jennets, but farre *Horses.* more swift and couragious: they curb their fierie mettall with sharp cutting bits, a ring of iron also helping them; their bridles are long and studded with gold: of such mettall are their pummells and stirrups; their saddles are usually of velvet; high & close, like the Morocco sort: the trees are curiously painted: those they borrow from the Tartar, are hard, and small, and close; sure, but not so easie. They are generally fat and in good liking, albeit their fare be meane and slender; a little bagg fill'd with barley and chopt straw hung about their heads, is both livery and manger; they strictly tie them to a proportion, more or lesse breeding death or diseases. The Mules are no lesse valuable; of better service where the passage is sandy, desert or mountanous. Men use Horses and Asses to ride upon;

women never, but upon Camells; every Camell loaded with two Cages (or Cajuaes as they call them) holds two women; of wood, covered with scarlet commonly, low, and not suffering them to stand upright, but lesse grievous in that for most part all sorts sit, & cannot endure long standing: when any mans Haram travels, they are guarded with leane-fac't Eunuchs without weapons to offend women, but arm'd with bowes & swords to defend thē against any bold or curious opposer: upon sight of any of them, all travellers fly out of the way, albeit they be the best men in *Persia*; to make good the custom, and to prevent such mischiefe as jealousie drawes too oft along with it, enflaming there as quickly as in any other part of *Asia*: where we will finish our domestick view; and turne our eyes upon other objects: their Language first; next, their Religion; and (as a farewell) end all in a compendium of her Emperors.

I will offer you their Alphabet, writ in their owne Character: to which if I add somewhat of their present Language, it may both shew thee the affinity it has with the Saxon in many words (for from the *Sace* a people neere Mount *Taurus* they borrow both Name and Descent;) and peradventure benefit the future Traveller.

Alciph. bea. tea. sea. Icam. hea. chea. taul. zaul. rea. zea. zcan. shcen. saut. zaul.

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ب ع غ ف ق ک م ن و

ctea. zcca. inc. kine. phea. caufe. coffe. lom. meam. nuen. wow. hea.

ر ڤ ڭ ی

Loomeal. phlōy. yea.

۱۰ ۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱
۱۰ ۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱

یک در سه ۴ پنج شش هفت ۸ نه ۱۰

ی کم کوی سه و ب ا ر ب ز و د ب ه ط ان سر پ ل یان ده ت و ق م ا ن
گوبه سر بار ب خور ت ب ط ان سب ا ت ه ت و ق م ا ن

Cumq. superba foret, Babylon spolianda, trospaeis.

English.	Persian.	English.	Persian.
G OD	W ^{Hoddam}	a holy Father	Padre.
the Sunne	Afra	a Father	Bobbar
the Moone	Maw	a Mother	Mamma & Madre
a Starre	Nacosh	a Brother	Broder
the Sky	Kabowdas	a Sister	Qhvaar
a Cloud	Sephyte	a Sonne	Zedda
the Earth	Zameen	a Daughter	Daughter
Emperour	Pot-shaw	a Boy	Oglan & Pissar
King (presse	Shaw	a Girle	Daughter
Queene or Em-	Beggoon	a Mayden	Whotoon
Prince	Mirza	a Cosen	Choul
Duke	Cawn	a Friend	Memam
Marquesse	Beglerbeg	a Slave	Colloom
Earle	Sultan	a Servant	Marda
Lord	Beg	a Foot-man	Shooter
Lady	Conna	a Groom	Mitar-bashè
Lords sonne	Beg-Zedday	a Cook	Ash-pash
Gentleman	Amgam	a Butler	Suffrage
Merchant	Soldager	a Barbar	Syrtrash
Souldier (dor	Cowzel-bash	a Physitian	Hackeam
Lord Ambassa-	Elchee-beg	a Doctresse	Dayah
President	Visyer	a Mountebanck	Shytan-Tabyh
Judge	Cauzee or Caddi	a Scribe	Vikeel
Justice	Darraguod	an Interpretor	Callamaehé
Chancellor	Mordaer	a speech or lang.	Zavoan
Constable	Calentar	a Mechanick	Oastad
Purveyor	Mammandar	a Man	Adam
a Christian (ver	Franghee	a Woman	Zan
a Moorish belee-	Mussulman	the Head	Serry
a Jew	Ickewd	Hayre	Mow
an Armenian	Armenec	Eyes	Chasim
Persian	Farsee	Eye-browes	Browz
Indian	Mogull	Nose	Bynny
Georgian	Gorgee	Eares	Goush
Sarcashan	Carcash	Cheekes	Row
Turk	Tork	Mustachoes	Sibyl
A Church	Dear	Lips	Lab
a High Priest	Mustaed-dini	Teeth	Dandoon
an Arch-Bishop	Kalyph	Chyn	Chynoser
a Priest	Mulai	Arme	Bozom
a holy man	Hodgee	Breast	Sinow
a begging Fryer	Abdall	Hand	Dast
a Saint	Meer	Finger	Angushe
a Prophet	Emoom (zedda	Belly	Shykam
a Prophets son	Syet & Emoom-	Yard	Kery

English	Persian	English	Persian
Stones	<i>Sekym</i>	Pepper	<i>Pepperfill</i>
Matrix	<i>Cus</i>	Ophium	<i>Triack or Theriac</i>
Thighes	<i>Roam</i>	Rubarbe	<i>Rhubarr</i>
Knees	<i>Zoanow</i>	Onions	<i>Peofe</i>
Foot	<i>Poe</i>	Spiknard	<i>Sembul-tib</i>
Wine	<i>Sherap</i>	Manna	<i>Sheer-quest</i>
Water	<i>Obb</i>	Sena	<i>Machyi</i>
Fire	<i>Attash</i>	Poppie	<i>Pustie</i>
Wind	<i>Bawd</i>	one Yeere	<i>Teck Sol</i>
The Sea	<i>Deriob</i>	one Month	<i>Teck-Maw</i>
a Ship	<i>Kishtee</i>	a Day	<i>Rowfe</i>
a Boat	<i>Kishtee-cowcheck</i>	to day	<i>Anrowfe</i>
Fish	<i>Mohee</i>	Yesterday	<i>Diggrowfe</i>
a Sheep	<i>Guspan</i>	to morrow	<i>Subban</i>
a Goat	<i>Booz</i>	two dayes hence	<i>Past-subban</i>
Roast Meat	<i>Cobbob</i>	Night	<i>Shave or Shab</i>
Rice	<i>Brindg</i>	Soone	<i>Zood</i>
Boyled Rice	<i>Pelo</i>	Much	<i>Pishaar</i>
Wood	<i>Tzom</i>	More	<i>Diggar</i>
Apples	<i>Sib</i>	Good	<i>Cowbass</i>
Pomgranads	<i>Narr</i>	Bad	<i>Baddass</i>
Musk-Melons	<i>Corpoos</i>	Naught	<i>Comb-nees</i>
Water-Melons	<i>Hendoon</i>	Great	<i>Buzzurck</i>
Myrabolans	<i>Allilka</i>	Little	<i>Cowcheck</i>
Dates	<i>Wchormaw</i>	Small	<i>Kem</i>
Almonds	<i>Badoom</i>	Lesse	<i>Andack</i>
Raisons	<i>Kishmish</i>	Write	<i>Binwees</i>
Walnuts	<i>Gardow</i>	Sing	<i>Bowhoon</i>
Sugar	<i>Sucker</i>	Bread	<i>Noon</i>
Small Nuts	<i>Pistachoes</i>	Butter	<i>Rogan</i>
Sirrup of Dates	<i>Dooshab</i>	Cheese	<i>Panceer</i>
Pleasant Liquor	<i>Sherbet</i>	Milk	<i>Sheer</i>
Bezar	<i>Pezar</i>	Sower Milk	<i>Mosse</i>
a Rose	<i>Gull</i>	Vinegar	<i>Sirca</i>
Grapes	<i>Angwor</i>	Rose-water	<i>Gule-ob</i>
Figges	<i>Anger</i>	Hony	<i>Dowshabb</i>
Oreng	<i>Noreng</i>	Salt	<i>Namack</i>
Lemmons	<i>Lemoon</i>	Water	<i>Obb</i>
Carroway feed	<i>Giznees</i>	Raine-water	<i>Ob-baroon</i>
Anny-feed	<i>Zera</i>	Salt-water	<i>Ob-namack</i>
Nutmeg	<i>Goofe</i>	Hot	<i>Garmas</i>
Cloves	<i>Mekut</i>	Cold	<i>Sermawas</i>
Mace	<i>Basbas</i>	a Book	<i>Catobb</i>
Cinamon	<i>Dolcheen</i>	a Chest	<i>San dough</i>
Spice	<i>Filfill</i>	a Carpet	<i>Collee</i>
Ginger	<i>Gingerfill</i>	a League	<i>Farsang</i>

English	Persian	English	Persian
halfe a League	Nym-Farsangas	the Kings Evill	Boagma
a resting place	Manzeil	Dogge	segg
a common Inne	Carravans-raw	Cat	Chat
a Nursery	Haram	Mule	Astor
a House	Connay	a Goat	Buz
a place	Ioy	Cow	Gow
Straw	Io	an Affe	Owleck
Barley	Cow	an Elephant	Behad
Wheat	Gandowm	a Nightrengall	Bulbul
Money	Zarr	Camell	Shouter
White	sevitias	Mule-man	Astor-dor
Red	Sourck	Camell-man	Shenter-dor
Iron	Pholot	Horse-keeper	Myter
a Knife	Cord	a Horse	Aff
a Sword	Shamshere	a Saddle	Zeen
a Gun	Tophangh	a Saddle-cloth	Zeen-push
a Glasse	Shusha	a Shooe	Coff
Inck	Moora kabbas	a Naile	Che at
Silke	Abrusbumas	Sheepherd	Vloch
Lace	Chytoon	Bird	Quoy
Buttons	Dougma	Beefe	Gouft de gow
a Furre	Fust	Hen	Morgh
a Dagger	Hangier	Hens-Egges	Tough-morgh
Spurre	Mahamis	Boylde	Poactas
Boots	Chagma	Halfe boylde	Nym-poact
a Window	Pangera	Paper	Coggesh & Cartas
a Doore	Darr	Thred	Respun
a Table	Taghtah	All boylde	Hamma-poact
a Chayre	Cursee	Kitchen	Mawdbaugh
a Cup	Paola	Old	Chonray
a Candle	Sham	New	Novus
a Candle-stick	Shamdom	I Thou He	Man San O
a Bed	Mafrush	Nothing	Hech
a Pillow	Nazbolish	a high-way	Raw
a Quill	Callam	a Tree	Drake
a Garden	Baugh or Bawt	a Turquoise	Pheruzay
a Towne	De	a Pasport	Phyman
the Devill	Shitan	a Cap or Turbat	Mandeel
Hell	Iehendam	a Coat	Cabay
Rogue	Haramzedday	a Key	Cleet
Slave	Colloom	a Ring	Hangufter
Whore	Cobba	a Tower	Manor
Cuckold	Ghydde	a Needle	Suzan
Foole	Doo anna	a Looking-glasse	Dina
Villaine	Haram zedda	a Whip	Chabuck
old Whore	Moder-Cobba	a Towell	Dezmal

English.	Persian.	English.	Persian.
a Gift	Piscaff	Very right	Dreustas
a Platter	Langaree	Neere, farre off	Nazeecass, duras
a Plate	Nalbackee	Bring it higher	Beare ingee
a Colour	Kangh	What say you	Chechesas
a Mischeever	Caffar	Goe, call him	Bro, Awascun
a Privy	Adam Conney	He is a sleepe	Cobbedat
a Close froole	Ob-Conney	He is abroad	Swarshudat
a Cradle	Cajua	He is not within	Conney neese
a Glasse bottle	Shuzan	He is beheaded	Shaw cufst
a riding Coat	Bolla-pust	He eats & drinks	Mough whorat
a hill	Achow	Come quickly	Zood beaw
a Hot-house	Hummum	Goe quickly	Zood burro
a Sweet heart	Ionanam	Know you, yes,	Medanny, baly
Strength	Zoor	Where is he	Quo jass
Full	Pooras	Who, my father	Che, pader man
Strait	Tanghea	I know not	Che madannam
Weake	Sanghe nees	Can I tell you	Che cunnam
In health	Choggea	Not farre off	Durweese
Sick	Na-choggea	What say you	Chemigve
Dead	Mordass	I drink to you	Efco-sunaw
Gone	Raftas	I thank you	Bizmilla
Here	Ingee	with all my heart	Alhumderalla
Above	Bolla & bollanda	Much good do it	Ampheat
Below	Poin	Give me (you	Biddy
Angry	Ianghea	Do you love me	Doorz me daree
Hungry	O jam	Take away	Verdure
Sope	Saboon	You trifle	Bazi-mecunne
Broken	Shekestas	Fill full	Pour-kunn
Laden	Barkonnas	Boyle the meat	Goust-buppose
Loft	Gumshottas	Stay a while	Andac wiest
Found	Paydcun (toon	Even so	Hamshé
Tobacco	Tombacco & Tu-	Beat him	Besome
A Tobacco pipe	Calliown & lula	It is day	Ross-haft
Stop	Bast	It is night	Shab-haft
Wash	Bushur	It is dark	Tareekas
The Market	Buzzar	Say thou	Gusta (cardam
the great Market	Mydan	I have forgot	Man Varamash-
You lie	Drugmaguee	Bravely done	Barra colla
You say true	Rosmaguee	Brave game	Tamas-shaw

English

English.

A good morrow or God bleſſe you
 The like I wiſh you Sir, (Sir,
 Whether doe you goe?
 Not farre
 How doe you to day?
 Well I praife God
 Good, I am very glad thereof,
 Where have you beene?
 Now I am your ſervant
 Welcome, Sir, heartily welcome.
 Tell me, how you doe? healthie
 Where is your houſe? at Babylon
 Have you a Wife?
 Yea truly, fifteen Sir,
 How old are you? twenty foure.
 How are you called?
 My name is called Teredoro,
 Is this the way to Tauris?
 Yea, but how many leagues thither?
 I ſuppoſe, tis twenty,
 Is the way good or bad?
 Is there good Wine?
 Yea, in the high way.
 Whoſe Garden is that?
 Tis the great Kings,
 Know you Cazbeen?
 I doe Sir, have you ſeene it?
 Why not, I know all Perſia,
 Come hither good Boy,
 Give me ſome Wine, ſoone
 Fill me but one cup
 Then ſaddle my Horſe
 I thank you Sir
 It growes dark, Ile ſleepe
 Give me ſome water, ſlave
 Here Sir, take it
 Much good doe it you brother
 What buſineſſe have you?
 Little, but ſtay a little
 I have ſome occaſions
 Tell me where is the King?
 I beleeve in Hyrcania,
 God bleſſe you,

Persian.

Sallam-alleekam
 Alleekam-sallam
 Quo ja merné?
 Dure neeſe
 Chaldery Amrooz?
 Choggee Shoocoro-Whoddaw
 Koobas, Whoddaw baſhat
 Quo ja boodee?
 Hali man Merda ſumaw
 Hoſhmodee, Agaw, Suffowardee
 Guſta, chehaldery? choggee
 Quo jaas chonna ſumaw? Bagdat
 Zan daree?
 Bally, pounſdata beg
 Chan ſol daree? char-beeſt
 Che nom Daree ſumaw?
 Noma mannaſ Teredore
 Een raw haſt Tabyris?
 Bally, o chan Farſangas untraſ?
 Man medonam, beeſt
 Raw koob o baddas?
 Unjee koob ſherabbas?
 Bally, raw haſt
 Een haugh mally chee?
 Mally-Pot-ſhawhaſ
 Cazbeen medanny?
 Man bali beg, ſumaw dedee?
 Cheree-na, hamma Farſee dedam,
 Ingee bear koob Piſſar
 ſherap bedee, zood
 Pourcun yeck paola
 Aſp zeen puſhee
 Whoddaw-negaturat
 Tarreekaſ, man meckobed
 Ob bedee, colloom
 Ingee Agaw, haſt bedee
 Amphicat baſhat-broder
 Che Corr daree ſumaw?
 Coocheek, andac wyſt
 Man corr daram
 Guſta? Pot-ſhaw quo jaas?
 Man medonam Mozendram
 Whoddaw baſhat.

Persian.	English.	Turkish.
<i>Yeeh</i>	One	<i>Beer</i>
<i>Do, or Dew</i>	Two	<i>Ekee</i>
<i>Se</i>	Three	<i>Ewch</i>
<i>Char</i>	Four	<i>Dewrt</i>
<i>Panch</i>	Five	<i>Beash</i>
<i>Shefb</i>	Six	<i>Altee</i>
<i>Hast</i>	Seven	<i>Yedtē</i>
<i>Hasht</i>	Eight	<i>Seckez</i>
<i>No</i>	Nine	<i>Dockoz</i>
<i>Dah</i>	Ten	<i>One</i>
<i>Tauzda</i>	Eleven	<i>One-beer</i>
<i>Dozda</i>	Twelve	<i>One-ekhe</i>
<i>Sexda</i>	Thirteen	<i>One-ewch</i>
<i>Char-da, or Chaharda</i>	Fourteen	<i>One-dewrt</i>
<i>Pounzda</i>	Fifteen	<i>One-beash</i>
<i>Shoonzda</i>	Sixteen	<i>One-altē</i>
<i>Hawda</i>	Seventeen	<i>One-yedtē</i>
<i>Hashta</i>	Eighteen	<i>One-seckez</i>
<i>Nouzda</i>	Nineteen	<i>One-dockoz</i>
<i>Beest</i>	Twenty	<i>Tgarmy</i>
<i>Tec-beest</i>	Twenty one	<i>Tgarmy beer</i>
<i>Dota-beest</i>	Twenty two	<i>Tgarmy eckee</i>
<i>Se-beest</i>	Twenty three	<i>Tgarmy ewch.</i>
<i>Char-beest</i>	Twenty four	<i>Tgarmy dewrt</i>
<i>Sounce-beest</i>	Twenty five	<i>Tgarmy beash</i>
<i>Se</i>	Thirty	
<i>Chehel</i>	Forty	
<i>Pangoh</i>	Fifty	
<i>Phast</i>	Sixty	
<i>Hastat</i>	Seventy	
<i>Hashtat</i>	Eighty	
<i>Navat</i>	Ninety	
<i>Satt</i>	One hundred	
<i>Dahazatt, or hazar</i>	One thousand	

The Religion of the Persians.

THE Persian Religion at this day varies not from the Turks in any partick of the Alcoran; and yet they account one the other Hereticks, and are no lesse zealous and divided in their profession, than wee and the Papalins: a devision begun *Anno Domini* 1400, by a Syet of *Ar-dowil* (a Citie in *Media*;) the better to advance the Sophyan Title to the Crowne, derived from *Mortis Ally* their famous predecessor, cosen and sonne in law to *Mahomet*: which *Ally*, albeit hee had just right to sit as Kalyph at *Mecca* next to *Mahomet*, yet in his despight, three other men stept up before him; and during their lives kept him in slavery, and withstood him. These three, *Abuboker*, *Omer*, & *Ozman*, are by the Turks most venerably accounted of; but by the Persians (as appeares by their cursing them in a prayer made by *Syet Gunet*) as impostors, doggs, and hereticks; whereby is sown such mortall hatred betwixt these two potent Monarchs that (to Europes good) they abominate each other with implacable hatred.

MAHOMET, (sonne of *Abdar* a Pagan, and *Emma* a Jew) was borne at *Iathreb* (or *Itrarip*, *Iezrab* in *Postellus*, now *Medyna*) in *Arabia*; the yeere from the Creation 4544, of Christ our blessed Lord and Saviour 574: *Iustinian* at that time commanding the Roman Empire, and *Cozrhoe* (father to *Hormizda*) the Persians.

His parents being mean and poore, he was forced to serve an apprenticeship, and with much patience served *Zayed-ben-Hartab* a rich and famous Merchant; who dying, left his servant so good a legacie, that *Mahomet* was thought worthy any woman in *Mecca*: but by reason of those incessant broyles commenc't by *Cozrhoe* and inflamed by the Romans, Traffick decayed, and most men danc't to the shrill brazen sound of *Bellonaes* musick; *Mahomet* amongst the rest serving for pay first with *Heraclius*, and then the Persian; not caring much who was victor, so he was on the safest side; by both their confusion to plot some way or other to advance himselfe, both in a terrhen dignity and as a Deity: nor did he erre in his prediction; for what by his great estate and good fortune in the warres, he soone threw off the qualitie of a common man, and got a companie; yea at length an Armie of so many Tatars and Arabians, that he dared to assault the infeeble Christians, and became victor; yea, by stratagem (mingling with the credulous and gladdened Persians) upon a watch-word cut asunder and confounded the Persian Armie. Which done, hee blusht not to extoll himselfe to all his troops, deciphering the misery of *Persia* and horror of *Roman* bondage; acquainting them also with the great discord 'mongst Christians; of that inhumane villanie perpetrated upon *Mauritius* by *Phocas* (then Emperour) his detested servant, and of Pope *Boniface's* usurpation of the title of Universall Bishop; contrary to the good will of all the World, and what Pope *Gregory* the great had lately branded *Iohn* the Constantinopolitan Patriack with, as the Antichrist; in that fixtie six good Bishops of *Rome* from *Lynnus* (seven yeeres after the passion) to that Pope then teaching, never desired it. That hee himselfe was

ordained from the beginning of the world to eclipse the pride of that Pope, to instruct the world in a better and more plausible way than either *Moses* did the Jewes, or *Christ* the Christians; that hee was the Comforter promised (yet sayes that he came to give his Law by the sword and not by miracles) and to advance the Arabians name and dignitie above all other Kingdomes in the Univerſe. The amazed Savages admire his boldneſſe, and (though ſome thought baſely of him) moſt part hoping hee could eſſect his promiſes, give credit to him and attend his revelations.

But ere he could finiſh his new moulded work, the enraged Perſian ſuddenly ſteales among them and in memory of their late kindneſſe, retaliates them ſo fiercely, that *Mahomet* (to ſave his life) poſts away, leaving the reſt to the mercileſſe furie of the Perſian.

Mahomet with a ſad heart arrives ſafely in *Mecca* (*Mocura* and *Muny-chiates* in old writers, the Arabian Metropolis:) but when he calſ to mind his miſerable eſtate, by this laſt defeat being cheated of his moneys and men, yea ſuch men as hee had prepar'd to help forwards his ambition, hee conſumes in the meditation, and by his faint-heartedneſſe and conſtant vexing had doubtleſſe made Death his executioner, had not Satan phyſickt him.

Some ſafer way he intends to take, than in *Mars* his rugged fields, ſo full of coſt and blood-ſhed. And therefore in the firſt place, to ſolace his unquiet ſpirits & enrich himſelfe, he laies ſeige to *Chodaige* or *Ædiga* a woman of great wealth and worſhip, by ſome thought Queene of *Corafan*; whom after a few amorous aſſaults he won, and of her begot three ſonnes and foure daughters, named *Ebrahim*, *Tajeb*, and *Taker* (all three dying young) *Fatyma* and *Zaynab* (both married to *Mortis Ally*;) *Om-Kalthom* and *Rachya*, wives to old *Abuboker*. *Mahomet*s ſtomack grew weak, and one ſort of meat begun to loath him; *Chodaige* was ſtale, and others fancied him: he therefore purpoſ'd in his Law (then in hatching) to allow all ſorts of carnall liberty: and to encourage them by his example, ſolemnly (as *Ben Caſen* a writer of his beleife ſayes) eſpouſed *Ayſce* the beloved child of his ſonne in law *Abubocher*: a child (though *Mahomet*s wife) I well may call her, at that time not exceeding ſix yeeres old; yet ſo pliable to the delights of her wanton huſband, that hee calls her his beſt beloved, and dictates a whole chapter to her praiſes; ſo that for her affection to him, her courteſie to others, her witty conceits, her ſkil in hiſtory and language, ſhe is intituled Mother of the Faithfull; and (contrarie to his tenet in his Alcoran) in whoſe grave (hoping there alſo to imbrace her) *Mahomet* deſired to be buried, as was by old *Abubocher* afterwards performed.

His third wife was *Miriam* (or *Mamrya*) of whom he begot *Ebrahim Caſen*, who at the age of ſix months, by the arrow of grim death was directed the inevitable way of his brethren. *Zaynab* (the repudiate of *Ben-Hartah* *Mahomet*s maſter) was *Mahomet*s fourth and laſt wife (concubines hee had above a hundred, but in any Author I find not named) a Lady of ſingular perfection, and ſo credulous of his feigned viſions (and that his epilepſie was cauſ'd by an Angells glory, oft conſerring with him) that by all Mahomitans ſhe is alſo named a ſecond Mother of Muſſulmen or true beleevers.

These his bosome friends, and other his bed-fellowes, together which taught birds to feed at his eare, and beasts by practise directed, blazond his holinesse, and put all *Arabia* into a confused wonder: and having by the Devills prompting, and the help of *Sergius* an Italian (a neast of uncleannesse, a Monck, a Sabellian, a discontented wretch for missing worldly preferment at *Byzanth*;) and of *Iohn* of *Antioch* (an infamous Nestorian) finisht his Alcoran in the yeere of our blessed Lord God 620. and of *Mahomet's* age 46. which so transported him, that to *Mecca* hee goes, intending to divulge it, and where hee hoped to have it easily credited; but therein his prediction faild him, for so soon as they perceived his ground of innovation (formerly acquainted with his birth, breeding, and subtlety) they banish him, and but for his wives kindred had crusht him and his Cockatrice egge, but then in hatching. *Mahomet* (involved with more perplexity now than ever) is at his wits end, once resolving to burne his book and fall to trading: but *Sergius* moderates, telling him, a designe of so great consequence must needs bee attended with persecution and many other circumstances. The halfe dead Prophet revives upon this encouragement, and quickly apprehends this affliction propitious to his memory; so that to *Iathreb* hee goes, and for two yeeres secludes himselfe from much company; till having finisht his plot, and commanding the account of all his sectaries to begin from his late flight out of *Mecca*, he again adventures, and by bribery, magick, and other meanes attracted many followers, and in seven yeeres after is received in *Mecca*: from this accursed root branching out so many sects as in short time infected and shaded all the Orient, in an eclipse of fearfull darknesse.

Mahomet (whose name Arabically signifies Deceit, and many times *Conveniant rebus nomina sepe suis*; affording also the number 666 the marke of Antichrist,) having accomplished his desires, and runne his race, is summond to appeare before the Lord of all flesh, the God Omnipotent, Omniscient, and Judge of all mens actions; where (no doubt) he received a just judgement for his impiety. This was in his great clymacteric 63, of the *Hegira* 17, and of our Saviour 637, ordaining *Ally* to succeed him, and his Carcasse to be placed in *Aisces* grave in *Iathrip* which *per Antonomassiam* he new named *Medina Talnabi*; it or *Mecca*, in my opinion, being that *Muvichyates* in *Ptolomy*; but I rather think *Mecca* it, because I read that *Medina* (or *Iathrep*) was built *Anno Domini* 364. by *Aadhudaddaule* then King of *Babylon*: and by *Osman* allegorically call'd *El-haramain*, and by others *De-A'salem* i.e. a holy place or Town of mercy; none daring in the garb or language of a souldyer tread East, West, North, or South, nigher than six one way, twelve, eightene, and twenty foure miles the other; upon paine of death and eternall displeasure. Speak we now a little of his fabulous Alcoran, or *Sunna*, i.e. the Book of truth, or a Legend for the faithfull: stufte with obscannesse, lyes, miracles, visions, morall and naturall Philosophy; such trash as may powerfully provoke the silliest student to a height of laughter. The proem this; That it was sent from God by *Gabryel* the holy Angell to *Mortis Ally*; but hee mistaking the man, gave it to *Mahomet*; whom when God saw replenisht with equall vertue, the Angell was not blamed, but the guift confirmed and made irrevocable.

Alesalem

The Alcoran.

To begin then; The Alcoran or Bible (by them call'd *Kurrawn* and *Alesalem* i.e. the law of peace, or *Alcacan* i.e. Judgement, as it was digested by *Ozman* fifteen yeeres after the death of *Mahomet*) is in volume twice so big as the Psalmes of *David*; divided into a hundred and foureteene Azoares or Chapters, put by *Ozman* into a poore kind of rythme, unpleasant to the eare, unlesse well ordered: It is not a continued tract of devotion or direction, but of his owne life, the Art of warre, the use of peace, Rhetorick, Numbers, the Zodiack, the Earth, and a mishmash out of *Applis* (or *Aristotle*) grossly and confusedly handled. His mother instructed him in the Jewish Rites or Talmud; and *Sergius* in the Gospell: whereby, in the seventy one Azoara of *Nohha*, and in the tenth of *Iunys*, hee records the Historie of *Noah* and *Ionas*; and in other chapters, of *Enoch*, *Abraham*, *Ioseph*, *Moses*, *Elias*, and *David*; whose songs call'd *Zebur-Dahood* or the Psalmes of *David*, and the *Tenrat Moissah* or *pentateuch* of *Moses*, he extolls most vehemently. The *Ingil* also (or Gospell of Saint *Luke*) he sets out at large in the fourth Azoara of *Anneza*, and in the fifth of *Almeyda*, naming Christ, the Messiah, *Rooth-noor Allah*, and *Hazret*, i. e. *Messias*, the Spirit or word and light of God, holy Jesus: not omitting his bodily ascension into heaven in sight of his twelve Apostles, seventy Disciples, and five hundred men. Yet denies him be to the sonne of God, but that the Virgin conceiv'd by smelling to a Rose presented her by *Gabriel*; and that he was borne out of her breasts. Also that he was not crucified, but *Indas* or some other wicked theife; Christ being separated from them by a cloud that covered him and came from heaven. And thence it is, the Crosse is so ridiculous amongst them; they say also that hee was the most holy, chaste, and powerfull Saint that ever convertt on earth: and that (in the second Azoara of *Albacara* in the Alcoran) *Moses* and *Christ* shall save the Jewes and Christians at the day of Doome: and yet in the next chapter of *Amram* (forgetting what hee had said) protests that no soule shall ever bee saved but by his Alcoran, hee being sent into the world to moderate the strictnesse of the Gospell, as Christ did the severity of the Law ceremoniall; varying also from what in the twelfth Assuratto hee commands, that they should bee held in equall repute with the Alcoran; running thus: The holy and mercifull God, first sentt he ceremoniall Law, and then the Gospell to direct all men in the right path, and lastly the Alcoran, a faithfull Book, and for your instruction. No man therefore that is truly religious, dare to undervalue the old Law and Gospell, but to practize it no lesse than what is commanded in the Alcoran. From whence it is, that they reverence the holy Sepulchre, visit Saints Tombs, and honour the memorie of our Saviour; abhorring the Jewes of all creatures. Saint *Iohn* Baptist also hee speaks modestly of, and of the blessed Virgin with singular reverence: saying in the nineteenth Azoara to this purpose, *Hayle Mary*, thou art blessed, yea in puritie and holinesse excelling all other women; the meditation of Gods lawes was ever in thy heart, therefore he hath selected thee, refined thee, and made thee his happiest dwelling; thou art full of knowledge and mercie; free from pollution, hatred or ambition: yea, thou the Virgin Mother of the great Prophet Jesus, art only of woman-kind most lovely and perfect in the sight of the Almighty.

mighty, &c. Which I name, not that his Book is any way more valuable, (the end considered, which was his plot for Apostasie) but that the Devil and *Sergius* who helpt him, could not blasphemate, nor bee suffered to derogate from their Majesty; and to whom we say in the words of our Saviour to the Demoniacke, hold thy peace; and *ex ore tuo laus sordet*. The residue of the Book consists of Heresiarchyes against our blessed Saviour; with *Arrius* it denies the Divinity; with *Sabellius* the Trinity; with *Macedonius* the holy Ghost proceeding; with *Manicheus* the death of Christ; and such like errors as to them and Saran seemed plausible. In the 32 Azoara, hee commands that no man be so impious to question any particle of his Law, nor to dispute about it; and yet in another chapter confesses that tis full of lyes.

- 1 Commandement; *There is one; and but one great God, and Mahomet is his Prophet.*

Sung every fourth houre both by the Muzezins & Talismanni from the steeple tops of every Mosque in a cleare note, *Llala y-lala, Mohummed resullala*; and the Persians by *Syet Gunets* direction to the honour of their Prophet, *Llala y-lala Mortus Allavet-billulla*.

- 2 Comman. *'Tis neither good nor just that any Mussulman live unmarried; lest the professors of the Alcoran (or Mahomet) be thereby diminished.*

Whence it arises that *Poligamy* is tolerated; yea, that such are thought the most honourable and brave men who super-abound in wives and concubines. The chaste Prophet *Mahomet* in the Azoara of *Bacara* boasts much of his owne delight and singularity therein; and that he had strength at most times to satiate the lust of forty women. In that chapter of *Attakrim* he also confesses that he oft had violated his faith and troth; but, it grieved him not, in that hee had received pardon from God; and had to witnesse it, his good friends *Rachel* and *Gabriel*, two holy Angels.

But who sees not, that in this precept of his (like a polite Machiavillian) he had respect to the naturall disposition of the Arabians, pleas'd with freedom and voluptuousnesse, rather than to any vertue: not caring how, so by any magick he could yoak them to obedience, and affectation of his Alcoran.

- 3 Comman. *It behooves all Mussulmen to bee charitable; and to hate contention.*

From this command, issues most good to Travellers; for whereas Innes are not to be had in heathen countries, stately buildings (call'd *Imarets* in *Turkie*; *Carravans-raws* in *Persia*; *Serrays* in *Indya*) are purposedly built and open for all commers, never questioning their Country, business, nor religion; the roomes are sweet and well kept, the stables be convenient; and not any is to pay ought, in that twas founded from the charity of some Mahomitans; who have beene knowne to spend in one of those common receptories fifteene thousand pound sterling: such are in *Shyras*, *Cashan*, &c. they also erect Hospitalls for lame men and diseased: yea, for aged, starved, or hurt birds, beasts, and such like creatures.

- 4 Comman. *It behooves all Mussulmen to invoke their Prophet, every day*

day five times at least, with sobriety: and to attend his coming patiently.

Which, they carefully accomplish; and with such regard that when the *Muezzin* is heard to cry aloud from the Mosque they fall to prayer, though then busied in prophane talk, drinking, drabbing, or the like. And in praying, to help their memorie use Beads, stop their eares, and shut their eyes, lest any thing might divert them in their zealous Orizons; which they actuate in a quiet and silent murmur, bending, prostrating, and kissing the ground or some relique of holy earth brought from *Medina*, the *Haram* or *Alcaba*, two holy Chappels in *Mecca*, erected (sayes the *Alcoran*) by *Abraham* from the true Idea of that which *Adam* built in *Paradize*; albeit some hold that he stayed there not above a day, & carried by Angels into heaven at the generall Deluge: in every *El-fata* or prayer sizedaing or kissing the earth at each Epethite or name of God and *Mahomet*: and after they have battologuiz'd *llalay-lala*, they iterate another to this effect following.

In the name of the good and holy God. Praised be the Sovereigne of all worlds, the only mercifull God of Doom': thee we serve, thee wee call upon: shew us the best way; that, which thou hast revealed to *Mahomet*; but not that wherby thou punishest the Ungodly. This also, as I have noted amongst them, being a meere Tautologie of the names of God and *Mahomet*. *Bismillah! raugh maxon, a raugh-keam Allhundill Alley: Etto hyatto, almo barakatto, assulwatto, Attayo batto; Leyla, beessalem, Aleyka, I, laanna, ne-been rough meet Wallough keeweber-catto. Essa-lamalena, Wallak Ebadulla, hesolabeem Eshaddo. Aivla-El aba, El-Allako, Eshaddai, Mahummed resull-Allogh. L'alla Essalamalena Ebadulla Solabeem. Essalamaleekam Essalamaleeka. Allyhomma Sul hillulla. Allaw Mohummed don Wallaw, Wassaleem-chamma Salleata, Alhumderalley, Whoddaw, & said by all Mahomitans in Arabia, Persia, Indya, Iava, &c.*

And though this be the most usuall, yet they are not without other set formes of prayer, compiled by *Osman* in his Parody. (for, in the 17 *Azoara* *Mahomet* confesses that he could neither read nor write) and by that famous *Almotannabby*, who fell in his learned conceits to make his Name more venerable than *Mahomet*. Their *Elfataes* are either for the safety of their Kings, a happy issue, the welfare of their Country, thanks that they are *Mussulmen*, *Bosarmen*, or true beleivers, and the like: five times in foure and twenty houres praying (or rather balbutiating) orderly. The houres are, day-breake, noone, three in the afternoone, sunne-set, and at midnight: recorded by these titles. *Ashera, Magreb, Adelesher, Kalamath, and Erketh*; Arabically thus, *Dakour, Lashour, Mogrub, Sallie & Sabaha L'hair*. The first houre, is acted by foure Tesselens or prostrations and two prayers; 2. by ten times kissing the earth and five *El-fataes*; 3. houre requires eight grovelings, and foure ejaculations; 4. has five Sizedaes and three orations; and the last houre for a farwell has fifteen tesselens and eight repetitions: after that houre to day breake tis held an ungodly thing to invoke. The Persians since their reformation, think it enough to pray thrice in foure and twenty houres; at *sob, dor, & magareb* Arabick words, and which signifie morning, noone, and night. On the *Gyumaa* or Sabbath (by the Persians call'd *Towma* and *D'suma*, by Turks *Zuma-giuny*, *Dumaad*

Dumad by the vulgar Arabs) they assemble in the Mosques (without seats and bells;) each first washing, then kneeling with his face to *Medina*, not speaking one to another, spitting nor coughing: scapes unpardonable.

5. Command. *See thou observe yeerely a Month Lent, a Byram, &c.*

The Lent or *Ramdam* (call'd also *Ramadan*, *Ramazán*, and *Ramulan*) begins commonly at the Sunnes entrance into *Aries*, *Libra* other times, no time certaine; and is an imitation of our Lent, or rather the forty dayes *Moses* was in *Horeb*, and by some said in memory of *Mahomet's* forty dayes hiding himselfe in the Desert, flying from the rage of *Mecca's* Inhabitants, and that in that moneth he divulg'd the Alcoran: but most likely (as in the 47 *Azora* of himselfe, and 25, in which he treats of the excellencie of the Alfurcan) from his blasphemous lie that he was so long in the fixt heaven call'd *Alahal*, where this Anthropomorphite sayes hee had the honour to shake hands with the Almighty (which he sayes were 70 times colder than Ice;) and that being upon th'earth, to make the people credit him, he commanded the Moone to descend; halfe of which he put into his own sleeve, and the other halfe serv'd as a zone or girdle to *Mortis Ally*: and to their like amazement, after so rare a complement peec't it, and placed it in the same Orbe whence first he drew it.

During this *Ramdam*, all the day long they abstaine from all sorts of viands or refection, he being counted the veriest heretique in the world dare ryot it. But, *Don Phæbus* is no sooner enveloped with his dark mantle the earths interposition, and Dame *Cynthia* arrayed with brightnesse in their Hemisphere, then they gormandize and let loose the reins of their unbridled appetite, Epicurising in all kindes of delights to be invented, or pleasures possible: *Prosper's* saying, That to fast from sinne, is the best fast; is here ridiculous. So soone as the nine and twentieth day is past (for though the Alcoran command forty, yet by those of the late reformation, it was limited to one Moone) they begin the *Byram* (as we doe Easter) and continue their merriment and sports till the third day be ended; the two dayes after the *Byram*, are commonly call'd *Chutst-baaram*, & *Char-bahram* (or *Byram*.) The last houre of the last festivall many vow a zealous pilgrimage to their Prophets Sepulchre (not magnetically attracted, nor intomb'd in an iron coffin as some report, but laid under a faire marble, polish'd and ingrav'd with Arabique sentences out of the *Elefalem*.) But in the way, wallow in all kind of swinish turpitude, villany, and lothsomnesse; yet no where persecuted, being palliated with a Pilgrims coat and hypocritique sanctity.

The *Buccarie* they solemnize in November or *Chodad-maw* (by Turks *Silcade*, by Arabs *Rabiel owl*) in commemoration of the Ram sacrificed by *Abraham* such time as *Izmael* (they say) should have beene killed.

Many other Festivalls they celebrate. The *Oud-Hussan*, *Nowrouz*, *Imamy*, *Caddyer-Ally*, *Iedt-Ousant*, *Auxpatian*; the *Sophyan*, the *Roses*, *Dassadil-lies*, &c.

The *Oud-Hussan* is from *Hocem* or *Hussan* (sonne of *Ally*) slaine with eleven of his sonnes by *Mawi* the Chalyp, Lord of *Damascus*, and Nephew to *Ozman*. A Festivall begun by *Syet Gunet*, followed by *Aydar*, and commanded by *Sha-Izmael*, as a Triumph against the *Ben-Humjans*, who tho

they thought to have extirpt *Ally's* root, yet by divine providence *St. Azmully* brancht secretly, *Anno Hegiræ 90.* and from him this Siet of *Ardoveil*, reviver of the Sophian dignitie. For the Syet not onely sleighted the Turkish opinion of *Mahomet's* three successours *Abubocher* and the rest, but curst all such as honor them; yea, and foure other great Hodgees or Doctors of the Alcoran, contemporarie friends and helpers of *Mahomet*; those foure (if I be not deceiv'd) whom *Mahomet* (in a feare for his presumption beholding God in Parádize) wip't from the sweat of his brow, and by divine myracle metamorphiz'd into foure learned men, thus named, *Achmet Sembelim*, *Abu-hamet*, *Melec-zeddah*, and *Sheck Vaffaim*: a tenet so offensive and exasperating to the Turks, that of late the Muphti condemning an innocent Persian, swore a great oath, he thought it a better act and a more meritorious sacrifice to kill one Persian, than seventy Christians. But to our Storie,

All agree that *Hussan* was slaine trecherously by *Chuse* a slave to *Mnavi*. *Mavi* was an Actor, they therefore punish him yearly (though rotten 1000 yeares since.) First, framing a deformed Image, his face blackt, his nose pierc't with a Dart, and clad in straw: which done, they hurrie it through the streets in a hurly-burly of thousands of people, who when they have dragd it enough within the City, hale it to some rising hill without, wher to all mens view they elevate this (supposed living) Caytiffe. The Caddy bawles out a pathetique Oration to this purpose, That after much searsh, *Ally* had directed them where to apprehend this Traytor, unworthy the least pittie or procrastination: this being that same villaine who flew *Hussan* and his sons (*Ceresin* only escaping:) that every good man is bound in conscience to curse him, yea to help to torment him in the vilest manner possible.

In shew of joy and assent they unanimously sing *Epicinia* (a song of victorie) and crie aloud, *Tough Ally*, yea strive to rend the clouds with their ceaselesse clamours. At a set time they cease roing, and fire is given to a trayne of Gunpowder which sets divers squibs a fire, and at length dissipates and blowes up the detested Syrian, by a hideous noise making the ayre eccho at his smokie Funerall. *Hussan's* ghost now sleepest quietly; each Persian commends one anothers zeal; haste home, & spend that night in merriment.

The *Nowrouz* is in imitation of our New-yeares day; but they begin (after the old manner) in March, such time as *Phœbus* in his equall shine to either Pole; makes the *Æquinoctium*. A festivall of jovialitie, for one prayer preying upon varietie of wanton pleasures; the *Talismani* piping now to *Bacchus*, *Ceres*, and *Madam Venus*. For, I have observ'd, that in manie parts for 11 months in the yeare we could see verie few women, and those veiled; but impossible in the streets or gardens to converse with anie without danger: yet these twelve dayes of the *Nowrouz* all places were full of them, yea their naked faces openly discovered; frisking in amorous postures, and drawing the eye by a forced Magique. Gifts also and reciprocal presents are retorted up & down; with garments of silk & gold, horses, fruits, and piscashes of other sorts; nothing but riding the great horse, drinking, cock-fighting, fortune-telling, singing, courting, and the like observed

observed to the last minute of that Festivall.

The *Imamy* has some dependance on the *Buckaree*. This a Camell, that a Ram; that for *Ismael*, this for *Mahomet*. In November, the Meccan Protomist sends a sanctified Camell by an adopted sonne (sometimes naturall) who is welcom'd to *Spahawn* by many thousand Mussulmen, who shew th'extream of joy for so holy a Present. After they have tried & tired their voices, the Hodgee from an exalted place acquaints them with the cause of his long journey, perswades them to a thankfull remembrance, and blesses them. The zealous multitude without anie respect of men or danger, throng about the Beast, who is no sooner in the field where Death arrests him, but that they fall upon him, and pluck off his haire with an admirable dexteritie, keeping them as sanctimonious reliques, prævalent against sudden death (though manie die in the assault, and thousands retorne maymed) hunger, thirst, povertie, and the like. After which, the tormented Camell is by the Hodgee againe signed for a sacrifice. The Darroguode, first transfixes his Javelin. The Visier beheads him, and gives it the King. The carkasse is torne peece-meale by the foole-hardie multitude; so greedie to obtaine this charme of long life and plentie, that immortalitie and the place where meat and drinke is needlesse, oft præcipitates them.

The *Caddier Ally* is for *Ally's* victorie over the three old Caytiffs of Mecca by death (not *Ally*) conquered; and his joy in heaven: which after some threnodies many prayers are muttered, songs chanted, and almes bestowed: the King being at most charge, the greatest honor reflecting him.

The *Iedt Ousant* is from a Cabala, that *Houfant* was lost in a terrible great wilderneffe, where thirst killed him. Nine dayes they wander up and downe (shaving all that while neither head, nor beard, nor seeming joyfull) incessantly crying out *Hussan Hussan* in a melancholy note, so long so fiercely, that many can neither howle longer, nor for a moneths space recover their voyces.

The tenth day they find an imaginarie *Hussan*, that *Nunquemq; satis quaesitus Adonis*, whom they eccho forth in Stentorian clamors, till they bring him to his grave; where they let him sleepe quietly till the next yeares zeale fetch him out (*Semper enim perdunt semper & inveniunt*) and force him againe to concomitate their merry devotion.

The *Aumtptatison* (or Owdt-baptison) is from *Mahomet's* baptisme by cursed *Sergius*: and seemes to deride our customes, to make their circumcision lovelier. A rascall troop of circumcis'd Mahomitans assemble, and (after the Darroguod has put a period to his rustick Oration) promiscuously besprinkle one anothers faces, then soile their flesh with durt and filth, the great ones many times to please the King acting among them; Lastly, they cleanse themselves with purer water, supposing all contaminated deformitie washt off, and their bodies wholsomer.

The *Sophian*, is a solemnitie of fasting, feasting, and praying for the prosperitie of their King, of the *Sophian* pedigree.

The feast of *Roses* and *Daffadillies* is begun by a Procession of holy men, at the first budding of those sweet flowers, and for thirtie dayes is celebrated with all manner of sports, and recreations to be imagined; conti-

nued from the great feasts of the old famous Monarchs of *Persia*; tents in abundance, men, women, boyes, & girles, with Armes, musick, songs, dances, and such as may revive the Olympick memories.

6 Com. *Reverence thy Parents.* Which how ill they performe, many Tragick stories daily informe us of.

7 Com. *Cursed be the slayer.* This is so well practis'd in *Persia*, that what by rigour of the Lawes, and what from this, one may travell in any place at any time without all danger; and although, they be generally Martialists and affect much wine, yet I never saw any quarrell nor strife amongst them.

8 Com. *Do so to Others, as thou wouldest Others should do to thee.*

From whence they are humane and courteous; but bribery is lately crept amongst them, and deceit too, too easily discerned.

The Alcoran is a miscellany of other prodigious things. It tractes in the 33, that *Dagial* or *Shtyan*, i. e. the Devill, shall be saved by *Mahomet*: & in the 72 Azoara, that all Elgehenni or infernall ghosts shall after I know not how many yeares bee freed. The other Azoaraes of his *Kurraun* are of Arithmetick, fights, dangers, truth, falshood, tyranny, warre, peace, prophesie, &c. The 85 Azoara treats of the Zodiac; the 90 of the Sunne; the 91, 92, 93, of the Moon, of night, of morn; the 113, of the Firmament; but is Philosophy of such courtesie that I may well say, *Discum potius quam Philosophum*: for how can it well be otherwise, since in his 17 Azoara, hee confesses that hee could neither read nor write; but that all his learning was super-naturall. In one chapter hee is bold to say, that *Solomon* was a great Magician, and that hee learnt it from *Marot* and *Arot*, two great black Devils: with more reason we may say, that *Mahomet* was skild in that infernall wisdom, if halfe of those miracles bee true hee records of himselfe; one is this: In a great assembly of Arabian Pagans, he pointed at the Moone with his thumb and long finger; it seemes it knew his mind, for the Moone immediatly clove asunder, and in two peeces fell upon the hill of *Mecca*, on which hee at that time stood: *Mahomet* with a peece of his linsiey-wolsiey coat patcht it and made it whole againe; and after it had also (say the Persians) circumvolved *Mortis Ally* in way of imbrace or complement, it re-ascended, and from that day became the badge or coat armour of all Bosarmen. In another, hee assures his Proselites, that *Mecca*, *Medina*, and *Ierusalem* be holy Cities, built by *Adam* in Paradize, but fram'd in heaven: & thence it is, that *Ierusalem* is by Turks as well as Christians, honoured: foure Cities sprung out of hell at the birth of *Mahomet* (at which, time all Idolls fell, and *Lucifer* was throwne into hell, so deep into that abisse, as hee was some yeeres ere he could get up againe) the names of those devillish Townes are (as pleases *Mahomet* to say) *Elmedin* in *Caldea*, *Antioch* in *Syria*, *Vasat* in *Egypt*, and *Eh-heram* in *Armenia*: Places, it seemes which had refused him and his learned Doctrine.

But lend your eares a while and listen to the most serious subject of his Alcoran. In the 47 Azoara, he records his pilgrimage into the highest heavens; where he saw rare things, and thence brought a certain description of the severall Spheares, Heavens, Hells, and Paradises: as also of Angells

Angells, and Saints; of judgement, the resurrection, joy and paine, &c. of which I will afford you a compendium for Mussulmen to beleeve, for us to laugh at. One eve (as *Mahomet* was sporting privately in's chamber at *Mecca*, with *Aysce* his young wife) *Gabryel* (*Seraphyel* the Persians call him, the same that fosterd *Mahomet* and *Ally* three yeares, and was peradventure such a *Malus Genius* as haunted *Brutus*) in a flash of fire entred their bed-chamber, and saluted *Mahomet* with this message: Haile thou beloved man! I come to fetch thee: the God whom thou so zealously worshippes, desires to see thee at his owne station. *Mahomet* rejoyces, and going to mount upon the Angells wings (of which hee had seventy paire) is hindred: he asks which way he should take towards heaven, the Angel shewes him a huge Ass, *Albarack* by name, and bids him mount upon him; which *Mahomet* essaying could not doe, till hee had prayed for him. From *Mecca* hee posted (in the twinkling of an eye, for *Barack* at foure steps had done it) to *Hierusalem*: there, the Angell dismounted him, and took him into his owne protection. In few minutes *Mahomet* ascended heaven, and was let in by *Gabryel* the Porter there. From one heaven to another is a travell of five hundred yeares; howbeit, *Mahomet* glanc't The Heavens through the seven in a moment. In all which Orbs hee saw many strange things; but first take notice what mettall the Orbs are made of. The first is of refined silver, and wherein all the glittering starres are fixt with chains of burnisht brasse: in this heaven he saw a Cock so great, that standing upon the Moon, his cox-comb reacht into the imperiall heaven, many millions of miles altitude: every time that this Cock crowed, all other Chanticlears upon earth, re-ecchoed him. The second heaven is of gold, such gold as has beene seven times tried in the fire. The third is of pearle; in this heaven hee saw innumerable troops of Saints and Angells; each of them saluted him by his name, and he prayed for them. Amongst the rest he took notice of *Adam*, *Enoch*, *Abraham*, *Samuel*, *David*, *Salomon*, &c. all whom he knew by revelation; and of which, some he taxed, others hee commended as occasion served him. The fourth heaven, is of Smaragd; and where he saw infinite companies of other Angells who made a mighty noise and incessantly praised God: and well they might make a noise, for (sayes *Mahomet*) every Angell there, was a thousand times bigger than the globe of the earth; and each had ten thousand heads; every head, three-score and ten thousand tongues; and every tongue praised God in seven hundred thousand severall languages: amongst them, he noted one especially, *Phatyr*, or the Angell of Mercie; a creature of that vast frame that every step he trod was twelve times more than the distance is twixt both the Poles. *Mahomet* inquired of him why he wept so fiercely; the Angell replied, that it was out of his compassion to see the deplorable estate and vanity of man. This is that same Angell that has the Holy Quill or pen in keeping; a pen of orient Pearle; so long, that an excellent Arabian Courser in five hundred yeeres continuall galloping, can hardly reach to the further end of it: with this pen, God registers all things past, present, and to come; the Inck he writes with, is pure Light; the Character so mysterious, that none but he and *Seraphael* can understand it. All the hundred and foure holy Books are written by this Quill; viz. those ten which *Adam* received;

received; *Seth* had fifty; *Edris* (or *Enoch*) thirty; and *Abraham* had the rest: it also writ *Moses* his Law, *David's* Psalmes; *Christ's* Gospell, and *Mahomet's* Alcoran. The fifth heaven was of Diamonds: where hee saw a mighty Angell, and of all others the wisest: hee had as many heads and tongues and voyces as any two others had in the inferior Orbe; and had the keeping of that Book, wherein all men in the world have their names written: he did nothing but turne over the leaves and blot out one name or another, for by that (as by the arrow of death) they died suddenly. The sixth was of Turquoisse; the Seventh of Alahal; (some interpret it fire; others, pure light or breath congealed.) All these circumvove one another like Pearles or Onyons; but herein is the miracle, they be translucent and yet of mettalls: a rare Philosophy! above all, is the heaven of heavens, full of light and silence: immense, and within which, all other bodies are comprised, but it incomprehended: there *Mahomet* saw the throne of God, rich beyond expression: very great also, for it was supported by seven Angells, each of them so wonderfully great, that a Faulcon if he were to flie a thousand yeeres incessant flight, could scarce go so far, as is the distance of one eye from another: about the Throne hung foureteene candles, everlastingly burning: the length of every of those candles (as *Mahomet* measured) was from one end to another as much space as a good horse can ride in five hundred yeeres: there hee saw the Almighty, who bad him welcome, and laid his hand upon *Mahomet's* face: his hands (sayes this blasphemous deluder) were a thousand times colder than Ice: for all which, *Mahomet* in shame of his owne basenesse, blusht for shame, and swet with feare; but with his long finger hee swept away the sweat from his brow, and threw it into Paradise: rare sweat! Each drop (he notes them to be six) turn'd into some rare thing or other: one drop into a Rose, another into a graine of Rice; the other foure into foure learned men, *Ac'met*, *Sembelin*, *Abuhamed*, *Melec-zed*, and *Seh-vaffin*. After hee had sufficiently instructed himselfe in many mysteries, and was assured of Gods favour, he descended with his Alcoran: but how he got it entertained, how notoriously it has blasted the earth and poysoned most parts and Iles of *Asia* and *Africk*; it requires another place, to have it spoken: here only let us note the mad conceits hee fancies of Angells, the last judgment, Paradise, hell, &c. Angells are either good or bad; both are subject to death: the good, because they consist of flame, an Element; to sin, because *Lucifer* an Angell, by ambition was expuls'd Paradise. The bad Angells are imprisoned in Doggs, Swyne, Toades, Wolves, Beares, Tigres, &c. After the day of Doom they shall be tormented in hell some millions of yeers; but must in the end by vertue of *Mahomet's* law be delivered.

The great and generall Judgement is as certaine as the day of Death, and will happen suddenly, such time as all the world is wrapt in a carelesse security: the Angells know not the time, till *Mahomet* point it out by a great and fearfull Duell twixt death and him, whom in the end hee makes to fly away; but by that combat becomes so enraged, that he destroyes all living creatures in the world suddenly; for new arming himselfe in flaming brasse, in each quarter of the world hee sounds his dreadfull Trumpet, whose affrighting clangor not only makes men, beasts, fishes, birds, and
like

Angells.

Day of
Doom.

like creatures dy, but the Angells also give over living; and lastly, *Adriel* himselfe, whom God commanded to follow the rest in the inevitable path, by wrapping his iron wings about him, and strangling himselfe with such a dreadfull noyse, as is scarce imaginable.

After this ensues a terrible and universall Earth-quake, followed by a violent shower of purling brimstone, which must devoure all grasse, trees, and vegetable Creatures; yea the Pallaces of the proudest Tyrants: and turne topsi-turvie, the earth, water, and other elements into a confused lump. Forty dayes it must rest in a disordered Chaos; in which time, Almighty God shall grasp it in his fist, and (beholding it) say to this effect. Where are now the haughty Princes, the cruell Tyrants, lascivious wantons, and greedy earth-wormes of the earth? which said; he will for forty dayes and nights space incessantly raine downe a gentle shower of mercy, and by a gracious breath reduce the world into a most glorious estate: after that, hee will call up *Seraphyel*, and bid him take his Trumpet in his hand: the Trumpet is of purest gold, and above five hundred yeeres travell from one end to another: at the first sound will ensue a revivification of Angells and Men: at the second, the Angells re-assume their glorious roabs, and men their naked flesh againe. *Michael* the Arch-Angell (perceiving the Tribunall rais'd upon a high mount in *Iehosaphats* vale) he approaches with his mighty ballance, and poyses every man their good and bad deeds in either scale: such whose good deeds out-balance their evill actions, are put upon the right hand, the other on the left: after that, they are loaden with their sinnes packt up in a satchell and hung about their necks: in this sort they passe (upon a narrow and weak Bridge) over Hell; such as have few sinnes get over safely; those that be heavie laden breake the Bridge and fall into hell: at the other side stands *Mahomet* in the shape of a Ram, and in his deepe and monstrous fleece lodges all his Sectaries, whom after long travell he brings to some gap or other he finds in Paradise; and skiping in, disburthens himselfe, and shakes them out; at that instant assuming new formes, more lovely, more strong, and every way more excellent; with eyes as big as the whole earth, and with eye-browes bigger and more beautifull than the Rain-bow. Let the Alcoran tell you what Hell is, and what is Paradise. Hell is in the Umbelic or navell of the world, circled with a huge thick wall of attractive Adamant: tis entred by 7 gates of flaming brasse; divided into many severall cells or dungeons: some are more loathsome and fuller of torment than others be; and lodge such soules as have more highly sinned: some caves bee so deep that in a thousand yeeres, a millstone cannot find the bottom of it; in whose descent are sharp swords and pikes placed purposely to cut and torture the soules that move there: some places be abisse or without any bottome; so full of oyle and brimstone that it is ever flaming, and so terrible, that the Devillshoule, and scritch, and rage there beyond measure: other prisons be full of Toads, Serpents, and all noysome and horrid creatures imaginable: the damned eat nothing there save the forbidden fruit; which being in their guts inflames like sulphur, and makes them roare for anger. Some rivers be full of Crocodiles: others so cold as makes them gnash & chatter: howbeit, these paines of hell must not abide for ever; for after each soule has

Paradise.

has suffered so many thousand of yeares as the finnes amount unto they have committed, *Mahomet* will deliver them (and the Devills also;) first changing their affrighting shapes into shapes more tollerable, & then bringing them to *Alcauzar*, (a streame flowing out of Paradise) they must coole their extreame heat, and wash away their black-scorcht mummies, and varie into a moist flesh, whiter than the driven snow, and thence forth sing *Lala billullaes* unto *Mahomet*. Paradise is a place of as much delight, as *Mahomet's* carnall rapture was able to imagine: he is incertaine of the locall place (it seemes hee forgot to aske *Gabryell*) but supposes it shall be upon the earth after the day of Doome is past, and all deformity removed: (till then the soules and bodies of men sleep in their graves, but sensible of joy and torment.) Paradise (sayes the Alcoran) is so many miles about as there be moats or atoms in the Sunne: It is inclosed with a wall of ninety times refined gold; ten thousand miles high, and in thicknesse about three thousand: It has also seven gates to enter in at (seven is a myserie;) of Carbuncle or purest Rubie is the first gate; the other six be of Pearle, of Emrald, of Turquoyse, of Hiacinth, of Smarag'd, and of Amaris; somewhat reflecting upon the spheares. It is divided into seven spacious Gardens, and those are sub-divided into seventy times seven severall places of delight; each of them fill'd with Inhabitants, Musick, Wines, and all sensuall pleasures possible: all have coole refreshing rivolets of Chrystall, and trilling over pibbles of sweetest Amber: curious Summer-houses it also has, shaded with trees, ever fruitfull and verdant: in center of that pleasant fancie, is a tree (a high and spreading tree) higher than all the mountaines of the world, were they heapt one upon another; and so broad that all Paradise is shaded by it; the trunck or bole of this rare plant is of Diamond; the leaves be of Ophyrian gold; the boughes of jet: each leafe is wrought into an anrick shape, very delightfull; and most admirable in this; on one side is growing in letters of light, the name of God; on the other side the name of *Mahomet*. Foure streames gush out of it, in severall quarters; they be of purest water, of milk, of coho, of honey; and empty themselves into *Alchanfar*, whence this mixture of *Nepenthe* flowes into other parts of Paradise: there are also Aromatick flowers, such as ravish both eye and smell; birds also or aëry Quiristers; the meanest of which as far excell our Nightingalls, as they the Ravens: the ayre is a compound of sense-ravishing odours: the Mahometans (Christians, Jewes, nor Gentiles, have not such glory) are ever young and lustfull, a hundred times bigger and more frolick than ere was *Mahomet*: The women are severed from the men; not that they are kept from them (for *Gabryell* is never away to let them in) but that by such restraint they may become more transcendently delightfull: the women have such visages as *Aisce* had (*Mahomet's* best beloved;) their haire be threds of gold, their eyes of Diamonds as big as the Moone: their lips of cherries, their teeth of pearle, their toagues of rubyes, their cheekes of corall, their noses of Jasper, their foreheads of saphyre: round-fact, sweet, amorous, and mercifull: In this Paradise there is a Table of Diamond, seven hundred thousand dayes journey long; along which, are chayres of gold and pearle to feast upon. The hee creatures are of *Mahomet's* favour, such as hee had when *Gabryell* mounted him

him into heaven : none but are farre brighter than the Sunne , with such eyes, eye-browes and eares as are not fit for a repetition. To end; *Gabryel* the porter of Paradise has seventy thousand keyes which pertaine to his office ; every key is seven thousand miles long ; by which you may imagine the doores are no pigmie ones : in a word, had not *Mahomet* confest hee had writ three parts of foure, false lyes in this his Legend ; we would have concluded him, Notorious. To smile at his conceits is pleasure, to confute them, a labour needlesse (though *Melancthon* has done it :) for wee may say and that very truly, *Perfidiam eorum recitasse, superasse est.*

Such are the grosse fanatick Dogmataes of the Alcoran , credited by most Asiaticke Inhabitants , deluded by the Devill and his disciples above 70 in severall *specie* and nomenclation : some of which, with heed I have observed ; and here (as the cover of their book) will shut all up in mustring them ; but in an Alphabetique way, lest I affront their Seniorities.

Abdalli, Alambeli, Alfaqû, Alfurcani, Anesij, Asaphij. Bedvini, Benefiani, Bosarmani, Buani. Caddi, Cadaleschi, Calyphi, Calsi, Choggi, Cobtini, Cumerati. Dephtardarij, Deruissi, Dervislari, Duanni. Emeri, Emaww-zeddi. Fylalli. Gularchi. Hodgei, Huguiemali. Imami. Kalenderi. Leshari. Malahedi, Melichi, Mendee, Morabiti, Morrabouri, Mudreesi, Musti, Mulai, Mulevei, Muezini, Mustadini, Mutevelij, Muzulmanni. Naappi. Ozmanni. Papassi. Ramdani. Santoni, Seriphi, Shahi, Sophiai, Sunni, Syetti. Talismanni, Tecknai, Torlaceni, Terlaqui. Zaidi, &c.

Their rules are many and masqued under a serious (hypocritique) sanctitie. The Muphti is chiefe in case of error or division : which, if hee faile in , the Meccan Protomist censures and swayes it. The Caddi, Cadaleshi, and Mustaedini, are next in ecclesiastick dignitie. The Hodgei, Emeri, and Malai, are Doctors and expositers. The rest are mendicants, and eat their bread in idlenesse. The Fylalli converse most in the Alcoran. The Deruissi are wandring Wolves in sheepes cloathing. The Talismanni regard the houres of prayer, by turning the 4 hour'd glasse. The Mueyzeri crie from the tops of Mosques, battologuizing *Lala Hyllula*. The Kalenderi, Abdalli, and Dervislari be notorious Pæderasts, and dangerous to meet in solitarie wayes. The Terlaqui and Cobtini pandarize. The Leshari and Papassi, are fortune-tellers & star-gazers. The Sunni, Naappi, & Tecknai, vow perpetuall silence, and assassinate. The Sierti and Imami, oft pull out their eyes having seene *Medina*. Other of these , pull out their tongues, that whensoe're they talk they may be credited. The Huquiemali sing bawdie songs : some for pennance goe ever naked, and other some in ashes. The Dooanni are naturall fooles or madman , but thought divinely inspired. Some as the *Mendee* afflict their bodies by thirst, lashing & wounding themselves ; and in charitie without pay, carrie burthens or doe anie labour. Some protest against flesh, fish, wine & rose-water. Some live Eremites never conversing with men : and some built houses to safeguard birds, & beasts, feed them and have musique to prevent their melancholy. Other-some build Hospitalls, Inns, Sudatories, Mosques, and like good houses. Some are Poëtafters, or Mimographers. Other-some have seeds and charmes to make women fruitfull. Some also scorch their skins in the Sun. But others of more pittie and pietie oyle their naked bodies, and to allure the poore

Flies to pasture, roſt themſelves in the burning Sunne. Theſe and many other miſerable pathes they tread, all leading into Acheron.

To cloſe; This (more craftie than learned) Law-giver, perceiving his Divinitie and Philoſophie not ſure enough to abide oppoſition or triall, ſtrengthens it by this ſtratagem. Hee commands that none upon paine of torture and damnation, be ſo bold to queſtion a ſyllable of his Alcoran, *ſuſpecta eſt Lex* (ſayes *Tertullian*) *quæ ſe probari non audeat*. From whence, few except they be Eccleſiaſtiques, trouble themſelves to read or ſtudie it, hoping by a reverent ignorance and the Colliers Faith to be ſaved. But by your favour Sir! each of us (whom God hath bleſt and honoured with the grace and name of Chriſtian) may answer you out of *Martial*.

Decipies alios verbis,
vultuq; benigno;
Sed mihi jam notus,
Diffimulatores eris.

*Others with words and pleaſing looks
thou may'ſt deceive; but me
Thou ſhalt not ſo, I know thee a
rank Hypocrite to be.*

Schiſmes in the Alcoran. The Perſians have (ſince *Guneſ* reform'd the *Alcoran*) contracted it into a leſſer volume. They vilifie *Ozmaſ* labours, and cenſure him of extream arrogance. The Perſians alſo abominate the ſoure great Doctors, who dropt out of Paradife from the ſweat of *Mahomet's* brow, whom alſo *Guneſ* execrates: theſe are indeed the mayne differences 'twixt Turk and Perſian. But let none think that Syetts was the firſt Schiſme amongſt them: for *Ozman* being dead, *Ibnul* adds more Commentaries to infeebled *Ozmaſ*: and after him, one *Ibnu Abel-haſen* of *Baſſora* *An.H.* 38. a notable ſubtil man; for by his aſtute life and eloquence, he not only nullified the Melchian credit, but *Ibnul* alſo in compariſon of him was counted ſottiſh: At his death they ſainted him: but truſting to tradition (for they could never prevaile with *Haſſen* to eternize himſelfe by writing) his Diſciples differ in many doctrines; ſo farre, that blowes made a party oft times in caſe of difference: nor could they agree in any point, till *Elharn-Ibnu-eſed* of *Babylon* did his beſt in many comments to reconcile them, and to make canonicall *Elheſin's* Paragraphs. It ſeem'd calme a while, but ere long a thunder-clap was heard from *Mecca's* Territories; anathematizing *Elharn-Eſed*, perſecuting him and all his fautors: and finally, by *Meleek-ſha's* command, not onely burnt his papers, but baniſht him from converſe of all Muſſull-men.

King *Cazel* is perſwaded *Elharn* was an honeſt man, & at that time being favorite to his Uncle the great *Melec-ſha* (a Turk and late Victor over *Babylon*) makes uſe of his power, deſiring ſome favour for the late excommunicated men. *Melec* ſtormes a while, but *Nydam Emull* another Courtier of note, ſeconds *Cazel*, and prevailes to have the *Aneſian* Sect call'd home againe. *Elgar-zuli* a nimble Mercurie undertakes it, and by miraculous conceits agrees them, and fills up the late made breach; ſo as now, *Mahomet* ſhines gloriously without any ſhew of eclipse; but an alteration quickly followed: for Saint *Azmulli* from the *Caspian* ſhoare deſies all ſuch as thought well of *Mahomet's* three intruding ſucceſſors. This ſeem'd a terrible Apoſtaſie, but whiles all *Aſia* were looking thitherwards, a crack of

no lesse amazement falls West, where *Almotannabbi* (ayming to be all or nothing) exalts his own worth, piete and learning above *Mahomet's*. This seem'd intollerable, and his ambitious ends quickly determined; for they put him to a miserable death.

After this the Clergy & Layety became inebriate with Bacchus and Venerie: it was thought a foolish thing to affect learning or honestie. Lascivious Poems was adjudg'd the only delight, and *Mahomet's* Paradise seem'd then in being. This wickednesse of theirs is inveigh'd against by *Essebraver Differaverda* a Bactrian, whose severe Satyres so stung them that they grew melancholy; till *Ibnul Pharyd* sweetned all by his amorous and exact Poesie, defended & enlarged by *Elfargany* a witty Epicure who retorts an Apologie, applauded by most, but by some exploded as a busie Cabalist. A Chaos seem'd then to cover them, till *Elisarus* a grave Historian took upon him to rectifie these crooked postures. Of 72 Sects reducing all to two, the Leshari, and Imami. The first, Eulogically extolling *Mahomet*; receiv'd in *Thrace, Egypt, Palestyne, and Syria*. The other, *Ally*: received all over the Persian Monarchy. After all, *Syet Gonet* displayes his Ensigne, whose divisions if we should here rehearse or moderate, would prove tedious to you, and to me no lesse offensive.

Non nostrum inter nos tantas componere lites.

Let us therefore pause a while, and make use of *Theſeus* his thred, to untwist us out of these sense-confounding Labyrinths.

The severall Kings and Conquests of Persia compendiouſly remembred.

TO offer yon a Historie of the severall changes and warres of this great Empire, might peradventure in another place prove acceptable; especially, of the acts and conquests of these late Kings of the *Sophyan* or *Ben-Allyes* pedigree: for to goe higher were but to gleane from *Xenophon, Curtius, Siculus, Metasthenes, Agathias, Eusebius, Cedrenus, Diaconus, Procopius, Trebellius*, and others. Whereas the warres of the late Kings are, to say truth, so meanly & obscurely handled, that the reporters have too prodigally detracted from the high courage of the men, and the excellencie of their fortunes. Here I am confin'd, lest by commixing even an Epitome of their severall victories and contingencies, this Book which I desire should travell meerly upon Geographie, might grow voluminous. On the other side, to omit them altogether may as justly tax me of neglect. I will therefore but name them, and reconcile some mens mistakes in misnaming these antique Kings of Persia.

Cyrus is the first we can deduce a true succession from. For albeit they had Kings formerly, of which *Chederlaomer* was one, as wee read in *Gen.* and it may be the same whom the Persian Histories call *Chegomaraz* father of *Siamech*, to whom succeeded *Owchange, Iamshet, Zoak, Fraydhun, Mannucher, Nawder, Afraciab* (*Achemenes* some think) *Bazab, Kaycobad, Sallomon, Chozrao, & Loraxpes*; yet the succession from him is most incertaine and doubtlesse of no grandeur, in that the Assyrian Monarchie (begun by *Nymrod* sonne of *Chus*, sonne of *Cham*, sonne of *Noah*) ecclipsed it, and under

der whose command it lay for above 1300 yeares, if *Berosus* be not counterfettered: and from *Belochus* (who deposed *Sardanapal* the last Assyrian Emperour of *Nymrods* race) and *Arbaces* (the first founder of the Median Monarchie, a confederate with *Belochus*) to *Cyrus* (who advanced the Persians to a Monarkique greatnesse, by subduing *Astiages* his Grand-ſire, transferred the Empire to the Persian, as formerly the Medes had the Assyrian) 260 yeares. This change hapned in the yeare, from *Adam* 3400: after the building of *Rome* 287: after the first *Olympiad* 50: and before the incarnation of our Saviour 567, &c.

Persia made a Monarchk by Cyrus. Of *Cyrus* many memorable matters might be offered: but I dare not enter the Labyrinth lest I wander so farre, that I may chance to lose my selfe and your patience: this only be remembred, that this is that *Cyrus* of whom the Prophet *Esay* fore-told some hundred yeares ere he was born; of him also *Nabuchadnezzar* prophesied, beginning thus, *Ast ubi Medorum jus regni Mulus habebit, &c.* That a Mule should over-runne *Lydia* (fulfild in *Cræsus*) and subvert the Caldean Monarchie: the word *Mulus* had relation to his mixture of blond; his mother being a Mede, his Syre a Persian. Hee married *Cassandane*, and by her had *Cambyſes* that reigned after him. *Cyrus* after he had ruled thirty yeares, and in that time had added to his Empire, *Arabia*, *Mesopotamia*, *Syria*, *Capadocia*, *Phrygia*, *Armenia*, &c. hoped also to subject *Scythia*, but neere the river *Oxus* was slaine by *Tomyris* the Queene of those parts of *Zagathaya*: but (upon ranſome) his body was delivered and conveyed to *Pasagard* where *Alexander* found his Tomb, but not that wealth he thought it had contained. *Cambyſes* ruled the Persian Monarchie but nine yeares; of whose reigne is little to be said save that he subdued *Egipt*: after which he grew so luxurious and tyrannous, that all men hated him: his death was imputed to divine Justice, for, at *Memphis* hee committed sacriledge in the Temple of *Apys* or *Anubys*, and broke the neck of that apish god set there by the idolatrous Egyptians: but at *Damascus* fell accidentally upon his owne weapon, and dyed by it. At his death seven Noble men or Magi of *Persia* severally contended for the Diadem (for *Smerdis* the upstart King was discovered by wanting his eares to be an impostor;) of which, *Darius* surnamed *Histaspes* (who by the cunning of his Groome made his horse neigh next morne before the rest) mounted the Throne: and the *Mayonomia* or delivery of the Kingdom from the Magi, from that time to *Alexanders* comming, was annually celebrated. *Darius* governed happily 35 yeares: the last only was unfortunate, by that overthrow he received at *Marathon* by *Miltiades* the noble Athenian. This is he who so much favoured the Jewes and *Ierusalem*: his death was caused by losse of that battell at *Marathon*, and that by it hee wanted *Anthina's* faire daughter. This *Darius Histaspes* I imagine to be that same *Gustasp* who first by *Zertoosts* imposture (as else-where I have remembred) made his people fire worshippers. To *Darius* succeeded his son *Xerxes*, by the Persians call'd *Ardxer*: an unfortunate Prince; for howbeit he was in his time the greatest Emperour in the world, and had a world of men and wealth to obey his humours: yet what by too much confidence in them, and contempt of other Princes, he reaped the greatest dishonour that ever befell any Prince of *Persia*: for, albeit, he entred *Greece* with an Army

army of 1800000 men, yet could he not prevent an overthrow given him at the straits of *Thermophile* by *Leonidas* the Spartan Generall, who had not foure thousand men: and by *Themistocles* the Admirall neere to *Salamys*, was equally opposed, and his whole Army confounded. After 20 yeeres rule he died, and left *Artaxerxes* his son his inheritor. This *Artaxerxes* (i. e. a victorious conquerour) is in Persian story call'd *Ard-xer-Bahaman*; and by Arabian writers, *Tama-xerxias*: this is he that married *Atossa* or *Hester* the Jew, in which book he is named *Ahasuerus*: at the end of forty foure yeeres happy government he died, and *Artaxerxes* surnamed *Musnon* in his place was crowned King: (some insert *Darius Notbus* before him.) *Artaxerxes* (sonne of *Artaxerxes* and *Parisatys* daughter of *Cyrus*) ruled *Persia* forty and two yeeres, and at the age of eighty was buried at *Persepolis*, *Artaxerxes Ochus* his sonne succeeded him: who also when he had governed cruelly twenty and six yeeres, was hastned (but by an untimely death) after his Father; *Arses* (or *Arsamus* his sonne) investing himselfe with the Persian robes of rule and majesty. Of *Arses*, little can bee said save that he died by the hands of the Eunuch *Bagoas* his Fathers murderer, after his Coronation foure yeere: and in his place (by meanes of *Bagoas*) *Darius Codomanus*, (by Persians call'd *Darab-kowcheck* i. e. little *Darius*) was saluted King: him *Alexander* the victorious Greek overthrow; in three great battells, at *Arbela*, *Amannus*, and *Granicus*: the last, concluded his life and six yeeres reigne, Anno Mundi 3640, of the Olympiad 112, of Rome 420, and before the Nativity 333 yeeres or thereabouts.

Persia subjected by the Greeks.

Alexander (worthily surnamed Great) two yeeres after died at *Babylon*, (foretold by a Calan or Indian Gymnosophist,) in the three and thirty of his age, of his rule twelve yeeres; his heart was transfer'd to *Alexandria*, his corps inter'd at *Babylon*. *Alexanders* Legacy, bequeathing the succession (not to his owne issue or kin, but) to the Worthiest, made *Pyrrha's* bones revive againe; discord, and pride, and envie, emulating every of his great Captaines, who by this common Motto, *Virtus mihi Numen, & Ensis quem gero*, challenged the Empire, and ceased not to lay claime, till death and warres fury cut them off; *Seleucus Callinicus* sonne to *Antiochus Theos* by survivorship (after long stormes) seeming to steare in that unruly Ocean: during whose life and fifty yeers after, the Greeks awed *Persia*, till such time as *Arbaces* an heroyck Parthian broke that yack of slavery asunder, and for three and twenty yeeres did what was possible to revive the more than halfe dead Persians. To *Arbaces* succeeded *Methridates*, who ruled twenty yeeres, after whom, *Pampasus* twelve, *Pharnaces* eight, *Methridatus Medus* thirteene; to whom followed *Phraortes*, (call'd by the Persees *Pharug-zed*) *Artabanus*, (call'd *Ard-Bahaman*) *Methridates* 3, and then *Herodes*, slaine by *Phraortes* his cruell sonne. At this time *Craesus* the rich and famous Roman was slaine and twenty thousand Romans at *Corrhas* by the Parthians; a foule blemish to the Romans; till soone after *Ventidius* (Mark *Antonies* Liefetenant) purged it by a new victory, in which *Pacorus* the Kings sonne was by that valiant Roman slaine: and the Empire acknowledged *Augustus Caesar* over them; who deposed the Paricide, and made another *Phraortes* King in his roome. At this time was

echoed

ecchoed the golden song *Pacem te poscimus omnes*: a time most fit to entertaine the Prince of Peace, Christ Jesus our Saviour, who as then became flesh, and dwelt amongst the sonnes of sinfull men.

To *Phraortes* 2, succeeds these severall Dynasts of *Parthia*; *Orodes*, or *Davidaus*, *Vonones*, *Tereditates* (the last of the *Arfacidæ*) flaine treacherously by *Artabanus*; to whom these; *Bardanis*, *Goterys*, *Vonones* 2, *Vologeses*, *Artabanus* 2, *Pacorus*, *Chozroes*, *Pharmaspates*, *Vologeses* 2, *Vologeses* 3, and lastly *Artabanus*, vanquisht by *Caracalla*, by *Macrinus* flaine: Howbeit in him the hopes of *Persia* slept not, but rather joyed at the farwell of that strange race; for upon that advantage (the Empire seeming distracted twixt two severall affections) one *Artaxerxes* (*Chobad* before, but to speed the better he assumes this pleasing name) steps forth, and with a Majestick grace modestly chides his Country-men for their sloth and faint-heartednesse; and that now or never the occasion was offered of reviving their name and redacting the Persian Empire to her former freedome and lustre: the people admire the man, and by his name doubt not that hee was a true Persian; so as with an unanim assent they crowne his temples with the *Dyadem*, and resolve under him to dye or to dispell that cloud of bondage which the Parthian had so long wrapt them in. For three dayes the fight continued twixt those two neighbours, the stake was freedome and Monarchie: at length the Persian has the victory, and *Artabanus* the Parthyan King by his death put this late triumphant Empire into bondage. After that he vanquisht the Roman Emperour *Alexander Severus*; but in the 15 yeare of his reigne is himselfe by impartiall death vanquished. *An. Dom.* 243 *Sapores* his sonne begun to reigne. And here *Teixera* may be taxed, who assures us that *Artaxerxes* late named (or as they call him, *Ardkhyr-babba-cawn*, i. e. Father and Lord to men of warre,) reigned contemporarie with *Cæsar Augustus*. This same *Sapores* is by the Persians call'd *Shaw-Por*: by *Teixera*, *Schabur*; by *Schicard*, *Xabur-Xabulketaph* or *Dhul Akraf*: a Prince sufficiently couragious, but basely cruell. He over-ranne *Syria*, *Cilicia*, *Mesopotamia*, *Capadocia*, *Armenia*, &c. but returned with many curses for his crueltie, and had next yeare beene retaliated by *Gordianus* the Roman, had not this Emperour dyed by the hands of *Philippus* a rebell, that slew him at *Ctesiphon*. But which efflated *Sapores* above the rest was the rare overthrow he gave two yeares after to *Licinius Valerianus* surnamed *Colobus*, Roman Emperour; who after he had inhumanly triumphed over *St. Lawrence*, & thousands of other Christians whom he made Martyrs or witnesses; in an open field *Sapores* vanquisht him (betray'd some say by *Macrinus* his Liefetenant) and to his dying day made that proud Roman his footstoole to mount upon: verifying the old said Saw,

Superbos sequitur ultor a tergo Deus.

After he had tyrannised twenty yeeres hee dyed *Anno Domini* 273, and before the *Hegira* or Mussulmanish accompt 347. To *Sapores* followed *Ormisdæ* (*Cherman-sha*, say the Persians) who at the end of thirteene months dyed, and *Vararanes* for three yeeres (till death prevented) succeeded him; to him *Narses*, (*Tesdgird* say the Persians:) who after sixteene yeeres rule died also, and left to inherit, his sonne *Vararanes* 2 (cognominated *Segawense*,) by Persians call'd *Baharan*; who in the first quarter fol-

lowed

Redacted by
the Persian.

lowed the common fate, *Narjes* a stranger succeeding him. This *Narjes* made bitter warre with the Armenians and Mesopotamians, at which *Galerius* stormed; but his being the Roman Emperor could not dant *Narjes*; nor priviledge him from being beaten; yet in the second conflict is victor: and *Narjes* for grieve and shame burnes himselfe; after he had eight yeers ruled *Persia*. *Misdates* his sonne reigned seven yeere after his fathers death: to whom followed *Sapores* an Anti-Christian: for the Romans did not rage more furiously against the Christians in the lesser *Asia*, than did this Tyrant in the great: he was a posthumus, and the crowne set upon his mothers belly, even before his birth acknowledging him their soveraigne: hee was the Romans inplacable enemy; by no threats, no bribes, no reasons to be pacified: he fired *Nisibis*, not valuing that *Bacchus* was there borne and suckled: after which, in his owne Dominions he martyrd (as Ecclesiastick writers report) from the yeere 337, to 347, above thirty thousand Christians: for in those dayes, those easterne parts were most part Christians: the names of many of those noble Martyrs you have in *Sozimen*: he also affronted (but with bad successe) *Constantinus* the Roman Emperour, who dyed of grieve so soone as hee heard what cruelties *Sapor* had perpetrated upon the Citizens of *Singara*, *Bizabda*, *Aminda*, *Bombyca*, &c. *Mopses* a Towne under mount *Taurus* in huming him. No better luck had that malicious Apostat *Julian*, who when he had done his worst against the Christians, endeavored the subversion of *Persia*; but most strangely he is peirced with a Persian dart in the night and expires with a *tandem viciſti Galilee*, and in his place *Iovinian* with the joyfull cry of all his Camp, *Omnes sumus Christiani*, was saluted Emperour of the Romans. He could do but little good against the Persians, and therefore returnes towards *Constantinople*, but in the way is arrested by grim death, after hee had beene but eight months, Emperour. *Sapores* about that time also fighed out his affrighted ghost, at the age and reigne of seventy one. *Anno Mundi* 4350 *Anno Domini* 380. and *Artaxerxes* his brother ruled after him; who dyed in the 11 yeare of his reigne. *Sapores* followed him, after five. *Varanes* surnamed *Cermizat* him, after 10 yeares: and to him succeeded *Tezdgird* a constant friend unto the Romans; and (as *Socrates* *Scolast.* reports) a Christian: converted by *Maruthas* Bishop of *Mesopotamia*, sent into *Persia* to that end by Pope *Innocent* and *Theodosius* the Emperour. The Persian Stories say he apostatized; who can tell the truth of it: this is certaine, that in the 20 yeare of his reigne *Anno Dom.* 426 hee dyed; and that *Varanes* 4. (or *Baharan*) inherited his royalties. By all Writers this Prince is taxed for his perfidie, lust, and crueltie, especially against the Christians. In their defence *Theodorus junior* sends *Artaburns* with a gallant Armie. *Vararanaes* diffiding in his owne, requests ayd from *Alamandurus* a Saracen: whose Armies when they met, were so many, that they covered the earth for many miles with their innumerable numbers. At *Babylon* both meet: but ere the battell begun, such a pannique feare struck the Pagans that they fled amazedly: by land some perisht, but *Euphrates* without any pittie ingulphed 100000 of those miscreants, and by that losse the Persian King is heart-broken, after he had tyrannized 20 yeares; and another *Vararan* 5 of that name placed in his stead: hee tooke truce with

Martianus the Emperour, and after 17 yeeres left both life and crowne: *Perozes* succeeded him, call'd *Pheruz* by the Persians; a Prince more rash than valiant: in the 20 yeere of his reigne, the warres of *Scythia* made an end of him. *Valens* (or *Belax* and *Ialas*) was then chosen King; he ruled 4 yeeres; to him *Cabades*, (call'd also *Chobad* and *Canades*) dethron'd by *Lambases* in the 11 yeere of his greatnesse: which *Lambases* (or *Blases*) was also deposed by the Nobles of *Persia* in the 4 yeere, for that hee had set forth an Edict, that all women should be us'd in common: and *Canades* is re-establisht, but at last through his too much curtesy to his vile brother is made blind, and the other mounts the Throne againe. At this time great warres commenced 'twixt the Roman and Persians; the Persian storming that at their perswasion *Zatus* (sonne to *Gurgenus* King of the *Lazaris*, a part of *Colchos* or *Mengrellia*) had received Baptisme at *Constantinople*, *Iustyn* the Emperour witnessing for him at the Font. After that this Persian Tyrant had full gorg'd himselfe with the slaughter of many thousands of the *Lazaris* and *Armenians*, Death summons him to an unwilling accompt, after 30 yeeres tumultuous reigne: and *Cozrhoë* his son (they call him *Chezir*) is solemnly crowned the Persian King. About this time the Roman Monarchy in the West took end. *Cozrhoë* of all the Tyrants of *Persia* was most wicked and desperate: hee first concluded peace for 110 yeeres with *Iustinian* the Roman Emperour; but quickly broke it, and to the utmost of his power intraged them: 'twould bee endlesse to speak his restlesse motion, his barbarisme, his hypocrisy. In meere malice he put to death his brother *Belax* and *Aspebides* his aged Uncle; the people murmur at him, and to be even with them, he commands them to follow him into *Syria*, where hee engages their valour and at *Palmyria* is beaten soundly; but so exasperated that hee ransacks *Barrhosa*, *Antioch*, *Selucia*, *Apamea*, and other parts; in *Phoenicia* also hee gluts his mischief: there hee forced *Euphemia* a Christian Lady, and of her begot *Hormisdas* who succeeded him: hee also there compelled the chaste Nymphs of *Daphné* to offer incense to him, as to a Deity: and for their kindnesse ravisht them. Hee consumed the great and stately Temple dedicated to *St. Michael* the Arch-Angell: and accompted it no sacriledge to rob other Churches: hee besieged *Sergiopolis*, but is forced thence dishonourably: he attempts the spoile of *Ierusalem*, but hearing that *Bellisarius* (in his time the most rich and wretchedly poore of men) was approaching, hee renues his league with the Romans: but purposes not long to keepe it; for next yeere hee forrages *Armenia*, and *Phoenicia*. Anno Dom. 556, *Iustyn* the Roman Emperour enters *Mengrellia*, and by death of *Nachorages* the Persian Generall got a happy victory: *Cozrhoë* next yeere assaults *Edissa*, but fruitlessly; for at *Sagarthon*, that yeere the Christians vanquisht him: An. Domini 574, he commands *Artabanus* (or *Adaarmanes*) with a great Army to enter the lesser *Asia*: accordingly they spoyle *Syria*, and unpeople *Antioch*: in *Iberia* also and *Armenia* they entred with no lesse voracity. At this time *Armenia* received the Christian Faith; and the Romans have cōplaints sent them of *Cozrhoës* his cruelty. *Iustin* sends *Tiberius* (elected *Cesar*) to quiet him. His Army was great, and consisted of many Nations, *French*, *Italians*, *Peonians*, *Illirians*, *Miscians*, *Massagets*, *Isaurians*, &c. towards

towards *Armenia* he marches to meet with *Cosroës*: *Cesaria* (the Cappadocian Metropolis) he soone mastered and after long toyle comes in view of the Enemy. The Persians were strong and lustie. The signall of battell was no sooner given, but each man in a wrathfull posture hastned to vent their furie. *Cosroës* by a sigh presages his overthrow, but doubts it more when when *Cursé* a Scythian that led the right wing of the battell, entred with rare courage into the body of the Pagan Armie, and mastered all the Persian baggages: but the losse of that fight did not so much grieve him, as that his Fire-god was false into the hands of his scoffing Enemies. Many night stratagems he invented to recover it, but all to no purpose: so that seeing it past recoverie, it broke his heart at *Ctesiphon*, after hee had reigned 48 yeares: leaving this report behind him, that to the Christians he was cruell; to the Greeks perfidious; to the Persians lustfull and tyrannicall. In his place, his sonne *Hormisdas* (*Ormons* by the Persians hee is call'd) was crowned Monarch of *Persia*: Anno Dom. 580, of the world 4550. His eight yeares rule was troublesome: For in his 3 yeare, *Mauritius* (son in law and Liefetenant to *Tiberius* and also Emperour afterwards) hammered the face of *Persia*; he ranged where hee pleas'd and did what list'd him; albeit to prevent it *Tama*, *Cosroës*, *Adarman Alamandure*, and *Theoderique* did what they could to hinder him. Anno Dom. 589. *Philippicus* with some Roman Legions entred *Persia*, especially to comfort the poore Christians who were threatned by the Magicians to be slaine all of them that yeare by myracle. *Cardarigas* the Persian Generall supposes they were forced thither by a fate uncontroleable: but the event prov'd such as in sted of the Christians above 30000 Persians were slaine by the great valour, the great Captaines *Philippicus*, *Heraclius*, and *Vitylian* manifested amongst the superstitions, who depended upon some supernaturall helps so long that Nature no whit defended them. *Barames* a noble Persian by hap escaped, but not a second disadventure; for *Hormisdas* grew so madded at his late overthrow, that hee forces *Barames* to weare womens apparell, and with a Distaffe in's hand to disport the insulting multitude: but this jeere cost him deere, for *Barames* flies into such parts as loved him, and incenses *Byndois* a potent Persian against the King, by whose confederacie they raise so great an Armie, and passe to *Shyras* so privatly, that ere many knew of their approach they enter the Citie and imprison the King; yea that same day crowne his sonne *Chozroës* King: the barbarous Traytors executed their wrath upon the Queen & her children, whom most cruelly they sawed asunder: at which *Hormisdas* expressees all the simtoms of an iraged man: his son cannot comfort him, because his beloved wife was irrevocable. *Cosroës* in passion commands some villaines to temper him, whose crueltie prov'd such as drubd the wretched King to death: an act so infernally devillish, that all *Persia* cursed him. Vpon their mutterings he growes tyrannicall, but *Barames* that had mounted him, with the same hand thinks to pull him downe: the King acquainted with his intent, commands this and that man to raise some force to punish him, but into such hate was he growne, that none would obey him; whereby, to save his life he flies with *Cesarca* his wife to *Byzanth*, (his Parents dreadfull ghosts everie where hanting him:) But by the Christian Emperour *Mauritius* and

his Empresse is with his Queene and little ones courteously welcommed. After he had repos'd a while, the Emperour assisted him with an Armie commanded by *Narses* and *Commentiolus* to re-invest him in his Empire: into *Hieropolis* and *Martiropolis* they easily entred: at *Darax* the Rebel *Barames* affronted him with an Armie of Scythique-Persians: but such was the courage of the Christians that *Barames* was vanquished. *Cosroes* returns the Christian his thanks in teares of joy: and knowing nothing would better please them than his conformitie, he presented them with a rich Crosse, of great value in jems and gold; and returns that other (which *Theodora* wife to *Iustinian* had devored) brought from *Antioch* by *Chosroé* the elder, and dedicates another made at's owne charge, circumscrib'd with an hypocritick Motto thus beginning, *Hanc Crucem ego Chosroes Rex Regum, &c. misit, &c. Quoniam ope Sancti Sergii Martiris honorabilis contra Baramum iniquissimum adepti sumus, dotum fecimus, &c. Nos auream Crucem lapillis distinctam ad ejus Templum missuros, &c. unacum Cruce quam Iustinian Imp. ad Templum ejus misit, & quam Cosroes Rex Regum, &c. filius (abadi nostri proavi, &c. huc advehit, &c. ad Edem Sancti Sergii mittendum curavimus, &c.* as you may find at large memorized by *Baronius*. A Dish of gold also he dedicated with this inscription, *Ego Cosroes Rex Regum, &c. hæc in Disco inscribenda curavimus, non ut spectentur ab hominibus, &c.* Nay, he went further in his hypocrisie: hee gave out to indeare the Christians (his owne hated him) that he affected to be a Christian: but how politique so ere he was, his Queene *Cesarca* found him a dissembler. Shee (good Lady) to espouse Christ, fled to *Constantinople*, and there received baptisme most joyfully: *Cosroes* followed her with 60000 men, and when he saw she was not to be recovered without he would become a Christian, he also was baptized and all such as followed him; to the amazement of the Asiaticque world: as *P. Diaconus* has it in his 4 lib. 16 ch. In *Victor* also and in *John Abbot of Biclar*, as is extant in his Epistle in these words, *In his ergo temporibus quibus Deus omnipotens prostrato veterosa heresis veneno, pacem suæ restituit Ecclesiæ, Imp. Persarum Christi fidem suscipiens, &c.* But to speak of his Apostasie, his crueltie against the Christians, and other barbarismes he afterwards perpetrated, would rather require a volume than to be confin'd to so small a narration as I intend to all of them. For so soone as he heard of the massacre of *Mauritius*, his wife and children, by *Phocas* a Captaine in his Armie; and of the arrogance of *Boniface* the Romish Bishop, who at that time assumed the title of universal Bishop, he rejects *Lilius* the Roman Ambass. & Apostatizes; yea vowes to sacrifice himselfe in *Mauritius* his quarell, or be revenged on that villainous *Phocas*: and thence-forward he revives his Pagan titles; in all his letters and proclamations beginning thus, *Cosroes King of Kings, Lord of Lords, Ruler of Princes, Salvation of men, &c.* By such his blasphemie he hoped to assure his owne he was once more a Pagan. Anno Dom. 603 with an Armie of 100000 men he entred *Syria*; there, in *Palestine* and *Phenicia* doing all the mischief imaginable. All the lesser *Asia* parched in his inflamed furie: hee harried the poore Christians as farre as *Chalcedon*: takes *Capeffa* and *Edyssa*. Anno Dom. 612 hee heares of the untimely deaths of *Narses* and *Phocas* his enemies, beheaded by *Heraclius* the Emperour. That yeare also

also he sackt *Apamea*, *Cesaria*, *Cappadocia*, &c. but at *Antioch* is overjoyed with a victorie he obtain'd against the Christians: This encouraged him to over-runne *Palestine*, *Ierusalem* also, where hee derided *Zacharias* the Patriarch and transferd the Crosse thence to *Shyrax* in *Persia*: hee subdued *Egipt* also, *Alexandria*, and *Lybia*; and made the blackt fact *Ethiopians* admire his frenzie. The Roman Empire had reason to be affrighted, when they felt his wrath in *Anatolia*, chiefly in *Ancyra* the Galatian Metropolis. 'Tis reported that in that out-breaking he slew 300000 Christians; agrandiz'd by the Jewes who followed him, and payd readie money for many Christians, whom without mercie they slaughtered. *Heraclius* sent 70 Roman Gentlemen to mediate Peace; *Saes* the Persian Generall threatens them as spies, and barbarously beat them back againe. *Heraclius* is so impatient at that high indignitie, as with a good number of men he fought with *Saes* and gets the victorie: *Saes* for his payment is by *Cosrholes* command slayed alive, and *Sarbaras* made Generall. *Heraclius* Winterd in the Pontique Regions, *Sarbaras* with a monstrous Armie passes through *Cilicia*, and one Moone-shine night assayled the Romans whom he thought to have found unprepared: but by that haste lost 50000 of his men, and gave a brave encouragement to the Christians. *Cosrhole* next yeare sent *Sarnabassa* to trie his fortunes.

Heraclius requires a truce, but *Cosrholes* vowes revenge, and never to rest vexing the Christians. And to that end sends *Sathyn* into *Trepizond*, but at *Azotus*, *Heraclius* affronted him, and had the victorie. At *Gazacot*, *Cosrholes* dares the Roman Emperour with an Armie of 50000 Persians: never was battell better fought nor more doubtfully; but at length the Persians flie away, yea *Cosrholes* upon a swift Arabian Courser posts to *Theobatman*, hoping there if any where to finde safetie. But such was the generall hate he had plunged himselfe into, that he distrusts that Sanctuarie. *Heraclius* resolves to ferric him, but *Cosrholes* hearing of his approach, thinks it more safe to flie away than looke for help from that helpless Deity. *Heraclius* when he had thoroughly searched that idolatrous place and could not find him, is sorrie; but rejoyces againe that his Deastri were there to execute his wrath on. The people, some he slew, the rest he banished: the Flamens he sacrificed to their Idoll, the Pyree he incinerated, and made other common fire be commixt with that they boasted they had from heaven, and together made it consume the whole Citie into ashes: at *Gazacot* also hee did the like where was another Pyree infinitely resorted to by those Idolaters. An abomination taught them by *Zertoost* in King *Gustaf's* time, and seemes to mee either that which *Moses* forbad the Israelites, that they should not let their seed (or children) passe through the fire to *Moloch* (which some think was a brazen hollow heated Statua) or as the Sepharuites practis'd, of whom 'tis said, that they burnt their children in the fire to *Adrammeleck* and *Anammelec*, the Gods of *Sepheruims*, as is in *Levit.* 18. 21. and in the 2 *Kings* 17. 17. and 31. and concerning which Idolatry we read in *Lucian*, *Strabo* lib. 15. *Procopius* lib. 2. de bello Persico, *Agathias* lib. 2. &c.

Amongst other things which *Heraclius* found there in that Temple dedicated to the Sun, was one Deaster or image of *Cosrholes*, which the people

worshipped : the frame was round, resembling heaven ; his head was wreathed with the Sun ; the rayes spread themselves to the umbelique or navell of the image : on one side was the Sun againe depicted, on th other the Moone and Starres, his brother and sisters ; and under his feet, the Angels with Crownes and Scepters, attending him : but albeit the work was rare and the materiall of refined gold ; yet did the good Emperour throw, it into the fire to incorporate it with his Diety. *Cosrhoes* by this had gathered a fresh Armie out of *Hyrkania*, and bids *Sha-Rablecca* to forrage *Albania* : but they stood so excellently upon their defence that *Rablacca* retournes till *Sarbaras* with new forces forc't him back ; and much hurt questionlesse had they done had not *Heraclius* speedily entred and rooted them both in one day, yet neither knowing it. *Mahomet* the Prophet was in *Heraclius's* Armie till now : and about this time begins the Hegyra or flight of that false Prophet from *Mecca*, whose people threatned to kill him for his innovation and doctrine. *Anno Dom.* 622 and of the Emperours reigne 13, *Sarbaras* past his Armie over *Euphrates* of purpose to trie the fortune of warre with *Heraclius* : who so soone as hee knew his intent gave him reason to repent his arrogance : the good Emperour himselfe discharging his duty so excellently & with such excellent courage, that *Sarbaras* upon view of it cryed out thus to *Cosma* his Companion, O *Cosma* ! seest thou with what courage the Emperour fights ? certainly hee alone is able to vanquish all our multitudes. That Winter the Emperour marched to *Sebastia*, and crossing the river *Halys* made *Paphlagonia* his rendezvous. But *Cosrhoe* swels with passion, and combines with *Lucifer*, that by diabolicall Witchcraft he might vex the miserable Christians, against whom hee raged with all sorts of cruelty : and ere he gave a farewell to this world, once more ventures a battell with the Romans : 150000 men he musters up, and divides them in three ; to *Sayn* one part, to *Serbaras* another, to himselfe the rest : imagining by some or all of these to doe wonders. *Sayn* with his 50000 went against the Emperour. *Sarbaras* with his 50000 marcht to *Constantinople* : and *Cosrhoe* staves upon the frontiers. *Heraclius* divides his also into three ; the one to hasten into *Thrace*, the other to bestow a Camisado upon *Sayns* Quarter, the last hee led himselfe into the *Lazic* Territories : to which place the *Gazarrs* (a sort of Turk) came to serve him : *Theodore* in small time rais'd *Sayns* Armie, his *Chrysolocæ* ; assisted by hayle from heaven, so direfully thundring on them, that all men there, saw that God fought for them. *Sayn* was slaine in that battell ; but in stead of a decent buriall, the Persian Tyrant array'd his carcassee in raggs, perfumed him with dogs turds, and slasht his sencelesse trunck into a thousand peeces. That yeare the *Gazarrs* (to gratifie *Heraclius*) under conduct of *Ziebit* broke through the *Caspian* straits, and did the Persians much mischief, and to the Roman Armie exprest no small affection. *Anno Dom.* 626 *Sarbaras* with infinit troopes entred *Thrace*, pillag'd *Calcedon*, a towne built by *Iason* and *Argias*, much traded to, in view of *Bysanth* and upon the *Bosphorus*. After that, they layd siege to *Constantinople* ; and for ten dayes, incessantly laboured to enter it : but such was the excellent courage of the Christians, such her naturall defence, that the Persians could not prevaile ; but upon notice that *Heraclius* was approaching, they rais'd their siege & retreated shamefully.

Anno 628. the Roman Emperour entred *Armenia*, and in a long fought battell obtained a mervailous great victorie. After which, hee demolisht *Ctesiphon*, and pursued *Cosroes*: who when he heard that *Sarbaras* had sped but ill in *Thrace*, and had re-delivered *Calcedon* to the Christians, inflamed with passion he sends a villain an Assassinate to murder him: but by strange hap the Emperours sonne had notice of it and acquaints the Generall; who by this ingratitude of *Cosroes* begun to raise a dangerous rebellion. *Cosroes* when he saw things succeeded thus infortunatly, in anguish of soule breath'd out his spirit: a Fever first, and then a Flux so taking him, that after he had reigned 50 yeares, upon his death-bed he nominated, as King his sonne *Mardesai* begot of *Syra* his Queene; who ere hee could set the Crowne on's head, was slaine by *Syroes* his brother, yea before his fathers face: an act so horryd that *Cosroes* bitterly curses him; but *Syroes* (the most bloudie viper that ever liv'd) heaps greater sinnes upon his head, by commanding some villains to shoor him to death: at that instant his loathed soule call'd to mind his like cruelty to *Hormisda* his father, and acknowledged that God was just in his retaliation.

So soone as *Heraclius* heard of *Cosroes* death, he imagines all his quarrells ended: that yeare therefore he travell'd to the holy Citie, and presented *Zacharyas* the then Patriarch with the Crosse of Christ, found by Saint *Helena* (a Brittanish Lady) 3. May 326. and ravisht thence by *Cosroes* as I lately remembred. His triumphant entring thither was the 17 of September 628: the same yeare that *Boniface* published to the world his Catholique Supremacie; and in which, *Mahomet* divulg'd his Alcoran.

Syroes (by *Teixera* call'd *Chobad-Xirvishé*, in the *Tarich* or *Annal of Time*, *Seyrviah*) in the sixth yeare of his reigne was slaine by *Sarbaras*. *Sarbaras* is by the Persians call'd *Shawryr*; by *Shicard*, *sharibar*: in the third moneth of his reigne he slew *Ardechyr ben Xirviah*, right heire to the Crowne: eight moneths after that, is himselfe slaine by *Ioon-sha* or *Shynshaw*, Lord of part of *Taurus*. The successours to this man are incertainly delivered. The Roman Authors from him to the conquest of *Mahomet* reckon three Kings of *Persia*. The Arabs 6. The Persians 5. The *Tarich* 4. *Teixera* 7. The Armenians 11. How can I therefore reconcile them? The most plausible is this. That *Ioon-sha* at the end of three moneths was banisht by *Tuxan* or *Turan Doct* naturall daughter to *Cosroes*. She had as bad a fate; at the end of sixteene moneths shee was poysoned and dyed, much lamented: to her followed *Iazan-Zeddahs*, by the *Tarich* call'd *Iauku-kar-connah*; by *Elmacyn*, *Gascan-zedda*; who ruled nine months: to him succeeded *Azurmy Doct* (*Cosroes* youngest daughter) who after sixteene moneths dyed; and left *Shezir* (or *Rezir*) to succeed her: who also at the end of six weeks was slaine by *Phorog-Zeddah* (or *Shyriar* as some call him) who after like time, dyed of poyson; and *Tesdyrd* followed, who was forthwith made away by *Bornarym*, and he by *Hormisdas*; the last of those 12 vanishing Turrets, *Cosroes* saw in a perplexed vision one night after he had beene admiring *Aristotle*. The Period of *Persia's* command was now accomplished. Such time as *Hormisda* after five yeares rule (ten some say; others six;) was slaine by *Omar* the 2 Calyph after *Mahomet*: at which time viz. *Anno 640*: and of the world 4610. and from the yeare of the Hegira

*Persia con-
quered by
the Arabi-
ans.*

Hegira 20. by whose fall, *Persia* after so long glory sets in an Ecliptique cloud, and is fettered and forced under the iron yoke of Saracenic bondage.

Mahomet (whose life and acts I have already spoken of) was borne in *Arabia petrea*, Anno Dom. 574. in the yeare 620 was banisht *Mecca*: and in the yeare 637. May 3 and at the age of 63 dyed, and was buried in *Medina* (*Munichiates* formerly) now call'd *Tal-nabi*. i. e. the Citie of Gods Prophet. From him to *Abbas I* intend to runne over cursarily: and to reject all circumstances.

To *Mahomet* succeeded *Ebubokar*, *Abdalla Eubochar* some name him. In the great Clymastick yeare he also dyed; suspected to be poysoned: he sat as King of *Persia* and *Caliph*, but two yeares. *Omar* succeeded him. Hee is called *Howmar* and *Homer*, and was sonne to *Kattab-Faruques*, a wealthy Merchant. Ally the Persian and sonne in law to *Mahomet*, was by this restless *Kaliph* not a little persecuted in his quarell: hee sackt *Bashra* an Arabian Citie, wall'd by *Muslyn*; and as an over-flowing current, rusht as farre as *Gabata*, monstrously tyrannizing in *Syria* and *Egypt*; after that hee ruines *Palestine* and *Iberia*, and as an unluckie comet blazes in *Affyria*, where he full gorg'd his furie. At *Bagdat* hee intends to meditate, but commands *Mavi* to sack *Damascus*, and encourages other his grand Captaines to doe their best to propagate the Alcoran in all Nations. *Rustan beg* with 15000 horse enters *Cusistan*, but at the siege of *Escair-Mecron* is flaine: and in the Armie *Moses* surnam'd *Ashar* governed. This wild Arab forced the Citie, and made *Ahawaz*, *Sabur*, *Arckan*, *Comrestan*, *Iaarown*, and *Laar* become Mahomitans, and to enroll themselves *Omars* Tributaries. *Habu Obed-ben-Masudh* also with 13000 horse subjected *Irack*, wall'd *Rastack*, and of a poore Towne made it a brave Citie, but new-named it *Kufa* or *Kalusa-ôphrat*, since then the place of Coronation for the Kings of *Persia*: 'tis 40 miles from *Babylon*, and conjoynes *Mosqued-Ally* the buriall place of *Morris-Ally St. King*, and Prophet to the Persians.

Habu Obed next yeare subdued *Wasit* upon *Dig lat*; a Towne agrandiz'd by *Abdal Meleg* Anno Dom. 705. Heg. 85. *Elshbeer* he also attempted; but in the triall lost 5000 men, *Obed* was flaine and the Saracens rooted. *Omar* reanimates his men, and perswades them that the Elsherians overcame them by Art Magique: which also hee knew how to practise. They hope the best and returne to *Elshbeyr*, under the conduct of *Siet-Ben-Abi Vakez*, who had such luck through *Omars* skill, that *Elshbeyr* was forced to feele his tortures. At *Elcadisia* (a frontier Towne) he slew 25000 Persians, and at *Galula*, *Spa-hawn*, and *Yezd*, at severall times made *Yezdgird* fly; who had no comfort left him, when he beheld how fortunatly *Omar* himselve subjected *Cusistan*, *Parc*, *Carman*, and *Iraack*; and in *Maqueroon*, *Iaaroon*, *Edgan*, *Deacow*, *Lar*, *Shyrax*, and *Mosoon*, had made all men there sweare themselves true Musulmen. *Yezdgird* dyes, and *Hormisda* labours to repell the Saracens; but in vaine: an uncontrollable Decree hastned this long slavery and change of *Persia*. 15000 men with himselve hee sacrific'd as a farwell endeavour to his Country. *Omar* also six moneths after this battell was flaine trecherously by a varlet; and in the *Alcaba* in *Mecca* neere to *Ebubocar* buried. *Orzman* (in despight of Ally) succeeded him. *Omar* sat *Kaliph* twelve yeares; this man ten, and foure months in the Pontificacie. By *Hucha* his field

field Marshall he subdued divers parts of *Afrique*, viz. *Numydia*, *Mauritania*, *Lybia*, and as far as *Carthage*. *Mavi*, Sultan of *Damasco*, also over-ran *Syria*, *Egypt*, and in a 1000 Gallyfoists transfer'd such a swarme of Saracens into *Cyprus*, that upon their entry they seemed enough to cover it: there they sackt *Constantia* (or *Ceraunia*, a City built by *Cyrus*) and thence fell upon the *Rhodes*, where they perpetrated all possible villany: & amongst other spoyles they dimolish't that Colossus which was built by *Chares* of *Lyndus*, scholler to *Lysippus* in 12 yeeres. It was 80 cubits high, the thomb as big as a large man, the leggs stood on either side the river, so wide and spacious, that thereunder might sayle a large vessell: in the one hand it held a javelin, which it raised to the East: on its breast was a mirror, wherein those that dwelt far within the Ile might descry Ships sayling at a great distance. This wonder of the world, and which cost 300 Talents, *Mavi* sold to *Emis*sa a Jew for 200 pounds sterlin: who with the brasfe of it loded away 930 Camells. In that Ile he also defaced 100 other Colosses, and of costly Monuments 73000. During this, *Heraclius* dyed, Anno Domini 640, after 30 yeeres rule, and in's place *Herack: Constantinus* succeeded, who in the 7 month of his Empire was poysoned by *Martina* his step-Dame, and *Heraclionas* her sonne advanced: but were forthwith both of them exiled by the people, their noses and tongues cut out; and *Constans* saluted Emperour in his place.

Osman by this time had finisht his Paraphrase upon the Alcoran, and digested it into 7 small books, subdivided into 114 chapters. It hapned that by some chance or other he lost a Ring of gold which *Mahomet* left him, and which was to discend to every succeeding Calyph; no paines, no magick could recover it: he conceales the losse, and made one of silver, embowelling a Motto or Symbol, to this purpose; *O Pertinaces, O Pœnitentes*: from which patterne, all Mahomitans to this day weare their Rings of silver.

Osman's mind fancies new conquests, and under a pretext of charity; to teach those purblind Nations the lesson how to attaine Paradise. *India* in those dayes was rich and well peopled: to any would undertake the imployment he gives a thousand benedictions. *Abdall-ben-Emyr* accepts the hazard, & with 30000 horse hafts thitherward; but by new commands from *Osman* who had considered how long a businesse 'twould bee to subdue *India*, he directs his course towards *Tartary*. *Aria* hee easily subjugated, *Corasaw*, *Maurenahar*, *Gassehen*; and took the Cities of *Nizabur*, *Thalecan*, and *Tocharistan*; yea all *Dilemon* to *Balk*, and as farre as *Iehun* and *Ardoc* would give leave; rivers beyond *Oxus*. But *Osman* how victorious so ere he was abroad, dyed miserably at home of poyson; which he suckt voluntarily, rather than be slain by the enraged multitude: in the 88 yeere of his age, of his Calyphship; yeeres & 8 months, Anno Domini 655. Heg. 35. and in his place long-lurking *Ally* is saluted King and Calyph: whose reign was full of misery; for *Mavi* stormes at *Osman's* fall, and with 100000 men enters *Arabia* to depose *Ally*, but in th'incounter lost 10000 men; howbeit at the second tryall *Ally* lost the day, his life, his Empire. Of the *Egyptians* were slaine 15000: of Saracens 20000: and by which victory *Mavi* or *Mnavias* was re-saluted King. *Mortis-Ally* dyed aged 63, and was buried

buried neere to *Cuse* upon *Euphrates*; at *Mosqued* or *Massad Ally*, *Karb Ally* some have mis-called it. *Mortis-Ally* left a Ring, with which the Persian Kings wed their Kingdome: it's Motto is (say the *Molai*) *Corde Sincero Deum veneror*: by the Persians he is sometimes call'd *Emir al-mumuni*, i.e. Prince of the faithfull. By *Fatyma* (*Mahomets* sole child) he had *Ocen* (or *Hocem*) who after few months rule dyed poysoned, *An. Dom.* 666. *Heg.* 46. and was buried at *Mosquit-Ally*; his Symbol (as sayes the *Inchasin*) was *Solus Deus potens*. *Mavi* soone after *Hocems* death slew 11 of his children, the 12 escaped *Musa Cherifim* or *Mahomet Mahodin* by name, from whom the Kings of *Persia* at this day say they are descended. *Mavi* Lord of the *Ben-humian* family, when he stated himselfe in the Empire; sent *Susindus* his kinsman with huge forces against the Grecians: accordingly *Susindus* beseiges *Siracuse*, & after that *Byzanth*: but by *Constantine* the Roman Emperour is lastly slain and 30000 other rascall Sarazens; that same yeere the Plague raged so terribly in the Mahomitan Empire that the like was never formerly: amongst the rest *Mavi* expired, aged 77, in his reign of *Aegypt* &c. 24, his Symbol this (as is reported) *Ignosce Precor*.

To *Mavi* followed in the Empire of *Persia* and as *Kalyph*, *Thezid* or *Iezid*: memorable in his veine of Poetry: he it was that put the Alcoran into that bald rythme, as it is now extant; his venery and riot exasperated *Mutar-Mavia-ben-Abdella*, so as at the age of 40 hee dyed, having ruled 3 yeeres. *Mutar* is quickly dethroned by *Abdall-ben-Iezid* a *Ben-humian*: some are of opinion that *Ocen* and his 11 sons were slain by this Calyph. *Marwan* (after he had sat 9 months) dispossesses him, and hee by *Abdalla* againe; But both by *Aben* or *Abdalmelec* were both, both of life and Kingdome bereaved. *Didacus* dethroned *Melec*; *Oyledore*, *Didacus*; and *Solyman* by help of *Iustinian* the Emperour slew *Oyledore*: *Melec* returns from banishment and expulses *Sulyman*, and most exactly tortured *Mutarrs* murderers: the Christians were the worse for this re-establishment; for he forraged *Syria*, *Armenia*, *Thrace*; and in the 15 of his Empire dyed, ordaining *Vhyt* (call'd also *Vlitus* and *Evelyd-Miralminus*) in his stead; this Calyph dyed of griefe, that his Armies he had sent into *Spain* were rebelled. *Zulzimyn* succeeded him; and him, *Omar-ben-Abdemazed*, depos'd by *Yezid* sonne to *Melec* the late Calyph: *Ebrahim* succeeded him, a Prince foole-hardy and unfortunate. After his death the Empire was divided 'twixt *Gezid* and *Vvalel*; who with all the forces they could make invaded *Europe*: thinking it a happy death in striving to increase their new Religion. Into *Spaine* went *Vvalids* Army led by *Abdiramo*: *Gezids* part, led by *Sha-Rablan* entred *France*; the first had better fortune than the second: they took *Granada* and so rooted themselves that till *Ferdinand* of late expulst them, they there inhabited. Those that entred *France*; (albeit they were encouraged by *Eudo* Duke of *Aquitayne*, who hated *Charles Martell* mortally) were resisted by *Martell* and 30000 French Gallants (*Eudo* the West-Goth upon better consideration syding with the Christians) so as after long fight, neere *Turin* in *Peidmont* the Saracens were bearen; and of their numberlesse company 300000 slaine, *July* 22. 726. as *Beda* and others at that time living testifie: the two Calyphs dyed of rage when they heard of their misfortunes: *Marwan* was placed in their stead

stead: in whose time *Hyblin* his Generall purposed to invade *Tartary* with 100000 men; but in the way was assail'd by *Sophy-Salyn*, Saint *Azmully's* sonne, of discent from *Ally*, and *Lamnoir* the *Arakofian*, and in that conflict was *Hiblyn* slaine. *Marvan* vowes revenge, and with 300000 *Saracens* he affronts *Salyn* neere *Spahawn*, but is vanquished and 100000 of his men slain; *Marvan* from *Babylon* fled to *Mecca*, and thence into *Agypt*, but thither also *Salyn* pursues him; and by his death gave an end to his inveterate enemies the *Ben-Humians*, begun by *Mavi*, by *Marvan* finished.

The family of *Mortis-Ally* or *Ben-Abbas* in this man begun agen to rule the Scepter of *Persia*: *An. Dom. 750. Heg. 130. Abuballaa* while opposed Saint *Azmulli*, but in vain, *Asmulli* at *Cuse* was made King and *Chalyph* of *Persia*. This man reviv'd *Mutar's* tenents to the honour of *Ally* and disgrace of the three successours of *Mahomet*: againe revived by *Siet Gunet* of *Ardaveil*, as hereafter may be spoken of.

Saint *Azmulli* being dead, his sonne *Salyn* is saluted King. In three yeares he also dyed, & *Abu-beer* (call'd *Bugiafer* & *Almanfor*) followed him in his royalties. *An. 758. Heg. 138* he repaired *Bagdat*. *Mahadi-Abibala* succeeded him, by some call'd *Negmedden. Phidul-Ally*; to whom, *Moses* or *Eladimirza*, father of that *Amarumilus* the French men prate so much of. In his time viz. 798 *Charlemaigne* flourished, and this our Isle altered its name from *Brittaine* to *England*. 'Twixt this *Amarumilus* (or *Aaron* King of *Persia*) and the Christian Emperour *Charles* was great friendship: Ambassadors and Presents were sent from either of them: of which, read *Eginardus* his Secretarie. This *Aaron* is thought to have dyed a Christian. In his time many frantick Schollers in the sight of thousands of men, threatened to flie, but in the tryall from one rock to another dyed miserably. *Aaron* after 23 yeares dyed, and *Mahomet* his sonne reigned after him five yeares: *Abdalla* after him; who when hee had raged against the Christians, and troubled the Ilands in the mediterranean Seas, dyed: and was succeeded by *Mulla-Cawn*, who also vext the Christians, disturb'd *Italy*, and dared *Rome*: but he also suddenly vanished and was succeeded by these *Kalyphs*; *Vvaceck, Almoto, Montacer, Abbas, Mustead-zem*, (in whose time happened the greatest Earthquake ever felt in *Asia*) *Almotez, Moctadi-Bila, Anno 875. Heg. 355, Almet-Hamed, Mutazed, Moctafi-Bila, Moctader, Elhaker, Ratsha, Razi-bila, Muclacsi, Moriah, Tayaha, Kaderkamet, and Mahomet-El-takert* i. e. Gods servant; in whom ended the *Chalyphs* of the Arabique or Persian Pedegree. For then *An. 1030 Heg. 410* came in the *Turquemen* led by *Tangrolipix*, first call'd into *Persia* by *Mahomet* the then Sultan to assist him against the *Babylonians*: but (after he had freed him from that danger) desires leave to goe into *Armenia* to visit his kindred lately seated there, and is denied: an unkindnesse of such force that *Mahomet* ere he could appease the enraged Turk, was forced to divest both life and Kingdome. In him the family of Saint *Asmully* eclipsed, till *Sha-Ismael* dispeld the interposing cloud, and resuscitated the glory of his Ancestrie. The *Boyixan* Kings who begun *Anno Heg. 319*, and ended *Anno Heg. 480*. In the *Tuchasin* they are chronicled and at *Shyras* I have already spoken concerning them.

The successor of *Tangrolipix* was *Ottoman* son of *Ertrogul* the *Oguzian*, who

The Turks and Tartars conquer Persia. who in the yeare 1300 *Heg.* 680. layd the foundation of the Turkish Empire in *Europe* and *Asia*: the Salghucian (of the same extraction) commanded *Persia*: agrandiz'd by *Togrul-beg*, sonne of *Michael*, sonne of *Salghucius*, sonne of *Didacus* a Turq'man. *Togrulbeg* (some say) was slaine by treason: his successour was *Pharug-zed*, *Masuds* sonne; slaine by *Olo-ben-Aesolan* Prince of *Gasnehen*: to him followed *Ebram-ben-Masud*, whose sonne *Masud* married the daughter of *Melec-sha*, King of *Turq'stan*. *Masud* from *Cosrofan* entred *Persia* with a great Armie, and neere to *Tabryz* flew *Almostar-shed-bila-Caliph*, and in another fight *Rashed-bylz* his sonne at *Hispahawn*. To *Masud* in *Gasnehen* succeeded *Sha-Aesolan*, slaine by *Babaron-sha* his brother, *An. Heg.* 499; to whom followed his sonne *Cosrbao*; who after he had forraged *India* dyed *A.H.* 540: and in him took end, the Sabutaque family.

In those times as *Kaliphs* of *Babylon* and part of *Persia*, were *Ghaladud-daul*, whose seventh successour *Mustaed-zem* was slaine by *Cingis Chan* *An. Heg.* 580; *Almostansor-bila Mansor* in his place governed *Caldea* and *Persia*. Of those Tartars I have formerly spoken. Descend wee therefore to the yeare of our Lord 1415 *Heg.* 795. such time as *Chara-Mahumed* the Turk re-entred *Persia*. Hee ruled three yeares and left *Kara-Issuph* to succeed him; who also after three yeares dyed at *Cashyn*, and left six sonnes, viz. *Pir-buda-camv*, *Scander-mirza*, *Toon-sha*, *Sha-Mahomet*, *Abuzedda*, and *Mirsa-Absall*; all which dyed untimely by envie, and one anothers emulation. Of those seven, *Toon-sha* was last; and he also slaine with *Acem-Ally* his sonne by *Acem-beg*: at that time the family of the Guspan *Caraculu* or black-sheep ended, and the Guspan *Acortu* or white-sheep took beginning. The first were Turks; the last, Armenians.

The Armenians subdued. *Acem beg* (otherwise call'd *Vsan-Cassan*) conquered *Persia* *An. Dom.* 1470. *Heg.* 850. he subjected *Hyrac*, *Irakeyn*, *Aderbayon*, *Kaboncara*, *Mosendram*, *Carman*, and *Cusistan*: and after eight yeares command dyed at *Kashyn* in *Sheravan*, & was solemnly buried. He left behind him seven sons; *Ogorlu*, *Sultan-Katyl*, *Iacob-mirza*, *Iosias*, *Tssuf*, *Maczud*, and *Zenal-beg*. *Ogorlu* was poysoned: *Katyl* was slaine by *Maczud-beg*; *Iosias* and *Synall* were slaine in the Turkish warres. *Iacob* was murdered by a Whore at *Tauriz*: and *Tssuf* dyed of an Impostume. The seven sonnes of *Vsan Cassan* being all dead, the Empire descended upon *Baisangor*, *Iacobs* sonne: hee was deposed by *Rustan-beg* sonne to *Muczud-beg*. Next yeare *Baisangor* return'd with many of his Armenian friends, but in the way dyed. *Rustan* that yeare was dethroned by *Hagmet-beg* sonne of *Ogorlu*; and he by *Kacem-beg* and *Hayb-Sultan*, two powerfull rebels; who also by *Alvan-beg* were slaine, and in *Spahawn* all of them buried. *Alvan-beg*, *Baisangor's* brother after he had ruled *Persia* five yeares. *An. Heg.* 878, was vanquished by *Ismael* his Aunts sonne: and two yeares after, *Morad* was slaine at *Spahawn*. In him ended the race of white sheep, who under *Acem-beg* had conquered *Persia*. In *Ismael* revived Saint *Azmully* and *Mortis-Ally's* glory; whose successors at this day rule *Persia*. I will very briefly touch some passages of their Reigne, that I may hasten to our other Travells.

Ismael surnamed *Sophy* was invested Monarch of *Persia* *An. Dom.* 1500. *Heg.* 880. He drew his pedigree from *Mortis-Ally* King of *Persia*, *Anno Dom.* 750. *Heg.* 130. In a descent of 35 Princes, some of them are thus named.

Abi-

Abi-Taleb had *Mortis-Ally*, Father of *Ocem*, father of *Mahomet Mahady*, from whom *Mutar*, Saint *Asmully*, and *Salyn* descended: to them, these; *Shec-Sophy-Eddin-Isaack* surnamed (from his learning and piety) *Cutb'el-eulya*, to whom in order are these, *Shec-Moses*, or *Mizra-Sedryddin*, *Shec-Ally-Shec-Ebrahim*, *Siet-Gunet*, *Shec* (or *Siet*) *Aydar*, and *Shaw-Ismael*: Whose Title to the Crowne was this. *Shec-Sofy* such time as *Tamberlane* returned from his Turkish Conquests, this *Shec* was of that holinesse and fame that that great Monarch vouchsaf't not only to visit him at *Ardaveel*, but also to expresse his best affections. Hee made no other use of the Tarrars favour save to beg the lives of many thousands of miserable Persians, whom by *Hoharo-Mirsa's* folly, *Tamberlane* had markt out for death. That act added infinitely to the *Santo's* credit. *Tamberlane* dyed Anno 1407. Heg. 787, and is buried at *Anzar* in *Cathaya*. The Persian Saint lived but three yeares after him: of whom I may say, as *Horace* did of another.

Crescit occulto velut Arbor ævo

Fama Sophyi.

Siet Gunet his sonne, by the excellent report his Syre had honoured him with, not only inheriting his fathers repute, but so popularly beloved, that he suddenly hatches the ambitious thoughts how to dispossesse *Toon-Sha* of the Empire. Hee attempts it divers wayes, but finds none so sure as by making a Schisme in their Religion: he therefore dictates a new *Currawn*, wherein he villified & accurst the three successours to *Mahomet*, and magnified *Mortis-Ally*: adding this, That he was lineally frō him descended. *Toon-Sha* espies his drift and seeks to kill him: But he (doubting no lesse) avoyds it; and flies into *Armenia*, where *Vsan Cassan* entertained him with all respect possible; and to make it more apparant bestowes his daughter *Martha* (*Kadaijon Katun* the Persians call her, begot upon *Despyna* daughter to *Calo-Ioannes* Emperour of *Trepisond*) upon *Aydar* his son: by whom he had two sonnes, *Ally-Sha* surnamed *Sulyma*, and *Sha-Ismael*. *Ally* was slaine in the Cradle by Prince *Iacup* their Uncle, *Vsan Cassan's* sonne. But *Ismael* found mercie from *Rustan Amanfor* sent to murder him: and who lived to revenge his fathers and brothers death upon him. *Aydar* in the Annalls of *Persia* is said to have subjected *Trebizond*; & to have sat as Emperour eight moneths; conquerd afterwards by *Mahomet* the first Turkish Emperour. Upon *Vsan-Cassan's* conquest of *Persia*, he also recovered his Barony of *Ardaveel*: but (by the treacherie of *Iacup*) at his besieging *Tabriz*, was slaine by *Pharuc-Issur* the then Viceroy of *Sultany* and *Tabriztan*.

I have told you how *Ismael* in revenge of his Fathers murther, and to make good his claime from *Ally*, in two battells (wherein hee vanquish't *Alwan* and *Morod* Kings of *Persia*) made himselfe Monarch of that Empire. For upon his flight into *Arzenion* he was so welcommed, that in memorie of his Grandfires kindnesse to them (when hee begd their lives of *Tamberlane*) they all rose in his defence: namely those great Tribes, the *Auxarchians*, *Romlu*, *Sufiah*, *Estayalu*, *Kayridac*, *Versabli*, *Shamlu*, *Zulcaderlu*, &c. by whose help hee slew *Pharuc-Issur*, conquerd *Shervan*, at *Tabryz* beat *Alwan*, and in himselfe establisht the Empire. In memory of which, and the other hee gave *Morod* that yeere neere *Shyrax*, hee instituted an order of *Coosel-basha's*; in them both memorizing his descent from *Mahady* 12 sonne

The Persians recover their liberty.

of *Ocen* sonne of *Ally*, and the *Mamelucks* who then flourished.

Bejazer the Turk squints at *Ismaels* greatnesse, having formerly in his appetite devoured *Persia*. But such was *Ismaels* high courage & vertue, that he not only resisted the utmost furie of *Bejazer*, but also made the *Tartars* and *Indians* tremble at his fortune. The *Persians* honoured him, the *Armenians* loved him, but the *Jewes* deified and assured him hee was the *Messias* they so long wayted for: But, *Ismaels* severity towards them upon that blasphemie, made them quickly recant, and rather think him a second *Vespasian*. Ere I goe further, let mee speake a word of his surname *Sophy*.

Ismael at his Coronation proclaim'd himselfe King of *Persia* by name of *Pot-Shaw-Ismael-Sophy*. Whence that word *Sophy* was borrowed, is much controverted. Whether it be from the *Armenian* idiom, signifying wooll, of which the *Shafes* are made that enobled his new order. Whether the name was from *Sophy* his Grandfire, or from the *Greek* word *Sophos* imposed upon *Aydar* at his conquest of *Trepizond* by the *Greeks* there, I know not. Since then many have called the Kings of *Persia*, *Sophy's*: but I see no proper reason for it; since *Ismaels* sonne, grand and great grand-sons Kings of *Persia* never continued that name, till this that now reignes, whose name indeed is *Soffee*, but casuall.

Ismael the second of his reigne, subjected *Shervan* and *Gheylan*; *Pere*, *Hy-erac*, and *Cusistan*; *Kerman*, *Macron*, and as farre as *Iasques*. *Coom* was commonly his Winter rendezvous. The fourth yeare by *Elyas-beg* he purposed to infest the *Tartars*: but *Elias* through neglect was vanquisht in the way by *Ocenbeg*, *Geboly* Lord of *Chalat-Pherusky*, who at *Ismaels* approach fortifies his Castle; but is forced out by flux and famine; hee and fifty of his best men slaine, and the rest pardoned. Which done, he hasts back to *Tezd*, hearing that *Mahomet* had besieged it: he quickly rais'd the siege and burned *Mahomet*. And after hee had compounded some differences twixt himselfe and *Morod-sha*, brother to *Alvan*; Anno Dom. 1507. Heg. 887, hee journeyed to *Shyrax* where he was solemnly crowned: but next day put to death 30000 men, such as were either guilty of his Fathers death, or had taken part with *Morod* against him. That yeare he hastned into *Mosendram* and repuls'd the *Tartars*, albeit he had not above 20000 horse, and *Vlu-chen* and his were above 300000. And to retaliate them he billicted his men that Winter in *Teron*; but so soone as the weather permitted hee entred *Tuzz*, intending to spoile *Samarchand*. But hearing of *Sultan Ocen's* death, and that *Shac-beg-chawn* an *Ouz-beg*, had usurped the Crowne of *Corasan*; in the behalfe of the injur'd Princes *Ocen's* sonnes, he entered *Corasan*; and in a long fought battell twixt him and the *Rhumestans*, slew *Shac-beg-chawn*, 30000 *Tartars*, and made *Acen-Ally* be crowned King; upon condition that at his death it should hold of the *Persian* Dyadem. That Summer he passed *Oxus*, and slew *Chamsylba* the *Maurenahar* King, sackt the strong Castle *Ael-kama*, depopulated *Dargan*, *Farghwan*, *Azfaker*, and many other strong holds in *Tisogd*, *Kennanagh*, *Gazachen*, *Maurenahar*, *Rhumestan*, *Turgstan*, farre beyond *Balk* the *Ouz-beghian* Metropolis: and returning, he sackt *Tuzz*, *Sakalkand*, *Sikamest*, &c. sufficiently retaliating what his own Nation had formerly suffered from the Black-sheep of that vagrant Coun-
try:

they : and when he had fully glutted himself amongst the Tartars, came joyfully back to *Goom*, where he was received with all symptoms of joy possible to be expressed.

Next sommer he went into *D'arbeg* against the Turks, who so soone as they had heard of *Ismaels* doings in Tartary entred *Bagdat* and exprest their utmost villanie there; calling them *Rassadins* or *Schismatics*, and cutting off the noses and thumbs of many hundred Persians. In their revenge *Ismael* affronts them with 50000 horse, and in despite of what *Carrig* and *Ally-Bassaw* could do, upon the banks of *Tygris* he gave the Turks an overthrow; and that yeere seconds it by another he gave the *Beglerbeg* of *Anatolia*: whereat *Bajazeth* stormes, but *Ismael* to exasperate him took a Swine into his Court, and names it *Bajazeth*, madding the Grand-Senior and his Ambassador; but joying the Persians; to see the excellent courage of their Emperour. At this time also, *Tekelles*, a favorite to *Ismaels* father *Aydar*, to propagate the Reformation leads 20000 men into *Trepisond*; whither the Armenians flockt in such abundance, that that *Syet* entred *Tunguy* with 200000 men, as farre as *Iconium* in *Lycania*; where hee vanquish't *Mahomet* and *Orcan* the 2 youthfull Nephews of *Bajazeth*: *Carogozes* the Bassa of *Asia* also he triumpht over; sackt *Cutay*, and in the plaines of *Am-cira* put to flight *Ally-Bassa* and his innumerable company; yea had *Ismael* taken the advantage to have backt him, he had prov'd another *Tamberlain*: but wanting his countenance and other necessaries, *Ionuses Bassa* neere to *Anti-Taurus* conquered him: and which was no lesse miserable; that famous Captain doing some violence to a Carravan he met with by the way, is at this entring *Casbyn* apprehended, and by *Ismaels* command burned. Anno Domini 1511. Heg. 891. *Ismael* recovered *Bagdat*, *Barrhyeck-beg* the Sultan betraying it and opening a posterne where-through the Persians entred, *Mahomet Bassa* being forced to flie to save his life. That yeere hee entertained *Lemius* (the Portugall Agent) at *Casbas*; who was led into the Army by *Mirza Abucaca* the field Marshall: the which *Lemius* reported to *Albuquerque*, that *Ismael* had 350000 Pavillions pitcht there, and in the field 130000 men. That yeere *Bajazeth* was poysonned by a Jew, and in his Place *Selym* his younger son, made Emperour of *Turkey*. That yeere, *Morad* sonne to Sultan *Ac'mat*, *Bajazeths* eldest sonne, fled to *Ismael* for safety; and *Aladyn* his brother, to *Campson Gaurus* Sultan of *Egypt*: where both were welcomed. *Selym* prepares to fetch them thence: but *Ismael* irritates his vexation; and encourages *Morad* with 10000 horse (promising to second him by *Vstrefoglan* with 20000 more) to forrage *Turkey*: accordingly *Morad* past through *Armenia* the lesse, and in *Cappadocia* shewed himselfe an adversarie. *Chendemus* with great forces opposes him: who upon notice of his Uncles approach, fell back to *Vstref*; and both of them to *Anti-Taurus*, where *Aladules* quietly suffered him to passe the Mountaines into *Armenia*; whither they knew ere-long the Grand-Senior would hunt after them. *Selym* commands his whole forces to follow him into *Persia*: *Chendemus* for diswading him is slaine; but by *Ebrahim Bassa's* advice after long march into *Armenia*, he got; where in the Calderan plaines was fought 'twixt the Turk and Persian a most memorable battell: *Ismael* with 30000 Persians for 16 houres maintaining the fight with *Selymus* and

300000 Turks; and where (if the Turkish Artillery had not disordered and affrighted the Persian horse) the Persian had gloriously triumphed: but as it was, for one Persian ten Turks were slaine; and neither of them obtained conquest: the horror of it such, that the Turkish Annals call that dayes fight, The day of Doom. *Anno Domini 1515. Heg. 895. Selym* returnd with new forces into *Armenia*, but by the way strangled *Aladenles* the Mountanous King: *Ismael* leaves *Synal-beg* to pursue his conquest of *Mosendram*, and with 30000 horse, attended *Selym* at *Tabriz*: but *Selym* diverts his first thoughts, and at an unexpected houre enters *Egypt*, and by the slaughter of the Sultan *Campson* (betrayed by *Cayer-beg* Sultan of *Aleppo*) conquered it, and gave end to that order of *Mamaluks* which from Sultan *Saladyne* who lived *An. Heg. 680.* had continued to *An. Heg. 896*, with much fame and excellencie: *Tomambeyus* sought to have restored it, but *Selym* made his life the price of it.

Anno Domini 1514. Heg. 894. Sha-Tamas was borne, who succeeded *Ismael* in the Empire; in 5 yeeres after, he had also *Hel-cawn*, *Som-Mirza*, and *Bacram-cawn*: some call them, *Elias*, *Sormiza*, and *Barhon-cawn*. *An. Dom. 1520. Selym* the Turkish Emperour dyed, and was succeeded by *Solyman*. *Anno Domini 1525. Heg. 965. Ismael* also dyed; in the 40 of his age, and of his reigne, 20 yeeres.

Ismael's foure soones did what they could to ruine the Empire, by one anothers ruine: *Hel-cawn* especially: who to effect it, syded with the Turkish Emperour. *Vlembeg* also (who had married their sister) laboured it. But albeit *Solyman* did his best by his owne forces and by their treasons, yet such was his ill luck, that (excepting *Babylon* and *Tabryz*) they got nothing but sad experience: for *Tamas* upon notice of the Turkish entry, leaves *Kezien Bassa* and *Corasan* (which he then had besieged) and hasts to *Cashyn*: the Turks so soone as they had rifled *Tabryz*, retreat; but are so assailed in the rear by *Delementhes*, still as they marched, that they could not prevent the losse of 40 Cannon, 3 Sanfacks, 800 Janisaries, and of Asaps or common men above 20000: a victorie so plausible, that to this day upon the 3 and 10 of *Ardabehish* or *October*, tis with many signalls of joy solemnized: 4 yeeres after, as *Morod* had done to *Ismael*, so *Bajazet Solymans* sonne fled to *Tamas*; to save his life, willing to part with his hopes of a Monarchy: his rebellions and injuries to his father and brother had beene many and notable; so as *Hassan Bassa* comes to *Cashyn*, and upon assuring *Tamas* that *Bajazeth* came purposely to kill him, that unfortunate Prince was by that old villaine strangled, and his 4 sonnes also, *Homer*, *Morad*, *Selymus*, and *Mahomet*. *Solyman* next yeere enters *Persia* with 150000 men. *Tamas* affrighted with their great ordnance, hyres 5000 Portugalls from *Ormus* and *Indya*, who brought 20 Cannon along with them, and by whose helps the Turks were vanquished. That yeere *Tamas* entred the *Ouz-begs* country and returned victorious: and next into *Cabul*; whence he thought to have gone to *Lahore*; but upon newes that *Mustapha* (*Solymans* eldest sonne and brother to *Bajazeth*, lately at *Cashyn* strangled) was fled from his Father to him from succour, he returnes and welcomes him, willing any way to agrandize discord amonst the *Ottomans*. *Solyman* in person with 80000 men followes him; in every place hee came that lo-
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ved the Persian, perpetrating all sort of savage cruelty. At *Erez*, *Tamas* fought with *Solyman*, but with worse successe than formerly neere *Bagdat*: for 1000 Persians were slaine, and 20000 Turks; but by their numbers the Persians were forced to leave the field; which when *Mustapha* saw, hee fled to his Father and beseeches (for *Roxalana* his Mothers sake) pardon: but it would not be; his Father forthwith made him to be strangled.

Anno Domini 1576. Heg. 956. King *Tamas* dyed at *Cazbyn*, aged 68; having reigned 30 yeeres; and left his eldest sonne *Mahomet* to succeed him: hee had in all, 12 sonnes and 3 daughters; *Maomet*, *Ismael*, *Aydar*, *Sulyman*, *Emangoly*, *Morad*, *Mustapha*, *Ally*, *Hamed*, *Ebrahim*, *Hamzé*, and *Izma cawn*. *Ismael* during his stay at *Cohac* complots with *Peria-Conconna* and *Sahamal-can*; by whose help hee strangled *Aydar*, and beheaded 80 other of his brethren: hopefull also to meet with *Mahomet*: who being fled to *Georgia* finds such friends that ere long he returned with 12000 horse, Curds and Georgians; by whose service, and the valour of *Leventhybeg*, he arrives at *Spahawn*; where he had newes of *Ismaels* death, slain in his bed by *Periaconconna* and 4 Sultans, who entred habited like women, *An. Dom. 1577*. The same yeere that *Ismael* was thus slain, *Peria-Conconna* was also made away by *Salmas-Mirza*, at the command of *Mahomet*.

Mahomet (call'd *Codobanda* by the Turks) had many sonnes: *Ismael*, *Mustapha*, *Mir-can*, *Gynnet*, *Sophy*, &c. *Ismael* was famisht to death at *Caykabe* Castle neere *Tabriz*, by meanes of *Massombeg* the favorite: the rest of his sonnes dyed untimely. He had also 3 sonnes begot of *Ioon-Conna* Princeesse of *Heri* and *Corassan*: *Emyr-Hamzé mirza*, Sultan *Aydar*, and *Abbas*. *Emyr-hamze-mirza*, was the most famous, active, and beloved Prince that ever to this day lived in *Persia*. When he commanded, they thought nothing impossible: the Turks, the Indyan, the Arab, and Tartar feared him; with 40000 horse hee vanquisht 200000 Turks neere *Van*, and cleared *Armenia* of those Locusts. After that, with 30000 Persians and *Ouzbeghians* hee over-threw them at *Erez*, and obteyned a most glorious victory. Two yeeres after, *Anno Domini 1580. Heg. 960* at *Bagdat* he beat the Turks; at that time of Persians being slaine 10000, but of Turks 70000. Next yeere, he opposed the Tartar neere to *Sumachy* and slew 20000 of their men: and that same month of the Turks led by *Mustapha Bassa* 100000: but with losse of above 40000 of his owne men. *An. Dom. 1584. Heg. 964.* neere *Van* againe, he slew above 20000 Turks: and with his own hands slew the Sultan of *Caramit*, the Generall; the *Basha* of *Trebizond*, and 5 Sanzacks. At *Sancazan* the insuing spring, he also beat *Osman* the *Basha* (who dyed to think of it) and slew above 23000 other Turks. At *Tephlys* he vanquisht *Sycala* the famous *Basha*, and slew 30000 of his Turks; the Prince losing 9000 Persians: but by that victory regained *Tabriz*, *Babylon*, and all other such places as King *Tamas* had *Anno Domini 1537. Heg. 917*, lost to *Solyman*. Next yeere he took *Derbent* from the Turk, and neere to *Tephlys* with 20000 horse, scattered and slew 80000 Turks: so dismall to *Amurath*, that rather than see his face *Mustapha* by voluntary poyson at the age of 78 gave up the ghost, and *Acmat* the renouned Eunnuch resolv'd to beg rather than to see *Persia* againe. But

Synon Bassa was so puffed up with his late conquests (at *Cyprus*, *Malta*, and *Egypt*) that he threatens his payment; and to that end with 100000 men he entred *Georgia*, sackt *Tephlys*, and in *Shervan* did many mischiefs: but plague and famine pursuing him, the Prince of *Persia* ere the Tartar could joyne with *Synon* had him battell at *Carse* in the Turq'men confines and beat him, but two dayes after lost 5000 men more, and was forced back to *Trepizond*: But at length, what enemies abroad could not effect, at home his brother *Abbas* perpetrated by poyson: insomuch as in the vigor of his age, and hopes of further conquest, this gallant Prince goes down not aged 30; and of such force with purblind *Mahomet*, that in few dayes after hee expired: *An. Dom.* 1585. *Heg.* 965. after 8 yeeres reigne, and at *Ardaueel* by his father was some part buried.

Abbas had much adoe to quiet the distemper of the Persians; such hate they bore him for his cruelty. At *Cashyn* hee found most welcome: they had considered the other two were irrevocable, & that it concerned them to have some expert man to defend them from the Turk, who almost every day from *Tabriz* affronted them. *Spahawn* indeed paid deerely for her rebellion. The first yeere of his reigne *Amurath* the Turkish Emperour sent his Ambassador to *Abbas*, to command him (if he desired peace) to send him his sonne *Ismael* as a hostage: the Ambassador had better have stayed at home, for albeit hee escaped with his life, yet hee was miserably bastinadoed. Enraged by that message hee besieged *Tabriz*, and easily forced the Turks thence, as also out of *Van* and all *Armenia*: two yeeres after he beat them out of *Balsorac* and *Bagdat*; yea made *Dyarbec* and *Iaziry* too hot for them. By *Curchiki-can* he subdued *Ghey-lan*; by *Tamas-coolibeg*, *Mozendram*; by *Ferrat-chan*, *Candahar*; and by *Lolla-beg* and *Emangloy-cawn*, *Larr*, *Cusistan*, *Carman*, *Macron*, and part of *Iazirey* or *Arabia*: yea to this last over-throw at *Babylon*, he gave successively to *Mahomet* 3, *Acemat*, *Osman*, *Mustapha*, and *Amurath*, all of them Grand Seigniors, above 20 other severall over-throwes; most of which the Turks conceale, and thence it is that we have them not recorded in our Turkish Histories.

About this time, *Abbas* became enraged against the Georgians: and upon this occasion.

Scander, late King of *Georgia* (a Countrey consynning *palus Meotis*, 'twixt the Euxin and Caspian seas) by a Sarcashian Lady had 3 hopefull sonnes; *Scander-cawn*, *Thre-beg*, and *Constandell*: all borne Christians; but for preferment the two last named became Bosarmen or circumcised. *Thre-beg* serv'd the Turk; *Constandell*, the Persian. *Constandell* was naturally deformed, but of such an active spirit, that his bodily imperfections were not noted: yet his hatefull ambition rendred him more than monstrous. It hapned that *Abbas* vowed some revenge upon the Turk; and to that end gave order to *Ally-cawn* to trouble them. *Constandell* perceives the occasion right to attempt his hellish resolutions, and therefore after long suit got to be joynd in Commission with the Persian Generall. Through *Georgia* they go: where *Constandell* under a pretext of Duty visits his sad Parents, who (upon his protest that his Apostasy was counterfeited) joyfully welcomed him: but forgetting that, and all other tyres of Nature,

Nature, next night at a solemn banquet caus'd them to be murdered : and till the Georgians saluted him by the name of King, perpetrated all sorts of villanies possible. But how secure soere hee stood in his owne fancie, the dreadfull Justice of an impartiall God retaliated him : the rest of his life proving to this hellish Assassinate infinitely miserable ; for first, neere *Sumackan*, *Cycala's* sonne the Turkish Generall, wounded him in the arme, and by that forfeited the victory to the Persian. That same night he was also assaulted in his tent by his enraged Country-men ; who in his place, (for at the first alarme he escaped) cut a Catamite in peeces, his accursed bed-fellow : and albeit hee so farre exasperated the Persian to revenge, that he brought the whole Army into *Georgia*, resolving there to act unparelled tragedies ; yet was hee over-reacht in his stratagems : for upon parlee with the Queen (his late brothers wife) he was shot to death, at a private signall given by that Amazon to some Musqueteers, ambushed of purpose 'twixt both the Armies. A just punishment for such a viper.

*For can there be a punishment more fit
Than he should die, that first invented it.*

*Nec enim lex justior ulla est
Quam necis artificis, arte perire sua.*

But *Abbas* (glad of all advantages to spoyle and conquer) takes the affront as done in his despight, in that *Constandell* was his subject and a Mahometan ; and therefore studies their destruction : but such good reasons *Ally-cawn* gave him to the contrary, that hee alters his first intents, and seekes by conferring his best love upon young *Temerisk* their Infant King to oblige their affection : and accordingly returned him into *Georgia* royally attended, yea made him bee crowned King in *Georgia*, with all ceremony requirable. But long these Halcyon dayes endured not ; for the Grand Seniors Ambassador at *Spahann* laboured by all wayes how to separate this their Union ; & by deceit effected it : First wispering in *Temerisk's* eares that *Abbas* hated him ; and then made *Abbas* beleieve that *Temerisk* was an undoubted creature of the Grand Seniors : so that (upon *Temerisk's* deniall to come to *Abbas*) he enters *Georgia* with 30000 horse, where *Lolla-beg*, at his Masters command, made fire and sword equally tyrannically. *Temerisk* was forced to the Turk, from whom he got such forces, that hee re-entred *Georgia*, and slew the Persique Garrisons, yea foraged beyond *Tephlys* into *Medya* : which so enraged *Abbas* that from *Mosendram* he issued with a greater Army than formerly, and in *Georgia* made a more terrible execution : firing their Churches, houses, and Mulberry-trees ; destroying their silk-wormes, and massacring young and old, without mercy. But so soone as *Abbas* was gone, *Temerisk* re-possest his desolate Countrey ; and by a stratagem of *Morad-cawns*, in some sort requited the Persian : for *Morad* like another *Zopyrus*, deforms his face, flies to *Cazbyn*, and is welcomed : pretends that *Temerisk* had so mutilated him ; and that hee resolved to betray him to the Persian. *Abbas* beleeves him, and sends 12 famous Dukes and an Army along with him : but being upon the Georgian Confines, and knowing that the Persians were fearelesse of danger, he issues at midnight from his owne quarter upon them with 500 voluntary Georgians (whom hee had appointed should accidentally proffer

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their services) with such hideous clamours, that 11 of those Dukes and 700 men were slaine; the rest so terribly affrighted, that they rather chose to dye any other death than hazard any more adventures amongst those Christians. Since which, *Abbas* (by meditation of his Cosel-bashaws, who are most of them Georgians) has firm'd a sure friendship with the Georgians.

If I should but memorise his severall victories against the Tartar, Georgian, Mogull, and Arabian; It would be enough to make a Book voluminous. But I promised to weave no circumstances: for if that could have beene acceptred of, I had here also spoke his journey and warres of *Armenia*; and his tragick acts against his own children: which in regard I have elsewhere glanced at, I have here pretermitted purposely; this only be remembred: That *Sha-Abbas* dyed *Anno Domini* 1628. *Heg.* 1008. aged 70, having ruled the Persian Empire 43 yeeres; and was buried, part at *Cazabyn*, part at *Ardevael*, in the Chappell where are intomb'd his famous and warlike Progenitors: And albeit in the infancy of his reigne he had beene Tyrannicall, yet such was the Majesty of his aspect, his courage, policy, wisdom, & good fortune in all his wars, that never any Prince before him was better beloved, and every way by all Symptoms of Duty and respect, more honoured. His Care to administer Justice; his Zeale to Strangers, whom he ever much regarded, and gave all safety and priviledges to; it beeing his usuall phrase, that Strangers added especially to the lustre of his Court, more than any Domestiq' magnificence; his Labour to increase Commerce with other Nations; his Incouragement to Souldiers; his Indulgence to Merchants of his owne Nation; and in a word, his great Knowledge in History and Philosophy, not only made him to bee adored by his owne, but admired at by Travellers; especially when with him they compared other Emperours and Princes of *Asia*, who suck with delight their native ignorance: and thence it was that *Abbas* went to his grave, with such generall lamentation as made it known that he was their Father, Protector, and Emperour.

In his place was *Sha-Soffy* (*Abbas* his Grand-sonne) saluted King; whose fathers death and his brothers I have elsewhere remembred.

Of *Sha-Soffy* I will say little, save that since his being King (albeit very young) hee has vanquish't the Turks 4 times: albeit twice the Grand-Seignior was in person to fight with him. Many of his Nobles hee has beheaded: but in these things argues his just discent from *Ally*: and is as likely as any that reigned before him, to advance the Monarchy of *Persia*; and every way to make it rich, and famous.

To conclude *Persia* and this second Book, give me leave to do it in this *Epidicticon*.

The Epidicticon.

Why do the wyndings of inconstant state
Molest us Weaklings? since the selfesame Fate
Turnes Kings and Kingdomes with an equall doome:
Whiles Slaves, too oft, possesse their Masters roome.

So pricking Thistles choak our fairest corne,
 And hopefull Oakes the hugging Ivies scorne :
 Men are but Men, and be they strong or wise,
 All their Designs subject to hazard lies.
 Millions of helps cannot support that Crown,
 Which Sin erects; Fate justly pulls it down.
 Witnesse faire *PERSIA*, large and rich of ground,
 (The fitter Nurse of warre :) In it was found :
 (Even in those golden times which Poëts vant)
 Victorious *Cyrus*; who yet did supplant
 His Father. Oh, that men would learne to see
 What life were best, not what doth please the eye!
 But out, alas ! when they have drunk of blood,
 That bitter potion's sweet : yea even a flood
 Of lives food cannot their hot thirst allay,
 Till *Tomiris* that blood with blood repay.
 So hap't to *Cyrus*, whom th' insulting Queen
 Upbraids with blood-shed ; Vengeance is too keen :
 For in a bowle of goar, dead drowned lies
 His crowned Temples and insatiate eyes :
 That King aspir'd, and for his itching veine,
 200000 Subjects there lay slaine :
 Thus faires it still with thee, proud *Persie*,
 Whose various Native beauties freely may
 A strangers love intice. Thy breath is sweet,
 Thy Face well made, a Nursery of delight;
 Thy breasts not dry of milk, thy armes are strong,
 Thy belly fruitfull ; legs both clean and long;
 Thy veines are large; blood pure ; quick spirits haſt;
 But for thy back, Oh stay ! there lies the waſt.
 To this faire Symmetrie of outward parts,
 The giver great (to ingage by great desarts)
 Infused hath, into thy childrens wit,
 Wisdome and courage best to mannage it.
 Nor wast thou Barb'rous, or Indisciplin'd;
 For had thy Eare unto its good inclin'd,
 Thy Country Prophetisse fore-told thee how
 Hell and its wrath by Christ to disavow.
 Since which, thy Sages, Kings or more than Kings
 (If I mistake thee not !) their Offerings
 Unto my Infant God humbly present.
 O Faith exceeding almost Faiths extent !
 But now this Light of lights on Earth did shine,
 See how thy Vertues retrograde decline:
 Holy *Thaddæus*, (whom Saint *Thomas* sent
 To cure thy King) thy Flamens did present
 With hellish torments : and with like foule hands
Symon the Cananyt's good newes withstands.

In after times thy *Coxrboe* (*Persia*) made
 A pond of Christian blood : Nor here thou staid
 But (in dislike of *Christ*,) th' Arabian Theife
 Thou choose to be thy unlearned Judge and Cheife.
 Hence, hence, proceed those grosse Impieties,
 Which swallow'd, greedily delight thine Eyes !
 Blood-shed and lust, the foulest out of kind,
 Which, my chaste Muse is fear'd to name : the rind
 Thou only keeps of zealous awe : the heart,
 Is foule defil'd : for so thou learn'd'st the Art
 Of lust and pride from thy curst *Mahomet*,
 Whose thoughts unbounded all on Thrones was set.
 Nor did his Successors as Prophets live,
 But one another murdered ; All did grieve
 At Neighbours Diadems. The God of Peace
 For those thy sinnes, thy power will sure decrease.
 And thou that oft hast felt a forrain power ;
 Once more maist feele a Scythyc race so sower ;
 That all the World shall know, how greatest Kings
 Are thrall to change, as well as weaker things.

FINIS LIBRI SECUNDI.



THE THIRD BOOKE.



It's now abroad againe: and see what Observations wee can make in the Ilands circumjacing Orientall *Indya*: than which, the world has none richer, pleasanter, or every way more excellent. To encompassse it, we must to Sea againe; for, without such helps there is but little travelling.

Apr. 13. We took ship at *Smalley*: when, being three or foure leagues off at Sea, the wind came faire and made the liquid billowes swell so advantageously, that next day wee lost sight of many pretty marittim Townes, at this day owned by the Portugall: namely *Gundavee*, *Daman*, *St. Iohn de Vacas*, *Chowl*, *Dabul*, &c. most of them subjected by *Don Albuquerque* about the yeare after th'incarnation of our Saviour 1512; *Dabul* (*Dunga* of old) excepted, which yeelded to the mercie of *Symon Andradius* Governour of *Chowl*; from whom 'twas rapt by the Decanees; but by that made a Basis of greater calamity. For, *Almeida* some few yeares after by stratagem recovered and burnt it to the ground: but by command of the *Goan Vice-roy* 'twas repaired, repopulated, and stood victorious; till *Captaine Hall* (if I mistake not the mans name) about nine yeeres agoe forced it; and made th'insulting Portugall know, how their bravadoes, to the English were no way formidable.

The South point of *D A B U L* has Artick Elevation 17 deg. 35 minuts; *Dabul*, variation West, 15 degrees 34 minuts. It once obeyed the Monarch of *Decas*; but at this day the Lusitanian. 'Tis seated at the foot of a high, but pleasant mountaine; whence, distills a sweet rivolet, beyond measure usefull in those torryd Clymats: the Road gives reasonable good Anchor ge. The Towne it selfe is beautifull to such as view it at distance: the houles are low & thick, and tarras't at the top; serving both to lenifie the scorching flames of wanton *Phaeton*, and to resist the quick and subtrill rage of *Hym's* icyles: an old Castle and a few Temples or Monasteries are all the

the boasts of, the Buzzar or Forum is but ordinarie, the streets narrow are : nor is her mart now notable ; *Surat* and *Cambya* to the North ; *Goa* and *Calicut* to the South so much eclipsing her ; that she condole with other her disconsolate neighbours, and acknowledges a secret destinie & change in Townes as well as other temporaries.

CH O U L (in *Ptolomyes* dayes call'd *Comane*, if *Castaldus* guesse right) is subject to like varietie : it is removed from the *Æqui-noctiall* 18 degrees 30 minuts North : and was ravish't from the Emperiall Dyadem of *Decan* (or *Decanory*) by *Almeyda* that ambitious Portugall in the yeare of our redemption 1507, and in which (to perpetuate his Conquest) hee erected a gallant Fort or Bulwark, & planted it with Cannon : a Castle also no lesse fortified ; so terrible to the Indyans, as they have forborne to make them rore, doubting the very clamour may undoe them. The Inhabitants are a few melancholy but lustfull Portugalls, and some peacefull crafty Banyans : it affords naught else to be spoken on in this place. The Expedition bearing up to speak with us, both ships fell foule (to speak in *Neptunes* language) or thwart one anothers houlles ; by which mischance her bolesprit gave our mizzen shrouds a churlish kisse ; but by a happy gale parted without farther inconvenience. After five dayes sayle wee were Nadyr to the Sunne, at that instant in our Verticé or Zenyth ; his declination then being just fiftene degrees ; and we close by the Ile incyrcling *Goa*, a gallant Citie, the Metropole and seat of the Spanish Viceroy and Archbishop, the Citie I have formerly describ'd : haste wee therefore to other places. The wind was favourable a while ; but ere long becalmed, whereby the ayre inflam'd, and Sea gave a fierie reflection ; to sweat and live like Salamanders was no novel thing with us to suffer bravely all mutations ; *Cælum non animum*, was a verified Motto, and serv'd in generall to comfort us. The three and twentieth of Aprill we got to *Mangalore* a Citie obeying the *Mallabar*, in whose road wee found thirty or forty Frigads of *Mallabar* men of warre, who durst not insult upon their numbers, but choose rather to avoyd, and accordingly all together hoist saile towards *Goa* ; one onely miscarrying, suffering a while the *Jonas* her Barge to domineere, but after variable strife by rowing and augmenting canvasse got away, with some short in her side, and many wounded. That same night we came to an anchor in *Mount Elly* or *Delyns* bay, a Towne and Port acknowledging vassalage to the *Mallabar* : wee rode in nine fadoms, not above three neerer the shore. Gladly wee would have landed, but durst not be too prodigall of our beliefe ; they seemed willing, wee knew them treacherous ; but seeing wee had discoverd their villany, they ventur'd aboard our ships, they knew us mercifull : they fill'd their Canoes with *Coco's*, *Mangoes*, *Jacks*, greene *Pepper*, *Caravance* or *Indyan* *Pease*, *Buf-falls*, *Flesh*, *Henns*, *Eggs*, and other things, sold us not at very easie prices ; but (what principally vext us) also made us pay for every tun of water a Ryall or foure shillings foure pence : and though they had plenty of it, yet grudg'd exceedingly to shew us any curtesie in that common element, infringing by that their barbarisme, the law of Nature and Nations ; one of their owne religion (but more morall) shall accuse them.

Ovid, that sweet Roman Poet I meane, who to that end brings in his
God-

Goddesse vindicating Natures right, and blaming the Rusticks for their immanity.

Why are these waters stopt? whose use is free; Quid prohibetis Aquas? usus communis aquarum est;
The Sunne and Ayre disperst to all we see Nec Solem proprium Natura, nec Aëra fecit
Why not those Brooks? I crave communitie. Nec tenues Vndas; in publica munera veni.

And that we have such variety of choyce fruits, suffer a little entertainment; the banquet is seasonable in these paralells: but first perfume the place with *Calambuco* wood (a *lignum vite*;) and to imitate the Ægyptians, place we a deaths-head, as an object of mortality.

The Bannians in these parts are as superstitious as any other where, and arrogate as much vainglorious ceremony in their Funeralls: transcending in cost and curiosity as the Carcasse differ'd ere-while from others in Estate and Quality: the richer sort have redolent gums, or aromattick odours of *Arabia* incendiated or put to flames, wherein the dead body is laid, involv'd in linnen pure white, sweet, and delicate; or in Taffataes of transparent fineness: of all sorts of wood they affect that called *Aquila*, and the older kind nam'd *Calamba*; or *Calambuca*; trees, rare, sweet, and pretious; of admirable height and evenesse, found commonly in the lofty Mountaine of *Chamoys* in *Cochyn-chyna*; and which, these people sell at excessive rates; both in regard the Bannians delight to have it in their Obsequies, as that the Japonians so much valew it. They imagine no pillow wholesomer, no thing more efficacious for health, than that to sleep upon. They extreamly hate such as have down or what their heads may sink into; both, for that it heats the blood, and pertubs the fancy: you now may view your fruits afore you. I will select the rarest, and first present a short description: here are faire and juyce Lemons, Pappaes; Coco's, Bananas, or Plaintains, sweet and delicious: the Orenge^s may tempt a tast, they are succulent and dainty, of so curious a relish as affects the eater beyond measure, and offer the rynd no lesse pleasant than the juyce, both which seeme to have dulcify & acrimony mixt together. The Bannana's is no lesse dainty: the tree mounts not high, but spreads in a most gracefull posture: the fruit is long, not unlike a Soffage in shape, in tast most excellent: they ripen^s though you crop them immaturely; and from a dark-greene, mellow into a flaming yellow: the rynd peeles off very easily; the fruit put into your mouth, dissolves and yeelds a most incomparable relish; the Windsor or Pome-crittien are to it farre inferiour.

The Jack or Giack growes upon a hyer tree, uneasy to bee ascended: the Jack for shew and quantity resembles a Pompeon; without, 'tis a gold^s yellow, commixt with veins; within, is soft and tender; full of golden coloured cloves, each full of kernells, not unlike a great French Bean, somewhat more globous: all of them comprise abone or stone not manducable, except being boyld the Buffols eat it: the fruit is somewhat unpleasant at first gust, the heat and rarenesse causes it: 'tis glutinous and clammy in the mouth, but of double benefit in the stomach, being restorative, and good for the back; but of singular use against that French disease, they brought from the hot warres at *Naples*; whither the lustfull Spaniard brought it, with his Idol-gold from ravisht *Indya*.

The

Ananas.

The Ananas is not inferiour to the Jack in bulk, in roundnesse; yet is the plant or parent it sprung from no way equall: it arises from no seed nor sowing, but from a root like to an Artichoak: at maturity they shew themselves, and affect not above two foot height, the better and with lesse labour to enrich the gatherer: without, 'tis armed with a moystlesse rynd, hard and skalee; within, is wholsome and pleasant: and though a little seeme to satiate the appetite, yet experience teaches us the stomach converts it, and admits an easie digestion. The Duroyen somewhat resembles the Jack: the shape is round, the out-side bravery no way parellels the intrinsique vertue: at first opening it gives a smell not unlike a rotten Onyon, to many seeming odious and offensive: the meat is whitish, divided into a dozen cells or partitions, filld with stones as big as Chez-nuts, white and cordiall: in *Malacca*, and *Iava* they abound, & are worth the inquiring after: a fruit, nutritive and dainty; yea, without an hyperbole may well bee called, an Epitomè of all the best and rarest fruits throughout the O-ryent. Arec and Betele also is here much used. The Arecca tree aspires in height like to a Cedar, but rather simulates the Palmëto. It is a fuzzy concave substance, decorated at the very top with plumes, wherein the fruit hangs in clusters: 'tis shaped like a Wall-nut and of like bignesse; white within, not easily penetrated; has no taste, smell, nor sapor: they never eat it alone, but wrap it in a leafe of Betel, and chaw it in many severall morsells: some (as I have noted amongst the Mohelyans) adde to it a kind of Lyme of Oyfter-shells; all which together, cures the chollick, removes melancholy, kills wormes, helps *Venus*, purges the maw, and prevents hunger.

Arecca.

Mount *Elly* is in 12 deg. latitude; in 55 deg. 30 min. longitude; variation 13 deg. as eminent in precipitious hills as any other part of *Indya*, and limits the two rich and populous Kingdomes, *Decan* and *Mallabar*. To me it gave this resemblance, as wee rode before it: where ere wee weighed anchor,



an unhappy accident hapned; and thus: On the five and twentieth day, at the point of the Bay we saw a Junck of about seventy Tunnes: fraught with merchandize, bound for *Ackeen*, a mart Towne in the Ile *Sumatra*: neere her skulkt a *Mallabar* Pirat, with a full intent to board her when she was off at Sea, and out of our view, hopefull of a booty: the poore Junck perceiving the danger, chose rather to put her selfe into our mercy, than hazard the rapine of that Frigat; but her fortun was little bettered; for, the

Jonas

boarding her with her Barge tow'd her to our *Admirall*, and (after short consultation) agreed she was a prize, good & warrantable; riches too oft cause causelesse destruction; for doubtlesse had it bin poore, it had escaped; but the great store of Cotton, Opium, Onyons, and somewhat under the Cotton (of most value) made them be adjudged Slaves; eighty able fellows receiving the brand of hatefull villanage. The *Tonasses* men, not content with so much wealth and conquest, unworthily and without cause fell upon those disarmed Negroes and beat them cruelly; a wretched valour to actuate in rage where they knew was no resistance; but rather than suffer so much insolence, threescore of those wretches threw themselves headlong into the Sea, desiring rather to expose their carcasses to such a hazard though thereby their lives were terminated, than by such cruelty, or a lingering slavery to be in a perpetuall torture: and albeit it seemed sport to many insolent Saylers, in me I assure you, it bred compassion, to see so many miserable Infidells throw themselves downe-right into hell; at that instant in stead of rest beginning an endlesse unquietnesse: the Canoos from the shore sav'd some of them; those our Boats saved were not joyfull; seeming more willing to be drowned than be sold to the Bantaneses, who proffer 50 Ryalls for one man, but shew them no mercie to their dying day. That night we had terrible weather, many furious gusts commixt with thunder, raine and lightning assaulking us; wee admired it, but such as live so neere the Sun say, That weather there is usuall. Thence we sayled due South, and that evening past by *Cananor*, in view of us: by *Montingue*, by *Onor* and *Batticala* next day; and then by *Mangalor* (*Mandagara* of old,) *Calicut*, *Cochyn*, *Cranconore* (in 10 degr. 12 minutes) *Coulam*, *Brin Iohn*, to Cape *Comery*, the utmost promontory of *Mallabar*, in seven degrees and a halfe, North; var. 14 degr: by *Ptolomy* called *Cory*; by *Strabo*, *Conomancina*; by *Pliny*, *Calasca*; *Comar* by *Arrhyan*; by other ancient Cosmographers *Calligicum* and *Calingou*: at this day by the Inhabitants, *Tuttan-Cory*; where, ere we passe further, wee will essay the custome, habit, and superstition of the Mallabars, with such as mix among them; but differ in descent, garb, and religion: this serving as our caveat there, and in other places.

'Tis praise to observe a meane; by moving much,
Religious Faith oft gets a doubtfull tuck.

Observare modum laus est; nimitumq. movendos
in dubium trahitur religiosa Fides.

Of *Mallabar*.

I Account so farre *Mallabar*, as is included 'twixt Cape *Comry* and twelve degrees North, neere about *Batticala*; foure hundred miles in length, in breadth no where above a hundred; yet so populous, that the Samoryn or King of *Calicut* is at any time able to affront the *Narsingan*, *Decan*, or *Gulcundan* Kings (his borderers) with 200000 men: his Country is green and full of all delights, cattell, corne, fruit, cotton, silkwormes, and other merchandizes; store of strong Townes, safe Harbours (not inferiour to those at *Goa*, *Choul*, *Dabul*, *Sivally*, or at *Danda-ragea-poree*) as *Coulam*, *Cochyn*, *Calicut*, *Mangalore*, &c. and to say truth the Ocean it selfe 40 leagues

the Nayroes are his Lords; a sort of Mamaluck; they live by the sweat of other mens browes, lust wholly masters them; they goe no whither but are as well armed as if friends & enemies had no difference. *Maffews*, improperly imagines them a kind of Braminy, to no sort of people more unlike; the Bramyns being men of peace; the Nayro, ever quarelling: their armes are clad with Armolets of silver, or Ivorie; they walk no whither without sword and target; and have such a superstitious conceit of their owne merit and temper above other men, that wheresoever they meet a vulgar fellow, they clamour *Nayro*, vibrate and clasp their sword and shield together, and so passe without opposall; but that no poore man dare looke them in the face or come within fifty paces of them, *Thevet*, *Vertoman*, and *M. P. Venetus* have so reported I know; but either the customes have altered, or I must call the one a deceitfull Monk, and the other two too credulous Travellers.

The extent of *Mallabar* I have given you. The people generally are big limb'd, strong, cole black, and weare their haire (more like wooll than haire) long, and curled; about their heads they wreath a small but curious sort of linnen wrought with gold and silk: their waist is circled with a peece of Callico, which makes them modest: from the thigh downward, and from their middle upwards, are surely naked. The vulgar sort weare about their waist a parti-coloured Plad (like Barbars Aprons,) and pinck their skin in many places. The women (such as credit *Mahomet*) vaile themselves like other Indyns: such as affect gentilisme covet nakednesse: their greatest ornament and pride is in their eares and noses; they suppose them most brave, most courtly, who can teare or dilacerate their eares widest (which they effect by many ponderous bables they hang there,) and ring their snouts with silver, brasse, or Ivorie: their armes and leggs also are chained richly. The Ethnique marriages want not superstition: where God is not knowne, the devill envelopes and traines them up in mystique darknesse: one same ceremonie is observed by King and Pesant. Who ever marries, he enjoyes not the first nights embraces with his Bride; a venerable custome transferres all maydenheads unto the Braminy, who (to shew their obedience to the law) accept the motion and first season her; it betides happinesse ever after: they suppose the ground richer, the crop excellenter, which receives such holy seed, and promises such future Harvests of contentednesse: no marvell then, to see a Priest enter where hee pleases, discourse when and where he will, the good man joying at their privacie; since they are in apparition terrhene Idolls: But, which is more than marvellous, the King not knowing whether his children be of his begetting; to make sure work, conferres the Empire on his sisters issue; assured it seemes that shee is of his blood, and they of his by consequence: a very simple Sophistry, grounded upon custome more than reason.

The men, what they want in Sciences, supply by a surpassing courage and pollicie; the Portugals at their first intrenching on their shore, thought them silly, because unlearned; easie to be overcome, because covered with an indefensive nakednesse: but both conceits deceived them: they found (by sad experience) Nature had instructed them in their owne defence, and that no Cannon nor iron is so violently dangerous as revenge

precipitated, exasperated by contempt and where furie rageth: howbeit, by long warres, they are growne expert and orderly: yea know how to play with Cannons, have as great store of Harquebuzes, and are as well acquainted with the force of powder, as we or any other Nation: in all fights, they also use bow and arrow, darts and targets, granads and variety of fire-works; of which they have such store, that they proffered us as much and of what sorts we would, so we returned them money. Their Country abounds with mineralles and stones of lustre: no part is without abundance of fruits and provision: generally (especially by the Sea) tis woody and mountainous. We will a-shore at *Callicut* the Metropolis.

CALLICUT (ten leagues from that place wee tooke our prize) is thought to be that Towne *Ptolomy* calls *Canthapis*, a Citie in 23 deg. an error broacht by *Niger* and *Bertius*. It was above a thousand yeares ago call'd *Callicaris*: was then knowne, but now is famous; and had beene of more trade and excellence, had she prosperd against the continuall bravadoes of the Portugall: who when they fail'd to conquer her, (did with her as *Selouchus* did with *Babylon*) transferr'd their trade to other Townes, and diverted her Merchants to other places; whereby in small time it became halfe desolate. It declines from the *Æquator* towards the North-Pole, eleven degrees: and from its standing in the burning Zone must needs be hot, if not sulphureous: the earth is but meanly fruitfull in grasse, *Apollo* eats it up; but, her gardens by industry and help of some brooks are green, spacious, and redundant in variety of choise fruits. The Citie it selfe is large, but of no beanty: the houses are low, and thick, and dark: the harbour is a pretty way distant from the Town, and but indifferent to anchor in: it shewes two great Forts, built Anno 1515 by the Portuguese; unfortified and in a sort razed by the Mallabar; the *Samorcen* or Emperour in this place usually abiding: a Prince of great power and awe: black as the devill, and as treacherous: is also of his religion, and makes him heire to all his offrings. Many deformed Pagathos are here worshipped: they say they adore not the Idolls, but the Deumos they represent, and who sometimes enter and Oraculize: the Chappel where the grand *Caco-Deumo* sits is uncovered, and about three yards high; the wooden entrance is ingraven with infernall shapes: within, their beloved *Priapus* is imperiously inthroniz'd upon a brazen Mount: they advance his head with a resplendent Dyadem, from whence issue foure great Rams hornes, denotating some especiall mysterie: his eyes squint, his mouth opens like a Port-cullice, and from thence branch foure monstrous tusks; his nose is flat; his beard like the Sunnes rayes, of an affrighting aspect; his hands are like the claws of a Vulture; his thighes and legs, strong and hayrie; his feet and taile resemble a Monkeys: which put together, renders the devill wickedly deformed, and the idolaters beyond all measure grosse Demonomists: Other Temples have other Pagods; ugly, all: yet all differ in invention: some of them are painted or smeered black; others red: some bright; others devouring soules; hell fictitiously tormenting white ones: These Gods of theirs are of the old stamp: they seeme to threaten and to take notice of mens offrings: but what They cannot doe, their Baalym's effectuate. Each morne, the Priest (a *Jogue*) perfumes and washes them: it seemes the Devill

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vill ever pollutes and leaves a base smell behind him : he departs not without a benediction ; humbly he prostrates his corps and has it granted him. Every new Moone they solemnly sacrifice a live Cock as a Symbol of lust and courage ; in themselves predominating : the Priest is pontifically attyred in pure fine Lawne , arm'd with a sharp long silver knife , his armes and leggs garnisht after the Morisco mode with bells ; round silver plates and other jangling trifles : after he has bravely sacrific'd the yeelding Cock , he fills his hands with Ryce , goes retrograde , not daring to looke on any other object save his Idoll ; till being come neere an Acherontique lake , he then turnes , there embowells his offering , advancing his hands some set times above his head , and so returns crown'd with applause and blessed in other mens opinions. The Samoryn eats not till it be first offred , and so acknowledges his food sent him from the *Deumo* , i. e. by the devills permission : what he leaves , is not for the poore ; the Crowes expect it : good reason too , They think them the Devils serviteurs. The people to this day retaine some commendable customes amongst 'em : they commonly exchange their Wives one for anothers , nor seeme the women angry at it ; Poligamy is sufferable : but in this they differ from other libidinous Lawgivers ; as the men have many wives , so one woman may here have many husbands : the issue is bequeathed as she nominates.

COVVLAM is a Towne and Province (call'd *Sopatpa* in *Arrhyan*) in 9 degrees North , and included in the *Travanzorian* Kingdome. Once it obeyed the *Narasingan* Monarch ; once the *Mallabar* ; at this day , neither. 200 yeares agoe , the Towne was rich , and great , and populous ; traded to by many Indyans , augmented by the Samoryn , and able to number a hundred thousand inhabitants : of such value was the situation for trade , security for anchorage , and fidelity of the Coolamites. But now , whither her glasse is runne , the period of her excellence out-runne ; or that *Calicut* first , and then *Goa* have attracted her custome and resort , I cannot say ; this I may : at this day shee is vailed with a sable habit , desolate and disconsolate ; shee contemplates the mutability of Times , and other's disasters ; and then comparing them with her owne , sees they conclude in a like Center.

And albeit I have in many places memoriz'd the Bannians ; here also I may name them , where they swarme in multitudes , and suck in the sweetnesse of gaine , by an immeasurable thirst and industry ; but (*Sic vos non vobis*) it is ravisht from them by Drones , the lawlesse Moores and Gentiles , who Lord it over them. Alas ! the Bannian is no swaggerer , no royster : he hates domineering and fighting , yea will suffer himselfe to be fleec't by any man , rather than shed blood by any unhappy contention : they love no tumult , no innovation ; but wish that all men were of their mind ; that is to say , courteous in behaviour , temperate in passion , moderate in apparell , abstemious in dyet ; humble , mercifull , and so innocent , as not to undoe the silliest vermin : doubting that if they should destroy any living thing , thereby they might dispossesse their parents or deare friends of a peacefull Mansion ; but by eating such , may peradventure devour the soules of such as once were dearest to them. *Ovid's* conceit is partly for them.

—— inque fetinas
 Possumus ire domos, Pecudumq; in corpora condi,
 Corpora quæ possunt animas habuisse Parentum
 Aut Fratrum, aut aliquo junctorum fœdere nobis
 Aut hominum certe!

*Let's home, and in bruit Beasts our bodies hide,
 Where happily our Parents may abide,
 Our Brothers, or some by Alliance tide.
 One man or other sure!*

And in as many places are Christians, or relicts of that holy profession: for no doubt the Apostles propagated the glad tidings of salvation to all Nations; prophesied by the Prophet *David*, Psalme 19. *Their sound is gone into all lands, and their words into the ends of the world: Mantuan* also celebrates it in these verses.

Sicut aquis, quondam Noë sua misit in orbem
 Pignora sedatis, ut Gens humana per omnes
 Debira cœlitum Patri daret orgia terras:
 Sic sua cum vellet Deus alta in regna reverti,
 Discipulos quosdam transmisit ad ultima mundi
 Littora; docturos Gentes quo Numina ritu
 Sint oranda, quibus Cœlum placabile sacris:

*As when the Flood ore-spread, old carefull Noe
 His sons disperse throughout the world, to shewe
 The Law of God, and sacred rites to pay:
 So when our Saviour would no longer stay
 On earth, a mission of his Schollers he
 To th'utmost bounds of th'earth with Charter free
 Doth make to instruct the world both how to pray,
 And to appease Gods wrath with sacred Lay.*

In both *Asia* the Gospell was throughly preached: but now the subtlety of Satan, and that carnall law of *Mahomet* have infected these soule-sick Nations: for all which, Christ has his flock there, which though at this time scattered, yet in due time shall be gathered, and made one blessed company. In *Persia* are many thousand Christians; in *India* a no lesse multitude; compared indeed to other Idolaters, but a hand-full: yet that does not discourage them: 'tis better go to heaven alone, than to hell with an innumerable multitude: *Arnobius* of old times could say *Nationibus cunctis nos sumus Christiani*. In many marittim Townes of *India*, that name is honoured. In *Meliapore*, *Narsinga*, *Coolan*, *Cucurran*, *Curigan*, *Bipur*, *Tavor*, *Battacala*, *Onor*, *Cranganor*, *Goa*, and other places are Christians: yea, in many Indian Iles some are numbered: among Mahomitans they have freedome of conscience from that *Azorra* in the Alcoran. That none are to be diswaded from the religion they suckt from their cradle: amongst Panym, from that rule of Nature; Use others, as thou would'st others should use thee. The Christians in these parts differ in some things from us and the Papacie; yet retaine many principles of the Orthodox and Catholick doctrine: Lets enter their Temples. Their Churches are low and but poorely furnished; their vassalage will reach no further: whether from their subjection, or that (so the Temples of their bodies bee replenisht with vertue) the excellency of buildings conferre not holinesse, I know not: neat they are, and sweetly kept; matted, without seats, and instead of Images have some select and usefull texts of holy Writ obviously writ or painted. They assemble and haste to Church each Lords day with great alacrity: at their entring they shut their eyes and contemplate the holinesse of the place, the exercise they come about, and their owne unworthinesse: as they kneele, they look towards the Altar or Table, neere which the Bishop or Preist is seated, whom they salute with a low and humble reverence; who returnes his blessing by the up-lifting of his hands and

and eyes : at a set houre they begin prayers, above two houres seldome continuing : first they have a short generall confession, which they follow the Priest in, and assent in an unanim Amen : then followes an Exposition of some part or text of holy Scripture : during which, their attention, dejected lookes, and silence is admirable : they sing an hymne, and at parting out of Church, re-salute the Minister, who ceases not (till all be gone out) to clate his hands and bleesse them. When they are come home they read a chapter in either Testament, both which they suppose they have incorrupt after the Originalls, and translated for them by Saint *Thomas* the Apostle and patron of the Orient : they have it also in the Chaldy ; but none save the Clergie understand it : every first Sunday in the Month, the Priest reads a Sermon out of an old Homily, writ (as they say) by the Apostle or some of his Disciples : they Baptise commonly at the 40 day, if the Parents do no sooner desire it; they first signe the Infant on the forehead with the Crosse, and then wash it all over with water : the Sacrament of the Lords holy Supper they administer in both kinds; the Communicants receive it (reverently) kneeling : they observe two dayes strict preparation, during which they eat no flesh, revell not, accompanie with no women : in the Church they confesse their sinnes and demerits with great reluctancy : They marry as wee do : the Clergie marry but once, the Layety but twice ; widdowes if they marry before the yeere be expired (after which their husbands dyed) are ill reported of, and hazard their joyncture : none (save for adultery) have lycence to part till death sever them. In sicknesse the Priest is sent for to comfort them, and to give the Eucharist, if it bee heartily desired : that done, they take farwell of their wife, and children, and all others; and so rid themselves of carnall distractions ; which too oft hinder the desired meditation of the misery of worldlings; and by a holy contemplation of the ineffable joyes of heaven, strive to mitigate the pangs of their disease, yea the grim aspect of approaching Death; and the survivors rather joy than mourne as they solemnize his funeral : they first wash, then wrap the Corps in clean linnen; & a few selected friends concomitate it to the grave, wherein they place it looking (not East, but) West towards *Ierusalem* : five dayes after that they visit his Family. They feast and fast as we : their Lent or abstinence from flesh and the like, begins each spring, and is strictly observed fortie dayes, without banquet or bravery : their yeare is Soli-genian : our three cheefe Feastivalls they celebrate, in July they commemorate the martyrdome of Saint *Thomas* : they have many Patriarchs or Protomists, the cheife resides at a house built upon a high mountaine, nine miles from *Crangapor*. Since the Portugalls traded *Indya* they have shaven their heads: the Layicks pay *Decima* or Tythes willingly : they affect justice, truth, peace, humility, obedience, &c. and acknowledge Saint *Thomas* (some the Eunuch of *Arabia*, converted by *Philip*) their Tutelary Saint, and Patron. They beleeye no Purgatory.

May 7, we had 8 degrees : and ere Sunne-set darted our eyes upon that high mountaine commonly called *Brin Iohn* i. e. the Mount of *Iohn* ; and revives the British Antiquity. Next day we had 7 degrees 30 minutes ; variation 14 degrees ; than which, that famous Promontory of East-India extends

extends no further towards the Æquator. Next day wee sailed by the *Maldivæ*, Iles memoriz'd by *Pyrard de Laval* who lived there, and reports that the King there styles himselfe Emperour of thirteene Provinces and 12000 Ilands; most and least any King in the world is owner of. Neere these are other Iles, *Candu*, *Nicubar*, and *Sumbrero* by name; in the view of *Zeyloon*, and *Sumatra*: to which place and many other I must guide your patience.

of Zeyloon.

Zeyloon (or Ceylon,) one of those five Iles *Ptolomy* calls *Barusæ*, was not innominate to the Antients. By *Ptolomy*, cald *Panigarenfis*; & since him (in Arab. Authors) *Sisnara*, *Tenarisis*, and *Nanigeris*. At this day *Zeyloon* by us; *Chingall*, by the inhabitants: an Ile, spacious, rich, and famous: severed from the Asiatick continent by a small sea, not forty Leagues over. It is limited from 8 to 11 deg. of latit. North; the length is about 70 leagues; breadth 40, and circuit 250 or thereabouts: an Ile famous in some old conjectures, as that Paradise was here; & that *K. Salomon* had hence his obrize gold or gold of *Ophyr*; but I beleieve neither, in regard most writers fix the ruines of the one in *Mesopotamia*; and the other rather in *Pegu*, *Java*, & those wealthy places. The most memorable is this, That *Meleck* (or *Melchior*) *Pyramal*, King of this Iland is thought one of those wise-men (premonisht by that prophesy of *Balaam* the Edomite in *Num.* 24. 17.) that brought (as to a King, a Priest, a Prophet,) Gold, Frank-incense, and Myrrh, unto our blessed Saviour; foretold also by the Persian Sybill, and by a new made Starre guided by the finger of God, miraculously directed: and who at his returne made knowne the mystery of Gods Incarnation, for mans redemption; & by his laborious teaching made many Profelites; some to this day by tradition memorising him, and reteining somewhat of Christian knowledge, though the greatest part bee Apostats; and drunk with abominable demonomy and superstition. But whether *Melchior* returned (upon *Saint Thomas* his arrivall) and with the other two came into *Europe*, and whether those three buried in *Cullen* be fictitious or no; it is not pertinent to a Travellers curiosity to insist upon. But this is obvious in History, That *Candaces* Noble Eunuch, baptised by *Philip*, left her service to preach Christ; whom very fruitfully he made knowne to many parts of *Araby* and sundry Iles; as *Socotora*, this, and *Tabrobane*, or *Sumatra*; as *Dorotheus* Bishop of *Tyre*, in the dayes of the great and godly *Constantine* witnesseth.

The honour of the first Christian European discoverie, we owe to *Laurentius* sonne of the brave *Almeyda* the Portugall Generall, about the yeare 1500: not altering the name from what the Natives named it. Which though *Hayton* (300 yeares agoe) and *Barrius* (by many sophistified Notions borrowed from the braines of *Corfalus* and *Varryer*) will have to be *Tabroban*; we will grant it so, when by *Epedemick* assent, hee can prove *Peru* to be *Ophyr*.

To speake of the Time present. The Ile is over-runne with stinking weeds of cursed Heythenisme.

*Here, grow those heaps of Errors, which we see
Of all uncleannesse and Idolatrie.*

Hic, errorum cumulus, hic omnis spurcitia
Hic, infelix populus gaudet Idolatria.

Scarce any Village or Mount without its inanimate Pagod ; which being divers in shape, are therefore diversified, in that they relish the divers palats of divers men. Witnesse that infamous *Apis Hanimant*, or *Apes-tooth-god*, so highly, so generally resorted to by millions of Indians, till *Constantine* the late *Goan* Viceroy landed 500 men, spoil'd *Columbo*, and tooke away that simple Idoll, and in his zeale burnt it, refusing 300000 Duckets which the Zeylonians profferd to redeeme that their helpelesse Pagod. Unwisely refused ; in that a craftie Bannyan produced such another, protesting it the same, was beleev'd by the Jogues the Priests, thereby exceedingly enriching himselfe, and joying not a little these credulous Zelonyans.

They have many other Cacodæmons horrible and ugly. The more deformed the more exact *Ideas* of Devills, & the more venerable. A notable one is that (not farre from *Mattacala*) conspicuous in its standing, an Idoll of great bulk and Antiquity ; Of which, the Singales and Jogues Cronography. That, many yeares agoe, one *Iohna* their King nourisht a ridiculous and impious conceit of this *Diabolo*, as a foolish and senselesse Idoll. But loe, the Jogues by the Devills craft so wrought that upon a solemne day, as *Iohna* entred, he beheld the Pagod to breath out fire and furie ; his eyes colour'd with rage, and the Semiter in his hand wrathfully bent against him ; the amazed King cryes out for help, accuses his infidelity, confesses it a perfect Devill, and having well satisfied for his errour, is reconcil'd, and ever after a zealous Idolater.

The place where this grand *Pagotha* stands, is invelliped with a cloud of Armes, and as sedulously guarded. Good reason too.

*The Time shall come ; when sea, when land, when all
The heavens vast moving regions, burning shall
Consume, and to their ancient Chaos fall.*

Esse quoq; in Fatis reminiscitur affore tempus
Quo mare, quo Tellus, correptaq; regia coll
Ardeat. Et Mundi moles operosa laboret.

Verily beleieving, that so soone as this tottering Idoll falls, the finall ruine and overture of the whole world by fire or other wayes shall immediately come after.

Upon *Columbo's* high peake (a place deerely bought by the covetous Portugall) is also shew'd and scene (and credited) the vestigiating or foot-steps of old *Adam*, here (beleeve them if you can) borne and buried. Here also for a little money and much paines you may see a Lake of salt water (and because salt, upon so high a hill) said to be no other water, but the very teares which *Eve* shed a hundred yeares together for the murther of righteous *Abell*. A Cabala, how strange soever it seeme to mee and you, yet *Frier Oderic* of *Friuli* (*Anno* 1300, a contemporary and fellow Traveler and Figmentor with our *Sir Iohn*) not onely beleeves it, but perswades us to a like credulity.

A word now of the soyle. It abounds with sundry sorts of *aromatique*
Rr spices ;

Cinnamon.

spices; but in most plenty with Cinnamon: and thence, by *Ptolomy* and *Strabo* is call'd *Cinnamomifera regio*. Cinnamon, is a pretious bark. The Tree is straight and low, the branches no way ruinous but growing in a comly posture. It resembles the Olive tree in height, with which it co-operates towards perfection. The leaves are not unlike the Bay and Orenge. The blossoms, are exactly white, fragrant, & beautifull. The fruit is globous, hard, and (by reason of *Apollon*'s constant kisses) darkly coloured. It is apparell'd with a thick rynd or barke, which, in Summer (when it may best discover its virgin nakednesse) tis disroabed of, and by the churlish *Pesant* cut in many small peeces, arefied by th'imbracing Sonne, and so gathered. I might here also present you many other rarities this noble Ile abounds with. Orenge, Dates, Coquos, Ananas, Plantans, and Mastick, which *Tom Coriat* will not beleieve growes any where save in *Syo*. Elephants, Buffolos, Cowes, Sheepe, Hogs, &c. Smaragd, Rubies, Ambergrice, and the like: But I rather desire to please thee by naming them. And with this, that all put together seem'd so magicall and dazeling in the eyes of the avaritious *Lusitanian*, that *Almeyda* in despite of her united Heptarchy landed here *Anno Dom. 1506*, fortified and forced for *Emanuel* his King a prety Tribute, an Annall tax of 250000 pound weight of their best Cinnamon, which *Souza* begun to lode away the third yeare after. But the King (more rich than crafty) to shew how little hee regarded the losse of so much uselesse barks of Trees, and (I know no other reason) to set a better edge upon the monstrous appetite of the leane faced Portugall, invites them to see him walk upon a Tarrafs, arrayed in an imbrodered coat thick powderd with gold, Smaragds, Pearle and Diamond all together darting out rayes of a most wonderfull delight and luster: to which (albeit *Phæbus* did his best to encrease the splendour,) yet (as if that wanted glory) 500 Flambeauxes were put in flames to make this miserable Prince seeme able to strike men dead with his dazeling glory. But it rather was as Balme to the heart, and as a *Corpo Santo* to the devouring admirers. For forthwith, *Silveira* built a brave and well-defended Castle there, (under promise to ayd them against the *Mallabar*) but it was rather to be his Jewell keeper; for in small time they so pursued the feeble King, that they became Ravishers of what he had; and by a forced nakednesse, learnt him a future better way of politique braverie.

From *Zeloon* let us hoise saile for some eminent Ports and marittim parts of *Indya*, Lorded by many black but daring Pagans: the *Mogull* (of whom in the first part wee have treated) who has swallow'd up, and incircled within his owne Diadem many great and noble Kingdomes: the rest, being the *Decan*, *Samoreen*, (or *Mallabar*) *Narsingan*, *Pagu*, *Syam*, and others; of whom we will briefly glance at. As of the chiefeft Iles, vicinating this we last landed at. As *Sumatra*, the *Iava*, *Borneo*, *Celebes*, *Moluccoes*, *Banda*, *Amboyna*, *Phillippine*, &c. And first, of the coast of *Chormandel*.

Of Chormandel.

THE coast of *Chormandel* (*Catigardamna* in *Ptolomy*) stretches from Cape *Comryn* under 7 degr. minutes odd North, as farre as the great
and

and famous gulph of *Bengala*, receiving both the heads of holy *Ganges*; the Ocean bellowing upon these well knowne Townes of Trade, *Negapatan*, *Melapore* (both, famous for intombing *S. Bartholmew* and *S. Thomas*;) *Polycat*, *Armagun*, *Narsinga*, *Meslipatan*, *Bipilipatan*, and other places; where of old the *Assacani* (whence the *Assassinates*) are placed by *Strabo*, and *Narsinga* I take to be *Magoza*.

N E G A P A T A N (i.e. a Towne upon the river *Negay*) has 12 deg. latitude North, odd minutes; hot and unwholsome, both in regard the wind and raines are for the better part of the yeare, high and unseasonable. The Towne has good water, and Fruits well relisht, cooling and nutritive; notwithstanding, the people are much vexed with Fevers, Fluxes, and other Diseases. The people be blackish, blockish, and unapt for studie or exercise: Heat (which here predominates) debelitates their appetite, and invites them to too much ease (the Mother of luxurie;) a small, thin, but very fine Shuddery or vaile of Lawne is drawne afore their secret parts; their head also has a small wreath, the rest is exposed to view and weather. They want no gold, stones of value, nor such things as the Merchant covets; but they prize them as we doe Trifles. Any religion is tolerable: so that some praise *Mahomet*, some a Dog, others a Crocodile, and some love senselesse Pagods. The Banyan wives here have more freedome to burn themselves to ashes at the Funerall of their husbands, than where the Moores have command; so that in this Coast the custome is usuall. Their Marriages require the first place. They are various, the most Novell being, that a Priest, a Cow, and the two Lovers go together to the water side; where the Bramyn mutters a prayer of smal matter to some purpose; which finisht, in order and Symmetry they linck hands, and have the Cowes tayle commixt as a holy testimony; on all together the Bramin powres his halowed Oyle, and forces the beast into the river, whereinto shee goes willingly, yea so farre till they be to the middle in water; nor returnes she, nor doe they disunite, till *Neptune* fright her: but being on shore, they untie, holding that conjunction sacred and powerfull ever after.

Their Epithalamy is sung, let's heare their Funeralls! when Death has cut in two their Union; shee conceits her selfe a loathed carkasse to live after him: shee roabs her tender body with a transparent Lawne; her armes, leggs, and thighes, are fettered with wanton chaines of love; her eares, nose, and fingers, adorn'd with Pearles and precious stones; one hand holds choise of flowers; th'other a Ball; Embleams of immortall Paradise. She goes attended with a mighty company; some for love, most for Novelty. The Priest all the way describes the rare joyes she is going to; she grants a modest smile, trips on, and upon sight of the flame, seemes transported beyond measure; she sees the carcasse of her Husband layd upon a pyle of pretious wood, and when the fire begins to embrace him, like a mad Lover shee bids Farwell to her Parents, children, and friends, and willingly incorporates her selfe with fire; which quickly makes them one, and nothing; nothing extant save fame, flame, and ashes. Of which the Poët, thus of old.

Et certamen habent lethi, quæ viva sequatur
 conjugium; pudor est non licuisse mori,
 Ardent victrices, & præbent pectora flammæ;
 imponuntque suis ora perusta viris.

*They strive to die, and who best speed can make;
 They blush, grim Death so slowly to o'retake.
 The Conquerors burn, their breasts yeeld to the fire,
 And to their husbands their burnt lips aspire.*

Some refuse to burne, but are forced to shave and live as Monsters: a punishment justly given, they were growne so audiciously wanton, that upon any distaste the lives of their abused husbands could but satisfie their lustfull boldnesse acted by venome, till by Parliament this course was taken to avoyd the danger.

Grosse Idolatry.

Such is the miserable vassalage the old red Dragon cheyns this wretched people in; who are so farre from commiserating their owne woe, that they invent many tragick tricks of devotion to destroy themselves, and to agrandize their idolatry. They have a massy copper gilded Pagod, mounted upon a triumphant Chariot moved by eight mighty wheelles over-laid with pure gold; the Ascent is spacious and easie by many steps, on which are placed (upon a solemne day) the Priests and many sober girles (who to enrich the Divell (poore knave) prostitute their bodies to the libidinous flame of wicked men: *Oh ignis infernalis luxuria!* fond zeale of such besotted Parents, to destinate their pretty children from a miserable infancy to the old age of hellish devotion: the procession followes, (not unlike the Thensa us'd by the superstitious Romans or that by idolatry of the Danes reported by *Ditmarus* and *Dado* their writers,) happy is that man, rich and poore, great and base; can fasten a hand to draw the Chariot: yea they account them happiest, who out of a frantick zeale, temerarioussly throw their naked bodies in the way; that by the ponderousnesse of the Devill and his Charriot, their wretched bodies may be crusht in peeces, by that thought Martyrs, not knowing that their mortall silly soules flie into the fry of an endlesse flame: yea more (*infandum*) such is the stupid folly of these men that they perswade their fanaticque daughters to become base strumpets to please their fancy and enrich their Pagods, insomuch, as it is a great wonder to see so many girles at such immaturity, so impudently delighted with filthy men.

Quid jvat durum proverare Fatum?
 Omnis hæc vaga turba libet ad manes
 Facietque inertivela Cocyto.

*What helps it thus to haste your destiny?
 In such post-haste since all this wretched fry
 Shall with full sayle to hell through Cocy fly.*

From Negapatan goe we for Meliapore.

MELIAPORE, is a Town on the Coast of *Kormandel*, elevating the Artick Pole 13. degr. 20 min. both old and famous; first call'd *Calamina*, then, *Melange*, *Meliapore* after that, and now *S. Thomas*, by reason that in this place he suffred martyrdom.

The Towne is at this day small and poore; under Moorish command; and yeelds little for Trade, save Cotton ware and such Commodities; howbeit, is exalted in her memory. This was the last place where the Apostle preached, after hee had converted *Persia*, *Hyrcania*, *Bactria*, *Sogdiana*,

diana, and many parts of *Indya*, yea and many Profelites were here, who embraced his soule-saving doctrine, and those not of the basest sort; for *Sygamus* himse (Emperour of this Coast) was baptized, and (by his example) other of the Nobles. Howbeit, the Devill so wrought (by Gods permission) that some apostatizd and intraged the multitude, so that in a common furie they both suffered, the one was shot to death, the other brayned, and both crowned with glorious martyrdome, thirty yeares after our Saviours passion. And, however *Abdias Babylonicus* (who writ that after their deaths they appeared and preached againe their former doctrine,) may seeme doubtfull, this is certaine that in Memory of their cruell ingatitude, the divine justice hath marked their posterities, (as some Jewes say the Tribe of *Benjamin* are to this day, who of all others were most fierce against our Saviour of the Tribe of *David* and *Judah*) so these have one leg as big againe in the calfe as the other. Notwithstanding the peoples rage, the two noble Martyrs had each his sepulcher, and to this day was a receptory of many native and other holy Christians; till about fiftie yeares since, their skulls and bones were brought away and (as holy relicks) at this day kept in the Virgins church in *Ioae* by command of *Iohn 3* of *Portugal*, who sent *Emanuel Frins* (guided by *Alphonsus Sousa*) to that purpose.

Many strange reports I could give yee out of Spanish reporters, But I am not enjoyned to beleeve them. What is very observable and with warrant, I may. That in the yeare of our Lord God 883 (as *Malmesbury*, *Glor. Wigorn.* and others justifie) *Syghelmus* a devout Bishop of *Shirborne* in *Dorsetshyre* encouraged by *Alfreda* holy English King travelled to this place in pilgrimage with Alms and Offerings; yea and return'd home in nine yeares with great joy, rarities and experience, bought by incredible patience, cost and danger, after which the place was very famous. I read also, that in the yeare of our Lord 1277. *Myrangee* an Atheist conquerd *Narsinga* and beyond this City, a man full of rapine and other impietie; yea so basely opinionated of this relique and Tradition that having one yeare abundance of ryce and other graine, and roome enough to hoord it in, in a contemning way and bravery no place would please him to put it save the holy Chappell, where prayers were incessantly made by many religious Christians. They intreat him to refraine, by all submissive meanes, but it spurs him on to a greater height of profanenesse, yea is infinitely glad it vexes them, by this supposing himselfe to be thought a God (a Devill rather) and to be worshipped. But see Gods power and favour in it; that night, in an affrighting dreame or vision he sees the old Apostle approaching him in wrathfull and discontented way threatening to punish him for his ungodlinesse, and with an Iron whip proffers to lash the relenting King, who suddenly is awaked and as soone beseeching the Christians to pray for him, helping himselfe to purge the house of God and satisfying for his sacriledge. A Miracle not a little joying the sad minded Christians.

Polycat in 14 deg. *Armagan Caleture*, *Tarnassery* and *Petipoly* are in our way hence to *Narsinga* and *Messipotau*; but by reason they are but lately become factoryes of English Merchants, and differ in customes colour, and

and other things, little from *Narsinga*: wee will passe thence to other descriptions.

Of *Narsinga*.

NARSINGA, is a Noble part of *India* where some would have *Chormandell* to terminate, but I like it not. *Narsinga* is famous all over *Asia*: confined by *Mallabar*, *Gulconda*, *Bengala* (*Baracura* of old,) and the Ocean. The King so rich, that he despises his Neighbours: so powerfull in Men, Armes, and Ammunition; that hee values neither *Mogul*, *Decan*, *Samoryn*, nor *Peguan*. His Kingdomes are defended by loyall slaves, and many naturall advantages; full of all things requisite, for use, and pleasure: as faire Townes, strong Forts, pleasant fields, and choicest Mineralls; abounding in rivers, hills, dales, corne, cattell, fruits, &c. so that with good cause he is reputed as absolute a Monark as any other in *India*. The Bannyans swarm like Locusts here; the Bramyns are no where more reputed of: the Temples indeed in their structures boast of no great bravery, but are proud within; reteyning many rich and massy Idolls, shaped and commanded by the Devil for his service and their devotion.

BISNAGAR (*Modura* of old, *Arcati* saies *Castaldus*) is the second Citie in *Narsinga* for grandeur and braverie; being circled with a wall of foure miles compasse, and as well fortified: well built, and no lesse wealthy. Some Churches it has, remarkable for shape & ornament; but in their gentilisme base and immodest, yea unworthy the relation. The Port or Haven is good to anchor in: the Citie well frequented by European ships and Iunks from *Malacca*, *Pegu*, *Cambogia*, *Cochyn-Chyna*, *Chyna*, *Japan*, *Phyllippine*, the *Moluccæ*, *Borneo*, *Iava*, *Sumatra*, *Zeiloon*, and many parts of *India*, *Arabia*, *Persia*, and like places.

When any Traveller comes to his Court, he shall have fitting entertainment: and is many times invited by the King, the better to shew his fine cloaths, which to shew our selves thankfull we will report to other nations, being thick set with stones and gems of infinite valew and wonderfull lustre; which when he is roabed with (for the resemblance they have with the Son, which they worship) he is adored: his Court is full of Majesty, his guard being a thousand pensioners: he affects poligamy, and therefore writes himselfe husband of a thousand women; many of them having him all his life in such esteeme, that at his Death they make his flaming Grave their consuming Sepulcher.

MESVLIPATAN, commonly pronounc't by contraction *Meslipatan*, is subject to the *Gulcondan* King, and removed from the Equinoctiall 16 degr. and a halfe, North; seated in the skirt of the *Bengalan* Ocean. The whole province admits a mixture of severall Idolatries; in most parts the *Saracins* and *Bannyans* being the greatest number. *Mahomet* was blasted among them by a Colony of Persians conducted hither in the 28 yeare of the *Egyra* and of our account 648 by *Abdall Ben Hemyr* a man of no smal reckoning with *Ozman* the then *Calyph* of *Babylon* & *Mecca*, since when their off-spring have here inhabited. The town it selfe cannot be famosed either for bulk, beauty, or pleasure. 50 yeares agoe by a raging mortality and

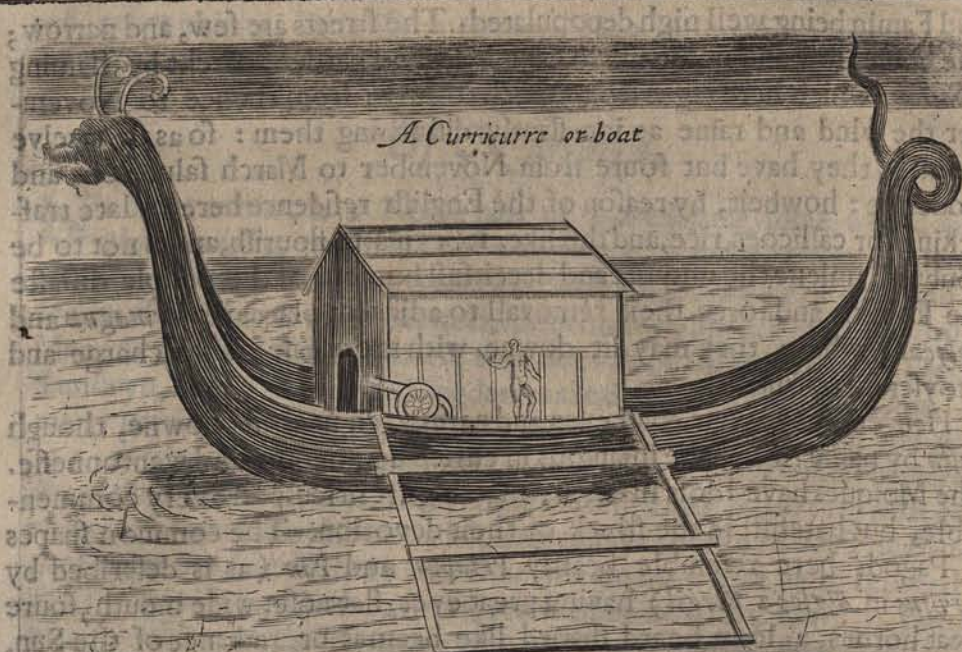
and Famine being well nigh depopulated. The streets are few, and narrow; the houses low and unfurnished; the fields and gardens parcht by flaming *Phaeton*, which here rages from March to July; from thence to November the wind and raine as incessantly disturbing them: so as of twelve months, they have but foure from November to March salubrious and moderate: howbeit, by reason of the English residence here, of late trafficking for callicoes, rice, and the like, it begins to flourish, and is not to be doubted, unlesse the unquiet and deceitfull humour of the people distaste the English and force their removall to adjacent places as *Armagan* and *Polycat*, where they may sit downe with more ease, lesse charge and choyser merchandizes.

Hence remove your chaste eyes and eares to an unchaste Towne, though *Casta* by name; a Towne infamous in cursed demonomy and wantonnesse. The Mosques have Idols in them, shewing art in sculpture very commendable, but hatefull in the stinck of their devotion. The common shapes of Pagods here resemble beastly *Priapus* and *Pan* (as is described by *Servius* in *Aegloc* 2 *Virgil*) having great eyes, flat nose, wide mouth, foure great hornes, a long beard shaped like beames or radiance of the Sun, clawes for hands, and crooked legd, all over deformed.

Nil sine Numine is old. Here we see *Nil nisi Numen*. The Devill pleasing them in varietie and not caring how nor in what shape it be, so he be served. Some imagins a cow above all creatures worth his adoration. Others regard the Sunne, Moon, Starres, as heavenly soules and helpers: and other some the refreshing streames, shading trees, and the like; whereby I may fitly paralell them with what *Tacitus* speaks of the *Celtes* our neighbours. *Multa simulacra, multum peregrina superstitionis vestigium ibi videre liceat.* They have many solemne Festivalls. In some of them they fasten sick or needy-men (made stupid by too much zeale) to a hook or engine, which being hoist to elevate him with the Pagod, the blood trickling from his wounded shoulders (*excessu medicina modum*) is preserved by the Priests; & at his discent (as a meritorious sacrifice) dasht against a Tree: and after he has (in most submissive sort) intreated the divell to accept his offering, returnes fild with joy and applause and hopes to thrive the better ever after. They Offer in the night, first making the streets bright as day by a multitude of lights, then stuffing their hands and bags with ryce, they glomerate and wind in dances; in every corner (wher a puppet-god sits) throwing ryce and fruits; but being once out of the magick ring, haste away; not daring to looke back lest the Divell should teare them for this their gratitude.

They use not common burials; in that the Carcasse is placed in a deep cave, long and narrow; or betwixt two walls built so of purpose; and wherein the foolish widdow immures her self; never after speaking to any, but expecting death by the arrow of Famine, of all other the most formidable and insufferable.

Their Habits are best part nakednesse, the zone excuses cloathing. They delight in fishing, and to sport upon the water, in boates or curricurries thus shaped.



Of Malacca.

MALACCA (*Terra aurifera* in *Iosephus* :) elevates the Arctick Pole 5, degr. from the *Æquator*. Was known of old by the name of *Aurea Chersonesus*, and if my ayme deceive me not, the same, *Ptolomy* in his 7 lib. 2. c. calls *Facola*, and more likely to be part of *Ophyr*, (from such abundance of Gold as hence, in *Pegu*, *Syam*, *Borneo* and *Sumatra* is and has ever been ravished, and in that, *Ophyr* and *Hobab* with *Havilah* their brother, sonnes of *Ioctan* here inhabited) rather than *Hispaniola* supposed *Ophyr* by *Columbus* and *Stephanus*; *Soffala* by *Ortelius*. *Gambra* by *Arrius Montanus*; *Ormuz* by *Daneus*; or those moon conceits of *Peru* by bold fac't *Goropius*; or that Spanish brag of *Pineda* who threatens those that will not beleieve *Cadiz* was it: for I see this place admits the conjecture better both from the Port of *Ezion-geber* in the red Sea, whence by *Arabia's* shore and the *Indian* they might without helpe of the *Adamant* or *Pole Starre* facilitate their voyage; and that this place has of old been denominate the Land of gold. This old verse of *Tzetza* points at it.

Insula est Indica quam (Poetæ) Auræam vocant.
Alii vero peninsulam dicunt, sed non Insulam.
Hebræi autem Ophyr Lingua sua vocant.
Habet enim Metalla Auri & Lapides omnifarios.
Excellenter magis vero Prasimum lapidem.

The golden Indian Ile (by Poets sung)
A peninsule some name it, and no Ile.
The Hebrews call it Ophyr in their tongue.
All sorts of stones and mynes of gold ere while
Are found there with the choisest Prasine stone.

And *Malacca* is a *Chersonesse* or *Peninsula*; which makes it agree the better with this description of *Ophyr*.

The Citie *Malacca* is under 5 (some observe 4) degrees North, and obeys the Monarchy of *Syam*, ever since *Abdalla* the honest King thereof was An. 1508. most inconsiderately beheaded by the Portugall; and that upon *Sequeyra's* complaint *Albuquerque* sackt it, obtaining an incredible masse of treasure; 3000 peeces of great Ordnance, and so much minted coyne, that the King of Portugalls part (being but a fift) came to 250000 ryalls of 8: a conquest so forceable, that (notwithstanding the Castle and Garison left there by the Lusitanian) the *Syam* King at his owne leisure prostrated it.

The Citie is above 3 miles long, but very narrow; built in a hemicycle, upon the banks of a pleasant river, as broad as is the Thames, but not so portable: a rivulet of sweeter water glides gently thorow the Town, over which is rais'd a Bridge, strong though meanly beautifull: the wals circling her are reasonable strong; but invalidable against the fiery vomits of the Cannon: the buildings are generally low and base, and lined with poore furniture, though they want no gold to buy it with; but being dark and close, tis the lesse usefull: the most observable are her Fanes, Cypresses, and Gardens; the streets and fields show many delightfull Arbours and choyce fruits; amongst which the *Duroyen* (as valewable with them as Mynes of Gold and Silver, abounding here,) Corne, Sugar, and some other rarities: the people are naturally hospitable; affected with musick, songs, and strangers: howbeit, impatient and fierce, if exasperated; jealous, if occasioned, deceitfull if too much credited: their language is epidemic, and serves no lesse in these parts, than with us the Latine; in other parts, the Arabic: leave we *Synca-pura*, and passe to *Patania*, an easie dyaes journey thence.

Of Patania.

PATANIA, (*Perimula* of old, at this day a well-known Citie in the *Bengalan* or *Argaric* gulph, and *extra Gangem*) elevates the Pole Arctick, about 7 degrees; and is scituate in midst of those two famous Ports, *Malacca* and *Syam*. The government is Monarchicall; the Kings derive themselves from a Gentile King of *Delly*, who when he had subdued *Patania*, left his sonne *Gingee* his Prorox here; and from whom the late Queene and this Prince are truly branched. The Mogull oft threatens to dethrone him; yet he sits close and keeps his owne; especially safeguarded by interposing *Ganges*, and some small but usefull Plets where he advantageously fortifies. The Towne is strong, and best defended by 12 peeces of great brasse Ordnance; one of them (a Basilisco) is twenty six foot long, well proportioned in bore and squaring. Some Temples of Idolatry *Patania* shews, furnisht with wooden gods for politheisme; but more note-worthy in some antick Monumets of former Kings.

The people are black, and go with the most part of their bodies naked: they take great delight in eating of Betle and Opium, and love Areck (or strong liquor) exceedingly: they usually eat in plates of gold. They frequently speak three Languages, the *Malay*, *Siam*, and that of *Chyna*: Their writing differs, one which is the *Malay*, from the right hand to the left, as the Hebrews; another, which is the *Syam*, from the left to the right, as

we; a third, which is the *China*, right downe and bending no way: all three very usuall and affected by the industrious.

They are part Moores, and part Gentiles: the one so worship God; as the other do Pa-Gods or Idolls.

They are hospitable to such strangers as from desire of novelty or gain, reside amongst them: neither do they enquire of what Countrie they be, what their Businesse, nor Religion. The men of note transcend in curtesie; for at any mans arrivall, they blush not to proffer their Daughters or Nieces to be their bed-fellowes; yea to concomitate them at bed and board during his stay; the price for such a favour not equalling so high a complement: but that, were it lesse, too much in my opinion for such Pandars and base prostitutes. At the end of the prefixed time the woman returnes home well pleas'd; so far from shame or losse, that they rather accompt her honoured; and fit for preferment: But 'tis dangerous to be wanton elsewhere; jealousy on either side inflaming into rage, which seldome dyes without one or anothers destruction: I cannot but cry out upon them, and adjudge them in the civil sorrow of one of their Religion, but more temperance; who could sigh out, at sight of such absurdities, *Oh miserum! cui peccare liceat*. Adultery they punish rigidly; Fornication is more tollerable. The young women are carelessly frolick, and fearelessly merry; the married, melancholy and strictly observed: idlenesse and heat provokes them to in chastity. The men are also effeminate; yea wallow in all kind of turpitude and sensuality: their females are often in their sight; the grape commoves them to wickednesse; they delight their gust and pallat with choyest wines, waters, Rack, Ryce, and fruits, both succulent and restorative; and which make *Venus* predominate: but by this their intemperance they abbreviate their dayes; few exceeding sixty yeeres: an old age, if you contemplate their lust (Deaths best harbinger,) and the Zone they sweat in: bad, both; both, intemperate.

Of Siam.

SIAM, (call'd *Sobanna* formerly; a Citie and Kingdome so denominated; declining North from the *Æquinoctiall* 14 deg.) is famous for power, wealth, and many sorts of excellencies: a great part of *Pegu*, *Braama*, and *Cambogia* are tributary to him; *Patania* also, *Iamohay*, *Odjea*, and many other Territories watered by *Ganges* acknowledge him: his power is great, usually warring with 1000 Elephants and, 200000 men. The Zone is hot, the men black, and in such torrid places, little cloathing is required: a Cambolin of pure lawn of a sad colour, trebled on and about their naked shoulders: some tye a leather skin about their neck; and (as a badge of devotion) gird their middles with a leathern thong, and hold a Sumbbrero or Umbrella in their hands to lenesie the flaming Sun; but weare no Sandals, that the scorching sands may so mortifie, that the *Tallapoi* may be thought a wonder. They are transcendent Idolaters, carving Gods to worship, after the shapes of *Pan*, *Priapus*, and other gothish fancies, yea and in postures not to bee remembred: they have Groves and Altars also, whereon they offer flesh, fruits, flowers; and many times when the *Tallapoi* tells them the Devill is melancholy, they warble out harmonious musick, and do what

what they can to make him merry: others (so soone as *Aurora* shewes her golden Trammell) runne to their Pagods with a basket of Ryce to be his breakfast, hoping thereby to prosper that day the happier.

The Tallapoi preach every Monday in the Market, and assemble their auditory by a copper Bason. But though they seeme Fryer-mendicants by profession, yet what by awe (for the very infernall spirits obey their incantations) and what by pollicie (for they contemplate humilitie externally much) the people have them in singular estimation: Nor is it diminisht, but agrandiz'd exceedingly by their prediction of future events, and mervailous knowledge in things past and present; by Magique and Morall observation, resolving, diswading, applauding, directing, and pleasing all that come unto them (as to Oracles) from such enthusiastic Notions as Satan prompts them with, in a word, being.

*Of Gods, Interpreters: of Phoebus laies,
The three legd charming Stool, the Claryan Bayes,
Planets, Birds, Language, and all old assayes.*

——— *Interpres Divinus Qui Numina Phoebi
Qui tripodas Clarii lauros, qui sydera sentis,
Et Volnerum Linguas & praeputis omnia pennae.*

They have beene (in foregoing times) wicked Sodomites, a sinne so hatefull to nature it selfe, that it abhorres it; and to deterre these catamits, a late Queen rectrix commanded that all male children should have a Bell of gold (in it an Adders tongue dried) put through the prepuce, which in small time not only became not contemptible, but in way of ornament and for musick sake few now are without three or foure; so that when they have a mind to marry, he has his choice of what maid he likes, but beds her not, till the Midwife present a sleepe ophiated potion, during which, the Bell is loosed from the flesh, and fastned to the fore-skin, which hinders not but titulates; the unguent is applied, and the cure is perfected. But to see a Virgin here, at virgins yeeres, is as a black Swan, in regard, in green yeers they give the too forward maids a virulent drink; whose vertue (vyce rather) is by a strange efficacy to distend their muliebria so capaciouly that Bels and rope ring too too easily: and which is worst (dull memory compels us write it) the women here are not ashamed (the better to allure men from sodomitry) to go naked to the middle, where with a fine transparent cobweb-lawn they are so covered, that by a base device tis made to open as they go; so that any impure ayre gives all to mens immodest viewes, denudating those parts, which every modest eye most scornes; each honest thought most hates to see and think upon. The Boyes paint themselves with a celestially colour from top to toe, and as an augmentation of beauty, cut, gash, and pinck their naked skins; which in mine (contrarying their) opinion, rather breeds horror than affectation in any Traveller; the men affect perfumes, and practise complement.

The soyle is but indifferent for grasse, or natures Tapistry, but in rich stones, as Dyamonds, Chrysolites, Onix stones Magnets, Bezarrs *lignum Aloes*, Benjamin, Cotton; and Mynes of Gold, Silver, Iron, Copper, and the like, most uberous; and made more by Silver plentiful brought from *Iapan*, and victualls and commodities from other parts, and bought here cheaper than in any other places; but most memorable in the Cabriz or blood-stone he generated; the mervailous vertue being such (as *Oserius* tells us) That

such time, the Portugizes warred against the bold Sumatrans, they descried a Junck or Ship at Sea; they made to it, and were resisted boarding it, by *Nakodabeg* the Captaine their inveterate adversary: but after long and cruell fight they entred among the naked Indyans, slew such as resisted them, and amongst them *Nakodabeg*; who (to their amazement) bled not, albeit they had hackt him in forty places; they thought it magicall, till (having taken from his Arme a bracelet of gold, wherein was set the Cabriz stone) they found the reason, for that was no sooner removed, but that his blood issued abundantly from each wound hee had about him: doubtlesse it is a most pretious stone, and had it power to expell death also, it were more than admirable.

Of Pegu.

PEGU, is also a renowned Kingdome of the Orientall *Indye* (*Lestarnm regio*, in old writers) confined by *Syam*, *Ganges*, and the Ocean; a Monarchy of farre greater extent and power fifty yeeres ago, till the Syamite pluckt forceably from her Dyadem many brave and wealthy Seigniories: howbeit she is yet commandresse of many Ilands, *Monym*, *Barongo*, *Nogomallo*, *Duradura*, *Cocos*, &c.

Pegu (by *Castaldus* supposed that old City *Triglipon* in *Ptolomy*) has Attique elevation 16 degrees 40 minutes: a Citie walld with good stone, beautified with many Turrets and parrapets: and to issue out and enter in, shewes foure faire Gates, and twelve posternes, prettily built, and made more safe, by that deep Moat or Trench (fild with Crocodiles) that circumvolves her: the streets are not many, but large and broad they are and seldome crooking: afore every doore (the houses are all low) growes a pleasant tree, whose fruit and wholsome shade makes them double usefull. It is divided into two, the new Towne and the old; the old is most great and best inhabited.

The Varellaes (or Temples) and Sudatories are observable; each Varella farcinated with ugly (but gilded) Idolls: that at *Dogomnee* is not a little memorable; for structure and ornament out-braving any other in the Orient: the wilderness about it and antick superstition might challenge a copious description; which I forbear, having other things to denorate.

This Kingdom is full of al earthly delights, & blessings of Nature; Gold, Silver, Lead, & Iron; also Smaragds, Topaz, Rubies, Saphyres, Garnats, Emeralds, Espinells, and Cats-eyes; as also Ryce, Caravances, long Pepper, Sugar, Benoyne, Musk, Gum-lack, Cotton, Callicoes, and what else a reasonable man can lust after: But all these if they were centuplied, are not able to make them truly happy, wanting the true pearle, that which the godly Merchant bought, though to obtaine it he sold all his fraile wealth and possessions: for, albeit the holy Apostle Saint *Thomas* brought them blessed tidings of salvation; yet they quickly lost the true light, delighting to this day in obscure and loathed sinnes, the Kyacks fild with base Idolatry: insomuch that father *Bomferrus* (an old Franciscan) after foure tedious yeeres labour to reduce them to some knowledge of the Church

of *Rome*, came home, desiring rather (as did *S. Anthony*) to preach among piggs, than such a swinish generation. The truth is, they beleeeve they know not what; and *Quenam est ista simplicitas & nescire quod credas* sayes *Hierom* against the *Luciferians*: yet somewhat (if all be true he tells us) wee gather from his observation: that they beleeeve the world (consisting of Heaven, Sea, and Earth,) had foure Creations; and for impiety was foure times destroyed: by Fire, by Wind, by Water, and by Earthquakes: each Age or World governed by a severall tutelarie Numen or God, miserable only in this, that he was transitory, and not omnipotent, nor immorall: they reckon that the last destruction of the world & death of their last God was thirty thousand yeeres ago; and that in *Plato's* great yeere all shall once more suffer a chaos. They imagine a great Lord omniscient, omnipotent, and immortall, lives and rules in Heaven; but they do not worship him, in that Satan tels them, he desires it not: they beleeeve a revivification of the body after death, and co-union with the soule; and (*Bomferrus* beleeves it) confesse a three-fold receptacle of soules departed, *Nathac*, *Nishac*, and *Schua*; Heaven, Hell, and Purgatory: by which that holy Frier convinces us of more ignorance than these Pagans: but wee beleeeve it never the sooner, since the Devill is their instructor, yea who dictates their profession.

Their habit is thin and fine; it differs little from that they have in *Industant*, and *Syam*: but in this they varie; they weare no beards; they dye their teeth black, in that Dogs teeth are white; whom they hate to imitate: they also cut and pluck their flesh to become braver than other Nations

I have told you the best of *Pegu*; the worst is also memorable: In lesse than a hundred yeeres ago, the *Peguan* Monark was farre more powerfull and formidable than at this present: his Dyadem then sparkled with a gallent lustre; twelve wealthy Kingdomes at that time acknowledged *Pegu* their Sovereigne: Some of those Provinces are well knowne to us, as *Syam*, *Auva*, *Ravelan*, *Barmaw*, *Iangomer*, *Tangram*, *Cablan*, *Layran*, *Meliotalk*, &c. out of which, hee yeerely extracted as tribute-money two Millions of crownes; and had a Million of men to serve him at all occasions; but this hardly could content him, for by a two lofty conceit of his Monarchick greatnesse; he grew efflated, and to contemne others as too base to fix his eyes upon; Tyranny succeeded his pride, and decadence or destruction of his Empire: Tyranny, for the *Auvan* King when he found no priviledge by being Uncle to the Emperour of *Pegu*, nor that he was his loyall subject; he swells with rage, and breaks asunder his silver yolk of hated servitude: howeit, ere hee could ripen his designes, the *Peguan* has notice, and so suddenly arrests him, that in amazement he acknowledges his fault, and begs his mercy: but the *Peguan* King forthwith beheads him, and (to terrifie others by his example) makes no difference 'twixt nocent and innocent; his wife, his children, and forty other whom he most respected concomitating the miserable *Auvan* King in that sad Tragedy. It was terrible Justice no doubt, but rather exasperated others to new rebellions; the most incenst and greatest in power was the *Siam* King, who seeing his owne incertaine standing, (any occasion breeding jealousy, and the

the least jealousie bringing death from his conquerour) hee suddenly breaks out, and with all the forces he could make by money or promises (ere the Peguan was return'd from *Anva*) in short time enters *Pegu*, and apparantly made knowne his high rebellion: the Peguan threatens terrible things, and to effect them opposes the Siamite with an Armie of nine hundred thousand fighting men; but that world of men could not contrarie the decree of a more powerfull King; for such was the confused haste he made, precipitated by furie, such the hate, his crueltie had defam'd him with, and such the affright his uncles *Malus Genius* (as *Cæsars* did *Brutus*) every where opposed him with, that in three houres fight his monstrous multitude turne taile and willingly yeeld themselves a prey to the intraged axe of war, chosing rather to dy, than any way to increase the Pagan's pride; so as the Siamite triumphs, & the Peguan hastens back to raise more men to trie a second fortune: The Siamite (not willing to ingage himselfe too far) returnes; the Peguan is almost there as soone as he, all the way burning and destroying all he met with: the *Siam* King armes himselfe with the Foxes skin; he refused to fight, not that he feared, but that he knew an easier way whereby to assure his conquest; the *Pegu* darts many fiery defiance, calls him rebell, coward, and what not; not dreaming of his stratagems: for ere hee could leave his trenches the swift and mighty river *Suhan* (Mean some call it) sweld desperately, broke ore her bancks, and flusht so violent into the *Peguan* army, that for want of boates and other helpes, above seven hundred thousand perished, the rest were as bad as dead; feare and famine so overwhelmed them; this river every yeere (like *Nilus*) overflows, and supplies their want of raine; so mellowing the earth as it compares with *Egypt* for plenty, and with any other part of *Indya* for rarities: the next yeere the King of *Pegu* seconded his fight, but was compensated with no better fortune, we may say with worse; in that his sonne in this triall by too much valour lost his life, and of 500000 not a third got safe back to *Martavan*. And which was worse than that, by these perpetuall brawles of warre, his coffers were emptied; his Cities impoverisht by want of trade; and his Kingdome in a sort depopulated by losse of so many men: these prov'd not motives of pittie to the other late subjected Territories, but provocatives rather to unfetter themselves (as *Siam* had done) from unnaturall thraldome; so that the King of *Braman*, the viceroy of *Tangu*, and of *Rachan* (a Province twixt *Pegu* and *Bengala*) confederate; and whiles the King of *Pegu* was hatching more prodigies at *Martavan*, they steale into *Pegu* with a resolute Army, destroying such as the late famine had spared; but though they found few people, and lesse food, yet got they riches incredible; out of *Pegu* the Citie as much treasure as loaded 2000 Camells: and as a period of that designe not only made the wretched King crownlesse, but crowned their conquest with his life, his wife, and three sonnes sorrowfully accompaying him: *Arrakan* and the other two disagreeing about the spoyle, were beaten home by the *Braman* King; hee enjy'd it but a while, the Siamite entring so furiously, that hee also packt home and left *Siam* the victorie; who since then, upon a marriage twixt one of the royall family of *Pegu* and his daughter, has quit his claime; and gives way to have both Citie and

Kingdome

Kingdome brought to such trade and beauty as it had formerly. But to facilitate our travells, and to point you out the way the easier, accept an adjoyning Map, to that in fol. 300: This describing *India extra Gangem.*



From *Pegu* to *Bengala* are 90 leagues: the second Towne of note is *Martavan* under 15 degrees; and which I guesse was that *Triglip-ton*, noted by *Ptolomy*, rather than *Pegu* as thinks *Castaldus*. I might tell you of the vanitie of this wealthie Monarch; either when he shoves himselfe in his royall paradrome or in his loading himselfe with glittering gems; his head, eares, armes, hands, legs, and feet, resembling a bespangled firmament; such as may amaze a good sense, yea dazle a good eye, and force some men to judge him infinitely rich; but I behold him otherwise, and think him poore and miserable: Or of his deifying his Elephants, because milke white, and of greater bulke than usuall; I suppose him worth our description, not that he is unknowne in England, but for other things in him; than his shape, more observable.

Elephant.

The Elephant is for growth and understanding chieftest, of unreasonable Animalls, so as he has bin a subject of many learned writers, *Aristotle*, *Plutark*, *Pliny*, *Strabo*, *Annian &c.* They go two, sometimes three yeares with young, and have extreame torment in their labour; their teat is twixt their fore legs, which the young one easily finds and sucks with egerneffe. When they attaine three yeares, they feed upon Dates, Meale, Milke, Whey, Fruits, Sugar-canes, and Honey: they grow till fifteen, in that time mounting to foure and twenty foot, yet lie downe, dance and prove very active. In hot weather or when lust inflames them, the males grow mad, and past jesting with, their testicles being in their forehead. Umbragious shades, caves, and rivers please them. Swine, Serpents, and Mice displease them; cockcrowing does not so afflict him, as with his *Proboscis* to encounter the Rhynoceros affects him. The Persians call him the Symbooll of Fidelity; Egyptians, the hieroglyphic of justice; Indians of piety; Siamyts of memory; Arabs of magnanimity; Sumatrans, the Embleam of providence; *Pliny* in 8. lib. *Nat. Hist.* gathers them; *Intellectus illi sermonis patrii, imperiorumque, obedientia, officiorumque didicere memoria, amoris & gloria voluptas, imo vera religio quoque Syderum, Solisque ac Luna veneratio &c.*

Musk Cat.

The Musk Cat here also convenes and may merit a ca'tagraph: shee exceeds the Castor for bignesse; her head is little, eyes cleare, a long muzzle, her teeth sharp, and offensive: her hayre is particoloured, harth, and bristly; yellow above, and whiter downewards: her profound pocket is neer the genitory, excerpt sometimes with a spoone or stick; but when out of servitude, of her owne accord parts with it, and by its fragor is oft found by the carelesse passenger.

Having refresh't enough upon the mayne, hoise we saile for the most noble Iles of the Orient, and vicinating the Cities lately spoken of.

Of Sumatra.

SUMATRA, is that famous Ile, by *Aristotle lib. de mundo*, and others of old, cald *Taprobane*; *Symunda* in 7. lib. *Ptol.* and now by the inhabitants, *Salyce* or *Salutra*: and (provided *Iapan* be not an Ile) may truly be reputed the third great Ile in all the Universe: six hundred (some say nine hundred) miles long, and in breadth two hundred and forty; traded to

to by *Solomon*, but unknown to *Alexander*, though *Megasthenes* thinks *Onesecritus* his servant saild thus far. One *Iambulus* an errant Greek is said to have bin here, 200 yeares afore Christs nativitie (if *D. Sic.* say true,) and may be the first discoverer: of a Christian, *Alvaro Telezcois* the first, who *An. 1506* to find out gold, saild whether *Aeolus* guided: since when, most people of the world have knowledg of it: 'Tis *Nadyr* to the Equinoctiall: and now a place, where many petty Kings advance their Scepters. The most glorious Dyadem incircles the ecliptick brow of that Tyrant of *Acheen*. All of them rich in gold and fruits and stones, but miserable in their Mawmetry and superstition; most of them so ingulphed in the abisse of paganism, that they dare adore Car, Rat, Dog, Divell, or what can be moulded after the representation of an elementary Creature: both Sex go most part naked; both are couragious, and apt in *Bellonaes* dances. The soile is good where rivers fructifie, barren where gold is veined.

Many Townes of vaw are mediterranean; of which, *Manancabo* (full of gold) is not least memorable. But of best note here are Ports and Villages marittimat; such as bee *Acheen* (by them cald *Ashey*) *Peder*, *Pasem*, *Daya*, *Tico*, *Priaman*, *Tykoa* (east of *Iambee*), *Baruzee*, *Cattatinga*, *Aru*, *Daru*, and (though last, first in gold and value) *Passaman*. The rivers flow with fish, and might prove more delightfull for the Net and Angle, did not those hatefull Crocodyles (here more than in *Nilus*) frustrate both. This noysome creature is one of the greatest wonders we meet with, in that from so small a beginning as an Egg (not much bigger than that of a Turkey) they increase to 8 or 10 yards in length. Their bodies are not longer than their tayles, which is of like use with them, the *Proboscis* is to the Elephant: their mouths are very wide, at one gulph able to swallow horse or man; their teeth are ingraile; they have no tongue: nor can they move their upper jaw-bone: their bellies are penetrable: backs hardy to be peirced; the brumall quarter they fast from food: but the rest of the yeare devoure all sort of prey, with much voracity and greedinesse. No lesse notable is the Females burthen: sixty dayes passe ere she lay her eggs, and which be commonly sixtie numbred: sixtie dayes shee conceales them: and when she sits, sixtie dayes consume in hatching: and to agree in one, sixtie yeares is usually the Age of this detested beaft, fish, or Serpent: by Sea-men improperly cald *Alligator*, corrupted from *Allegardos*, a mixture of Spanish and Alman language: the name Crocodile is taken a *croceo colore*, or per Antiphrasin *quod crocum timeat*. It is the most obnoxious of all sea monsters, and rightly becomes the Dissemblers epithite, *In quibus est astutia Hyanae, pietas Crocodili*; the Egyptians of impudency: awed by none save the *Ichneumon*, who steales into his belly and gnawes his guts whiles he opens his chaps to let the little *Trochil* pick his teeth, which give it feeding.

Hence, saile we by many small Iles, as *Marrab* and *Lampon* in the straits of *Sundy*, so named by *Prolo.* and from a point and Town in the next great Iland. Of *Polygundy* also we might speak, but love not to land there, *penitisse juvabit*, such bad luck by malevolent *Venus* or ill dyet had our late plantation, wherby the Monopoly died with them; out of their graves only springing a new deterring name, of Kill abundance. But cast we Anchor

upon an ozier ground, and fix our wandring eyes upon a more delighted object, *Java*, an Ile both great, wealthy, and famous; *Insula Iabadio*, *Niger* ghesse it.

Of *Java major*.

JA V A the greater, is an Ile high the *Bengalan* Sea, declining seven (Some observe nine) degr. 40 minutes towards the Antartick Pole from the Equinoctiall; and in the 120 degrees of longitude. From East to West it stretches one hundred and fifty leagues, or of english miles foure hundred and fifty; from North to South nintie leagues, or two hundred and seventie miles: the midland is for the most part mountainous and ill peopled; the marittim low, and populous: the first is windy, but conducing to health; the latter marish, and insalubrious.

It is full of small villages, and inhabitants: the sea coast (by reason of trade for pepper) has Townes well built, most wealthy, and best defended: upon the North side, and to the N. E. especially, are *Bantam*, *Palam-ban*, *Iackatra* (new named *Batavia* by the Dutch; but formerly *Sunda-Calapa* by the Inhabitants,) *Iaparra*, *Tuban*, *Iortan*, *Greecy*, *Chyringin*, *Sere-baya* &c.

Bantam is under Antartick declination or latitude, 6 degr. 20 minutes, and of westerly variation 3 degrees: the biggest Citie in the Iland, ownd by the Natives, built well nigh two miles long, distinguisht into a Buzzar; the *Pengrans* Pallace, a few streets, and at the furthest end the Cheneses live together in low built dwellings. Of it selfe it affords nothing save ryce, pepper, and cotten woll: though indeed, pepper for the greatest part is brought hither by the crafty but infinitely industrious Chyncey men, who each *January* anchor here, and unload their Iuncks or Prawes from *Iamby*, *Borneo*, *Malacca*, and divers other places; making *Bantam* their Magazen or Beehive, out of which they furnish the English & other merchants. These Chyneses are men of peace, voluptuous, venereous, costly in their sports, great gamesters, and in trading over subtle for young Christian merchants: oft-times they are so wedded to dicing, that after they have lost their whole estate, wife and Children are stak't and parted with; yet in little time by gleaning here and there, he will be able to redeeme them; if not, at the day, they are sold in the market.

The Iavan Kings are five, (Viceroyes I might better call them;) foure of them are subordinate to the *Mattaran's* command, who is able to bring unto the field 200000 desperate slaves, black, but valiant: they have small order or pollicy in warre; yet dare attempt any thing, they are so forward. The climate burnes so fiercely, that little apparell pleases them; most, goe most part naked: they use lances, darts, arrowes, and shields; but their sole braverie is in their crizes; a weapon, commonly two foot long, broad, waved, sharp edged, and small pointed; but (against the lawes of Nature, and honour) basely poisoned: the hilt or handle is usually of wood or horne, (some have them of gold, silver, and Ivory) cut into the crooked shape or figure of a deformed Pagod: yet were they a thousand times more ugly, these savages would dare to adore them; especially, in that they aske the Idoll on their creast pardon, after they have perpetrated homycide or such like villany; a trick us'd by *Lewes* the

the eleventh to the Crucifixe in's hat, to his eternall infamy. But these Javans are drunck in their demonomy; they the more earnestly imbrace it, by how much their poysoned natures abhorre honesty. They trade in murders, adulterie, thefts, rapine, deceit, and all kinds of knaveries: Magique also, and Astrologie delights them: a study their Priests are excellent in, and in which Satan instructs them; the better to oblige their gratitude, and to worship him as the *Apollo* of knowledge; which wee inculcate, and abominate, yea say with *Isaiah*, *Is there any God besides the Lord (Iehovah)? yea, there is no God, we know not any: hee maketh the diviners mad, hee turneth the wise men backward, and maketh their knowledge foolish. Let us not learne the way of the heathen, they are altogether brutish and foolish; his molten Image is falsehood, and there is no breath in them: they are vanity, and in the day of account they shall perish. But in the Lord shall all true beleevers be justified and shall glory.* Isa. 44. Jer. 10.

These people know better how to swim than navigate; yet are not ignorant in sea affaires, nor want they vessels to doe mischief. Their chiefe delight is hunting Tygres, Ounces, and such beasts as give chase and resistance; They know *Mahomet* in some parts of the Ile, who as an infectious ayre is suckt by many people of remote Ilands. Friendly they are to English men and delight to serve them, especially since the Dutch forced *Iacatra* from them, betwixt whom is such mortall variance that fifteen ryalls (is given by either) as a reward for each prisoner dead or alive, either people can take nor is there ever hope of true Amity with Barbarians. The Oran-kays or best sort of people here, are lasie, sociable, but not to bee too much trusted: they suppose themselves descended from *Chyna*; in a Iunck 700 yeares ago forced hither by Tuffon or tempest. They are proud, and weare their hayre pretty long, and about their crispes wreath a valuable Shash or Tulipaut; go naked to to the waist, where they gird them with a parti-coloured plad or mantle, falling no longer than the knees; and are impatient if any offer to touch their heads. The ordinary food had here (not at easie rates) is ryce; wheat, pinange, betele, opium, goates, eggs, hens, coquos, plaintains, jacks, and rack-a-pee so cald *Kat' ē'ō'χ'lw*; which drunck immoderately, accilerates Death; but temperately, exhilarates the heart, cures fluxes, kill wormes and helps digestion. To conclude.

Whence this great and noble Ile is called *Java*, I confesse my ignorance. I dare not say from *Javan* (*Japhet's sonne*) grandson of *Noah*; in that most agree, he planted *Greece*. But by reason his own brother *Tharss* peopled these parts, why might he not from his brothers name (to eternize his memory) borrow the denomination. Nothing else save *Pepper* presents it selfe in this Ile, worthy our noting: *Pepper* is sowne, and in the growth supported by poles or canes, about which it entwines and duplicates with many embraces, till by maturity it gets the shape and strength of a bushy, round, and pleasant tree. The pepper hangs foure inches in length, and one about, in many clusters; each yeelding fifty or sixtie cornes, full, round and fragrant; the smooth is best accounted of. Pepper.

The Cotton (more common in *Persia* and *Guzurat*) is no lesse memorable and usefull. The tree is slender, streight, a yard high, and like a bryer; Cotten.

at the top it expands into many severall branches; each, charg'd with many balls or cods containing the Bumba or Cotton: the shape is round, and equall in bignesse to a Walnut: at maturity the cod opens, & discloses her treasure; but being cropt, is put in an entire heap, and with flayles or such like usefull (though churlish) instruments is forced out; and by the enriched owner cheerefully gathered.

The Malayan Tongue sounds well, and may prove harmony to the ingenious observer; in these parts no lesse muscical & epedemic, than is (with us, and others) the Latine, Arabique, and Sclavonian.

English.	Malay.	English.	Malay.
A King	Rutgee	a Coat	Nassee
a Nobleman	Oran-kay	a Needle	Naroen
a Lord	Kay	a Custome	Negry
a Priest	Cadda	a Rope	Tali
a Merchant	Phetor	a Stone	Batu
an Interpreter	Iorbissa	a Ring	Chinsim
a Man	Oran (Tadon)	a Wimble	Alforcees
a Woman	Paran-poan &	a Shooe	Apon
a Child	Buda	a Sword	Ita. Padang
a Boy	Catsion	a Dagger	Cryze
a Youth	Monda	a Knife	Pieson
a Father	Babba	a Javelin	Tomba
a Mother	Mamma	a Sheild	Salwack
a Brother	Addal-Ally	a Gun (Gun)	Bedyl. Pitsil
a Sister	Adda-paparas	a barrell of a	Sombo-bedyl
an Uncle	Niana	a looking-Glasse	Sarmi
a Friend	Marty-lowty	a Glasse	Lora
a Stranger	Oran-Leya	a Lamp	Pulita
a Chirurgian	Goething	a warme thing	Penas
an Iron-Smith	Goada	a Cap or Turbat	Cayo
An Elephant	Catgha	a marriage maker	Coemodo
an Oxe	Cambi. Alomba	a Command	T'suyke
a Goat	Carbow	a Yeare	Tauma
a Sheep	Domba	a Day	Aris
a Dog	Hangké	a Book	Nimoda. Kitab
a Bird	Borron	a Bed	Bantell
a Hen	Ayam	a good Day	Tabea
a Duck	Bebeé	a Royall of 8	Serpi
a Musk-Cat	Catto-Dalgalia	a Christian	Vranghy
a Sow	Sabi. Sieleng	All	Samoanga
a Fish	Ican	The Head	Capell. Coar
a Water-Pot	Lande	Hayre	Ramboyet
a Herb	Oberbedil. Lancuas	Eares	Talinga
a Musk-Nut	Palla	Eyes	Martic
a Ship	Capel. Iunck	Eye-broowes	Alys
a Boat	Praw. Paca-sura	Nose	Irot don

English.	Malay.	English.	Malay.
Neck	Goulon	Salt	Garram. Matary
Lips	Lambider	Oyle	Nuagia
Tongue	ilat	Flesh	Lalyer
Teeth	Auton	Fish	Ivack
Beard	Tianga	Crabs	Horra
Back	Balacca	Plates	Pienig
Shoulder	Baon	Pepper	Lada. Sihang
Arme	Backeyen	Ginger	Alia
Hand	Tangan	Mace	Bengo
Finger	Jary-laree	Cloves	Chocho. Sianck
Belly	Penot	Cynomon	Cajumayns
Blood	Darno	Aloes	Garro
Privie part	Perot	Tamarind	Assa
Thigh	Backy	Ryce	Bras. Paree
Legg	Gula	Nuts	Calappen. Palla
Foot	Bhachbye	Sweet Gums	Daringo
Toe	Ghoumo	Sweet Spices	Dingyn
Fire	Api	Plantaines	Gardang
Ayre	Baya	Cocos	Calapa
Water	Eyer	Mustard	Sajani
Earth	Zam	Egges	Teloor
the Sea	Chay	Woe	Saya
Gold	Maz. Cabo	Better	Parma
Silver	Peca. Salorca	Great	Bazaer
Brasse	Temba	Sweet	Manys
Copper	Tambagle	Heavie	Brat
Lead	Tyma	Strong	Cras
Iron	Negle	Needles	Calwenetten
Money	Sarfi	Baggs	Corni
Scarlet	Facca-lata-miera	Hard Wax	Caju-lacca
Death	Mattu	Friendship	Pondarra
Merchandise	Bayick Dimana	I	Manyr
Melancholy	Chinta	Thou	Pakanera
Silke	Sabuck	Hee	Itowen
Paper	Cartas	Wee	Dep
Quills	Calamp	Yee	Pachaueras
Inck	Mangsi	They	Itowe
a Book	Khytab. Nymoda	Shee	Dya
Wine	Aracca	Sunday	Ion-maheet
Vinegar	T'suka	to Day	Mari
Strong Water	Pinangha	Yesterday	Bulmari
Bread	Sagu	the other Day	Bulmari-dula
Boyl'd Ryce	Braas	Early	Pagi
Fruit	Tacat	Night	Malam
Drink	Larnick	to Morrow	Ysouck
Sugar	Gula	What say you	Abba-catta

English.	Malay.	English.	Malay.
Is he not here?	Beef?	To burne	Baccar
Whats done?	Bigimana?	To kill	Benue
Well done	Soofa	To spin	Tnedda
Where is it?	Manauten	To sell	Iouwall
Bring it back	Combali?	To do	Bretoon
Now	Bacabaren	To swear	Sempa
How much?	Barappe itu?	To help	Touloug
Give place	Lalan	To us	Quia-bota
Require it	Minta	To let blood	Bewang-darner
Regard	Nanthy	To question	Betangia
Let passe	Ganga	To know	Kyunall
Neare hand	Gila	To dye	Bantaren
We will go	Maree	Take it	Ambell
Leave it	Iangewast	Not good	Tieda-Bayck
I have	Ada	Sloth	Checho
It is found	Botonvum	Give thanks	Tarima. Cassé
It is	Dalan	Farewell	Tingal
I will bring it	Addadizano	One	Satu
I see	Green	Two	Dua
I thank you	Terimacaché	Three	Tiga
I understand not	Tan or tyeda-tan	Four	Eupat
I care	Tage	Five	Lyma
I have not	Tyeda-da	Six	Nam
I desire not	Tyeda-mam	Seven	Touffou
I am sick	Bite-secata	Eight	De lappan
To eat	Macan	Nine	Sambalan
To remember	Engat	Ten	Sapola
To stretch out	Dusta	Eleven	Sabalas
To beat one ano.	Baccalayo	Twelve	Dua-balas
To ashamed (ther	Malon	Thirteen	Tiga-balas
To choose	Damare	Fourteen	Eupat-balas
To pay	Obiny	Fifteen	Lyma-balas
To give	Bering	Sixteen	Nam-balas
To buy	Billy	Seventeen	Touffou-balas
To live	Iagava	Eighteen	De lappan-balas
To poyson	Ampo	Nineteen	Sambalan-balas
To observe	Doduer	Twenty	Dua-pola
To be silent	Djem	Twenty one	Dua-pola-satu
To gaine	Menang	Twenty two	Dua-pola-dua
To destroy	Ilan	Twenty three	Dua-pola-tiga
To cover the	Kocodang	Twenty four	Dua-pola-empat
To arise (head	Passai	Twenty five	Dua-pola-lyma

We must yet to sea, and think us not a little happy, that we land so safely at the *Celebes*, not out of our way, to our intended places.

Our course from *Iava* hither, is North-East; from *Bantam* two hundred leagues or thereabouts.

Of the Celebes.

CELEBES, by some is cald *Makasser* Ile, from her best Citie so called: a place for quantitie and quality no way despicable; stretching from the Equator 6 degrees South: ovall formed, two hundred miles long at least; well peopled, but with bad people; no place ingendring greater Demonomists, well agreeing with the old name *Ptol.* gave them *Anthropophagorum regio*. *Mahomet* is not unknowne among them, but by him, *a malo in pejus*: for though he teach them, there is one and but one God; yet seeing *Iesus Christ* is unknowne there, what does this their knowledge, but make them more capable of torment, than if they had been far more barbarous. From *Makasser* to *Cambyna* W. N. W. are foure and twentie leagues; to *Nossafere* eightie.

The Ile is fruitfull, though under the most frying part of the burning Zone. The Sun yeelds them day and heat enough; but Night, their complexion: the habit they weare, differs not from their grandfather *Adams*, a few fig or plantain leaves tide about their middles, being elsewhere naked: the better sort (to varie from the vulgar) are tulipanted, and shirt their coleblack skins with a pure white cloth, which does not lenifie the scorching sonne, but serves for complementall difference. The women are Gods creatures, but have adulterated his holy stampe, by not only deforming their face and body, but by that vile lubricitie, their soules are spotted with. Impudence goes here unmasked: It is no novelty for them to open the sack they goe in, and intice a stranger to concommite; her honesty was lost before, but now she ferries two to *Barathrum*: if his body (by that voyage) leak not to death, the Tobacco she proffers him will operate it; for such is their damned Art in horrid venom, that these Syrens can sing safety to themselves, and by the same pipe and weed smoak him to death; a trick they will be perfect in, though the Diuell owne them for it. *Pythagoras* made the wantons of *Crotona* modest and the men moderate: *Iam qui corrigit, alter erit*. And which is no lesse infernall; the men use long canes or truncks (cald *Sempitans*) out of which they can (& use it) blow a little pricking quill, which if it draw the least drop of blood from any part of the body, it makes him (though the strongest man living) die immediately; some venoms operate in an houre, others in a moment; the veynes and body (by the virulencie of that poyson) corrupting and rotting presently, to any mans terrour and amazement, and feare to live where such abominations predominate. You cannot chuse but think this a hell upon earth, though at our first approach upon sight of so goodly an Iland, we thought it better than *Elysium*: but remembering

Impia sub dulci melle venena latent:

we will away for better places; the *Moluccoes* I meane, *Ptolomy* calls them *Synae*; than which, no part of the Universe gives more delight and variety

varietie of refreshments. But by the way cast our eyes upon many small Iles and (as we saile due East) upon *Baly* in 8 degr. 30. min. and on *Tymore* 10 degr. South 20 min. easterly from the last: both of them more rich in stones and spices than some greater Iles about them: leave we also *Conio* and *Serran* unspoken of; not that they are unworthy, but because we hast to the *Moluccæ*, in view now, and where wee meane to rest a while.

Of the Molucco fles.

They are numbred five. *Molucco. Gillolo. Ternate. Tidore.* and *Macchan* (where *Magellan* after his long voyage Anno 1520 lost his life by treachery of these barbarians.) The English were the first that ever traded to these Iles of any Christians: and most of them have acknowledg'd our King their Sovereigne: but by the Duch it seemes our men are now thrust out, as if all *India* were theirs by title from the Creation.

Of these *Gillolo* is greatest; but in Cloves, Mace, Nutmegs, Ginger, Pepper, Oyle, Aloes, and Honey, all of them alike plentifull. All or most of these, have the Equinoctiall for their Zenyth, and by those diurnall showres, and breezes which faile them not, and *Apolloes* commorance, the the fruits ripen sooner, the earth smells more aromaticall, and the Ayre seemes more nutritive than in other places. Let us rest a little upon some fruit descriptions.

Cloves.

The Clove tree differs in proportion according to the place it receives vigor in: some being comparable to the Bay, others to Box or such like trees of humble stature; 'tis, most part of the yeere green and pleasant, having leaves long and small, distending into many branches: It blossomes early, and becomes exceeding inconstant in complexion; from a virgin white palliating other colours: in the morne a pale green, in the meridian a distempered red, & sleepest in blacknesse. The Cloves manifest themselves at the utmost end of all the branches in great plenty; and in their growing evaporate such sense ravishing odours, as if a compendium of Natures sweetest gums and delicacies were extracted and here united: they are thrice yearly pruned, and gratefully retort a treble vintage: and though but perfected in 3 yeares, yet must be counted an advantage; for Physitians tell us, they are hot and drie in the third degree, corroborate the stomach, and benefit concoction.

Nutmeg.

The Nutmegg (or great Nut) like those trees most famous for their excellencies, is not very lofty in its heighth, scarce so proper as the Cherrie; by some, resembled to the Peach, with which it varies in forme of leafe and graine, affecting more assize and compasse. The Nut is cloathed with a defensive husk like those of baser quality, but at full ripenesse disroabs it selfe, and discovers her naked purity the Mace, which chasteely entwines (with a vermillion blush or colour) her endeared fruit and sister, both of them breathing out most pleasing smells and perfumes: the Mace in few dayes (like choisest beauties) by *Apolloes* wanron flames becom's tawny and unlike her former braverie: yet in that dissent, best pleases the rustick gatherer.

Neere the *Molucco's*, and neerer the Antartique, wee see many other Iles, noble in esteeme, and rich in qualitie: but, for that more than barbarous basenesse our miserable Country-men suffered by the Dutch, we have no pleasure to stand upon any thing save recitall; such are *Ambogna*, (placed 'twixt *Banda* and *Molucco*;) *Banda*, (in 4 degrees 30 minutes, and (from *Ambogna* 24 leagues;) *Puloway*, (from *Banda* 3 leagues;) *Puloreen*, (from *Puloway* W.N.W.) *Lantore*, (the greatest of the Iles of *Banda*;) *Batan*: *Labataska*, *Nero*, *Ticobassa*, *Cumber*, *Salamo*, and others: all of them, especially *Puloway* and *Puloreen*, seeming continued wildernesses of Nutmegs and Clove-trees, Pepper, Vines, and Olives. These two last named commerced first with our Merchants, and contracted a perpetuall Amity and Fealty to our King; but in despite of them and us, the uncivill Dutch (whom for their braving humours here, pride, hate, and bloody execution of our innocent men at *Ambogna* and other places in *India*, I cannot name with patience) have banisht our Merchants, and entitle themselves Lords of most of *Banda* Ilands, caring neither what right the *Tarnatensian* nor *Banda* Kings have over them.

From these, steer wee another course, to *Borneo* a great and wealthy Iland. We are soone in sight of it, the gale is so prosperous.

Of Borneo.

BORNEO, or *insula bonæ fortunæ* in *Ptol.* is Nadyr to the *Æquator*; and resembles an ovall shield; the major part inclining North: Antartick elevation not mounting above 3 degrees; Artick, to 7 and odde minutes: & owes her first discovery (by any Christian European) to one *de Brou*, who in the yeere of our blessed Lord 1523. anchored here. It groanes at this day, (for the most part) under Spanish bondage; who in any place where gold or other treasure is to bee had, cease not till they can master it; vawewing neither soule nor body of any Inhabitant, (save for their lust) with the least weight of that too much soule-confounding creature. But let us consider! *Nulla Cælum reparabile gaza.*

It has many Villages and people; but the one are poore in their materiall; the other more wretched in their infernall Religion, and late taught Idolatry: both, no way valewable; did not those mynes of Gold and Dyamonds, and some other merchandises; as, *Bezarrs*, Musk, Amber, *Lignum Aloes*, *Sanguis Draconum*, Wax, Rice, and Rattans or Canes make her most magneticall. Her marittim Townes and Ports exceed not for number, but *Pen & bon. Socodania*, (in 1 deg. 35 minutes South, from *Bantam* N. E. 160 leagues) and *Bemiermassin*; Little, but good; if such thou interpret, Safety and Satiety.

We are landed in so good a place, that wee will rest our wearied feet awhile, and entertaine your curiosity with a few viands; friends (though simple food) to infeobled Nature. *Bezar*, *Lignum Aloes*, Musk, Civit, Benjamin, and Amber.

Bezar, or (as the Persians call it) *Pezar*, is of two sorts; generated in *Persia* and both the *Indyes*: the American is worse than be these of *Asia* and the Orient. The shape also is various; some resembling a plum, some

a Date-stone, others like Egges of Doves, some like Cheznuts, and Goats kidnies; all agree in this, they are blunt ended: they are no lesse instant and divers in colour; some being red, pale-greene some, other-some of a dark yellow, and some sky-coloured: the last are best, these consisting of many skales (like Unions and Onions) circumvolving one the other, and in which, Nature has exprest farre more excellency, than Arts best ingenuity or perfection: for, each inferior skale (not unlike the glorious Orbes inverted) yeelds fresher beauty, and more celestiall splendor than the former: each skale diminishing & being of more vertue, as the Bezar is in tenuity or crassitude. Many are counterfeit. They try them thus, either by pearcing them with hot bodkins; or after they have wayd them, to steep them in cold water foure houres; and if it crack not, tis not feyned: to know it good, they then wipe it, and ballance it againe; observing, if it weigh never so little above the first weight, tis base and despicable. Note also, that *Borneo* Bezars are not halfe so valewable as *Persia's*.

Lignum Aloes, from diversity of Countries, varie in their Nomenclations. The *Javans* and *Malayans* name it, *Garroo*: *Indians* and *Portuguizes*, *D'Aquilha*; the *Chinae*, and *Cochinchinae*, *Calamba*: fram'd of large round sticks, of a cloudy graine, commixt with ashy veines; no lesse pleasant to the eye, than to the hand ponderous: the relish or taste proves bitter, in its language telling you, It would be burned; for, hot coales of Fyre no sooner touch it, but it incendiates, and (to the honour of its owne Funerall solemnity) expires and breaths out an odor so aromatick and comfortable, that no other is used by the *Indians*, *Malayans*, *Siamites*, *Peguans*, *Cambogians*, and *Borneans*, when they incinerate the Carcasses of their most honoured Parents.

Musk, is either yellow, browne, or black: the first is best last, is basest: the choysiest yellow shews a deep Amber complexion (not unlike *Spike-nard*) cloathed with a reasonable moist skin, sweating out some bristly hayres, without stones, lead, or like adulterate mixtures; of so strong a smell as seemes offensive; but tasted, penetrates a strong braine by its fragor: sweet spices dead it; and put in the mouth, if it suddenly dissolve, or in the hand if it be long a melting; those trialls discover it for bad and imperfect.

Civit, is diversified in colour also: deep yellow (I have beene told) is best, the worst is white, gerasie and sophisticat: howbeit, the new is pale, and soone after groweth yellowish.

Benjamin, by the *Malayans* call'd *Menyan*; by other *Indians* *Benyan*: is either pure cleare white, or yellow, streaked or coloured; the gum issues from a tree high, small, and furnished with fruitlesse branches; the leaves are not unlike the *Olive*: *Pegu* and *Siam* yeelds the best; *Arabia* very good; that from *Sumatra*, *Priaman* and *Barrouse*, course, and bad: better lik'd of at *Iava*, than in *England*.

Amber, is of so many formes; grey, browne, white, black: grey is best; black is worst; the other two are indifferent. The best sort of grey is pure, interlac't with ashie veines, not subject to sinck; and got (as Merchants informe us) in *Soffala*, *Magadexa*, *Mombassa*, *Mosambique*, *Madagascar*, *Mohelia*, *Melinde*, and other parts of *Afrique*: found there at incertain hazards,

hazards, had at home at easie charge and lesse danger : for Gems, I will summe up all in naming their proper places ; and though I borrow the report from Merchants, I never thought any many Notes or Language lesse honourable ; so thereby they may in a decent way prove to the reader advantageous. We have Corral, Amber, Emerald, Calcedon, Pearle, Onix, Sardonix, Sardis, Bezar, Hematist, and Turquoise from *Arabia, Indostan, and Persia* : Pearles, Berills, Saphyres, and Adamants from *Zeyloon* : Jasper, Cornelion, Agar, Heliotrope, Jacinth, and Chrysolite from *Mallabar, Narsinga, and Cochinchyna*. Diamonds from *Borneo, and Gulkundah* : Gold, Silver, Rubies, Saphyre, Granats, Topaz, Emerald, Smargd, Espinells, Cats-eyes, and Porcellan, from *Pegu, Siam, Bengala, Sumatra, Iapan, and Chyna* : enough to make a poore man rich, and rich men miserable.

Let us now to Sea againe, and by a N. N. E. course in few houres view *Mindano*, an Ile (as big as *Cicely*) branching from 6, to above 9 degrees North. North of it, and neighbouring, are the *Phillippinae*, so named from King *Phillip 2*, by *Lopez de Legaspi* who first discovered and planted there *Anno Domini 1565*. Iles for the greatest part namelesse and numberlesse ; all of them wounded by avaritious men, and branded under Spanish servitude : of these, the best and greatest in *Luconia*, under 14 degrees North latitude ; from whence in a direct azumoth West, is *Cambogia* a rich part of the Asiaticque Continent. North of *Luconia*, are *Shyma* and *Shycoca* knowne (by costly neighbourhood) to *Chyna* and *Iapan*, as is *Corea* also ; a long narrow *peninsule*, famous in the scite, but infamous in her Pagan inhabitants ; said to bee more subtle, cruell, and indomitable than be the *Chyneses*.

Of Japan.

JAPAN, unlessse *Mercators* fancie be true that it was *Aurea Chersonesus*, was questionlesse unknowne to old Geographers : howbeit, the Name *Chryse* is given it by *Niger* ; *Zipangri*, by *M. P. Venetus* : who would rather feigne a name, than that so great, so noble an Ile should be so long inno-
minate.

The premier discovery wee give to *Motus*, *Peshotus*, and *Zeymorus*, banisht Portugals ; who in the yeere 1542. were cast upon this Ile by storm and accident. Whether it bee an Ile or no, is disputable : such as make it one, give it in length 600, in bredth, 190 miles English : for my part, I hold it questionable. The most Southerly part is removed from the line 32 deg. the best Townes and Ports of strength and trade are *Meacco*, *Ozacca*, *Tenze*, *Fyrando*, *Fuccate* (or *Falcate*) *Sacay*, *Cratex*, *Tenkeday*, *Oringaw*, *Vosuguis*, *Machma*, &c. Of these, *Meacco* (a mediterranean City) is call'd the Metropolis, *Surunga* next, and next it *Ozacca*, honoured with the Court sometimes ; till of late viz. 1615, a rebellious fire subverted and incinerated not it only, but many other Townes in that wealthy Province. *Meacco* is as big as *Florence*, but not so beautifull : proud in a sweet and spacious river, in many low, but comly houses ; and memorable in abundance of stately Temples or Fotiquees full of gilded Mannad'as or Idolls ; to which (above all other Nations) the Japonians are most addicted ; the Jesuits

industries & seminaries there producing small growth; instead of a happy harvest reaping scorn and catholique apostasie: Neither their grave aspect, nor subtle sophistry; neither their many miracles there, nor their collegiat bravery, having that force to make them thought other than seditious, vain-glorious, and avaricious: such is the reward of Hipocrisie; in shew seeming desirous to do others good, in truth ayming at their universality, gaine, and hope of Conquest.

The government is Monarchicall: above threescore petty Kings do homage, and prostrate their massy Coronets to be encircled, and to illustrate the Emperiall Diadem; from whose frowne, a punishment and affliction worse than common death usually is darted: such is his power, his awe; such their vassalage, their opinion of their Governors. The Country is most part mountainous; but full of floods, trees, corne, grasse, and mine. ralls: every way presents Villages, swarming with heithen Inhabitants; the North and East parts of *Japan* are lesse peopled than the South and West; and those much more savage and barbarous; cruell, trecherous, idle, lascivious, and awed by no Law, nor any way industrious. The old Roman way of execution is here usually suffered; they fasten malefactors to Crosses with foure nailes; whether in hate to the Jesuits, or of Antique custome I am not certaine; but sure it is, the punishment is full of torture and ignominious: the civill Japonians are vallant, curteous, complementall, and great affectors of novelties; but beyond measure jealous, crafty, and revengefull, if injured; yea divelish, if exasperated. They would, but cannot deny themselves discended out of *China*, banisht upon a heedlesse rebellion six hundred yeeres ago; in memory of which, they hate one another mortally, no quarter being given to either Nation at any time, nor cease the Ilanders to rob and piratize the Chyneses at all advantages; at home also in their prayers abhominating them, and in all complements and ceremonies varying from one another to expatiate their wrath and unnaturall distempers. In any slight suspect or accusation, the very children are so jealous of their reputations, that in case you lose a trifle and say to one of them; syrrah I beleeve you have stolen it? without any pause the boy will immediatly cut off a joynt from one finger or another; and say Sir, if you say true, I wish my finger may never heale againe: murder, theft, treason, and adultery, are punisht with death; either crucified, or beheaded with a Cuttan; an Indian sword which slices easily.

Towns of note and strength are *Ozacca* (80 leagues from *Bungo*) a Port Towne of good note, and neare the Sea; strong and beautifull: in nothing more famous nor observable than in the royall Castle, varnished, tyled, and burnisht over with flaming gold; rich and majesticall: form'd of the best shape, of excellent stone; the walls, every where twenty foot thick, finely fram'd, well polisht, curiously cemented, pleasant, and durable: circled with deep trenches full of water; and for entrance and defence shewes above a dozen iron Gates, and drawing Bridges.

It has formerly succoured many Kings, and secur'd them from the pursuit and heat of Rebels; in this as memorable, 'twas of late yeeres made the prison of *Coju-zamma* Prince of *Tanzy* and eldest Sonne of *Tiquazamma* the late victorious Emperour; whose Father *Faxiba-zamma* subjected all
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the petty Princes of *Japan*; and made them by oath and pledge agnise him and his their Soveraignes: *Coja-zamma* upon his Fathers sudden death was as suddenly seiz'd upon by *Ogofho-zamma* one of the three Protectors, and by him compelled to betroath his daughter; and for portion was thrust, and for ever damned to this hatefull Prison. Against *Ozacca*, on the other side the river is seated *Sacaya* Towne well traded to by Christians: *Edoo* is well wall'd and peopled: 15 leagues thence is *Oringoo* a Towne affording good refreshment and excellent harbouring or anchorage. *Fy-rando* (300 leagues thence, to coast thither) is a Chersonesse and elevates the Artick Pole 33 degrees, 30 minutes: var. East 2 degrees 50 minutes: where and at *Fuccate* the English had a residence or factory.

Fuccate or *Falcate* is a pretty sweet Towne, well watered, and owne a strong and defensive Castle or Fortresse: a Forrest of loftie Pines and spreading Sycomores for three miles space environs it; with other Groves of force against the scorching Sun; delightfull to the eye, yea more gratefull than any other object: but (which renders them ingrate and basely idolatrous) under those greene trees, and in many small but richly tyld Temples or Fortiques, they adore *Pan* and *Priapus*, yea Satan himselfe in his ugliest resemblances: for where the Country is most inhabited and garnisht with most variety of trees, grasse, corne, &c. (as, 'twixt *Edoo* and *Suringa*) there are erected most Fortiques, there the people are most idolatrous.

In *Meacco* are 70 Temples, wherein they number 3333 *Chamætiræ* or little gilded Devils, to which they give divine respect: they call them *Mannadaes*: But more notable than the rest is that in *Meacco*; not unlike the Rhodyan Colossus, huge & wonderfull. This was built by *Tycō-zamma*; and without much paine and cost was not finished: 'tis of Oricalkes or gilded Copper; its posture is sitting in a Chaire 70 foot high, and 80 broad: his head is capable to support fiftene men, who may stand together without preasing: his thumb is forty inches about; and his other limbs proportionable. This is the grand *Pagotha*: the other are *Dii minores*, or of lesse adoration. No lesse notable is the Monument adjoyning, in a Cloister within the principall Fortique of *Meacco*, where are gallantly interred (but to their ignominie) the eares & noses of 3000 Coreans, a base, the evill people, vicinating & infesting the Japonians. At *Dabys* is another *Mannada* no lesse infamous and resorted to: this Devill (or Molech) is of concave copper, vast, thick, and double gilded: its height is foure and twenty foot, and would be more but that they have form'd it kneeling, his buttocks resting upon his leggs after the usuall mode of the Easterne Pagans: his armes are stretcht to the utmost; and at solemne times is inflam'd within, and sacrific'd unto by offering him a child, which in's embraces is fride to death in an infernall torture. But of more note is another at *Tenchedy* East thence, where Satan visibly playes th'Impostor. The Fortique is of rare structure, and daily served by a multitude of hellish Priests or Bonzees; not admitted to attend there, except they be young, well shap't, and as strong in venerie as was *Hercules*. Every new Moon they solemly betroath unto the Devill a Damosell, whose Parents account the ceremonie happie and honourable: if any be more faire or singular than another,

another, shee is selected, by the lustfull Priests devoted, and brought into the Temple, and placed right against the Mamada or Idoll: the roome is first made glorious with Lamps of burnisht gold, and a preparation by incendiating *Lignum vite*, or other gums and perfumes, such as be curious and costly: by and by the Lamps extinguish by myracle, and in a grosse darknesse the Prince of darknesse approaches and abuses her; so shee imagines, and the rather credited, in that the Devill leaves behind him certaine scales like those of fishes, an argument of no phantasma: but, by this hellish conjunction they swell not, unlesse the Bonzee second it: Satan is no sooner gone, but shee is saluted by the Bonzees, who ravish her with songs and pleasant musique; which ended, shee acquaints them with her fortune, and resolves them in such questions, as shee by their instruction propounded to the Devill, and he had satisfied her in: shee issues with applause, and ever after is reputed holy and honourable: many other things I could present you from tradition, but I avoyd (as much as may be) to insert incertainties: from hence therefore saile wee West and land in *Chyna*, where though the travaile be difficult, yet suffer me to glean a little, though it but expresse my industrie and care to offer you the truest Novelties.

Of China.

CHINA, is the most Easterly part of *Asia*. A Kingdome, both great and wealthie: famous also, but scarce discovered. Their jealousie and discourtesie to strangers (they suffer any to enter, none to returne,) chiefly causes it.

It is subject to many severall names: scarce any two strange people accord in one Nomenclation: and no wonder, since amongst themselves they affect variety: the Kings new naming the whole Kingdome at their Coronation, as they fancie it.

Ptolomy long agoe call'd it *Sinarum Regio*: other Geographers, *Seres*: the Moores in *Induslant*, call it *Cathayo*: the Arabians, *T'synin*: the Syamites, *Cyn*: the Malayans, *Tabenzo*: the Japonites, *Than*, and *T'syn*: the Tatars, *Ham*: *Alhacen*, *Tangis*: *Paulus Venetus*, *Mangi*: the Inhabitants (if *Perera*, *Riccus*, and *Trigantius* say true) *Tamen*; and themselves *Tamengines*. But how various soe're that be; this is not uncertaine: that it is a very spacious Monarchie: for it extends from 17 deg. to 43, of North Latitude: and to the South, *Cantam*; to the North, *Pequin*; two royall Cities, seeme to terminate it. But thus confined: On the East, it has the Sea of *Iapan* (*Corea* is part of *China*, no Ile, but to the North conjoyned with the Continent:) On the West, the Desarts of *Induslant*; On the North, the Tatars: On the South, the *Philippine* Iles; and the South West adjoyneth to *Cochyn-China*, and *Pegu*, with part of *Siam*. All agree that it is square; and that from any one side to another is 1500 English miles: the circuit above 4000. the Country is generally champaign, & fruitfull; full of sweet and navigable rivers; and which are no lesse inhabited than the Villages and Cities be: of which, *China* has no fewer than 600 Cities; 2000 wall'd Townes; 4000 unwall'd; 1000 Castles; and of Villages scarce to be numbred: and many they had need to be, since they give lodging

lodging to above threeſcore millions of men and boyes, beſides women ; which be not inrolled. The whole Empire is divided into fifteene great Provinces: governed by ſo many Quon-fu and Lauſiæ; who have their Tutans, and Chyans, or Deputies under them. Each of thoſe Provinces has a Metropolis: full of people; fairely built; and very ſpacious. But every way more excellent than the reſt, are theſe foure, *Paquin* by ſome called *Pasquin*: *Nanquin* or *Nanton*: *Cantam* or *Canton*: and *Quinzay*, by them called *Ham-cen*: of which foure, at this day *Paquin* is chiefe or Emperiall.

PAQVIN elevates the North Pole 41 degr. 15 minutes; and by late Geographers is accounted that ſame Citie which ſome call *Cambalu* watered by *Polifanga*; and *China* then muſt bee *Cathaya*: yea (if *Pantoja*, and *Dî Cantî* ſay true) the *Chyna* Monarch is that ſame great *Cam*, with *M. P. Venetus* and *Mandevile* afore him have famousd. The Citie *Pequin* is queſtionleſſe the moſt ſpacious, and beſt peopled in *Aſia*, if not in the world: ſince it has 30 Duch leagues (ninety Engliſh miles) circumference: it includes many ſtately buildings; and *Mauſoleas*; 24000 are numbered of the *Mandarins* Sepulchers; the meanest of which, is not without beauty: and a no leſſe number of little gilded Chappells, beſide 3800 Temples devoted to Idolatry. It has as many Gates & Poſterns as be dayes in a year: fixſcore Buzzars or Market-places: above a thouſand Bridges of ſtone: and ſuch water as is every where potable. This City is not above a hundred miles from that marvellous wall, which *Criſnagol* their King (*Zaintzon* the 117 King ſome ſay) built 1000 yeeres ago, to keep out the invading *Tartarr*: a wall 1200 miles long; ſix fathoms high; twelve yards thick; and ſuch as was ſeven and twenty yeeres erecting, by a continued labour of 750000 men.

NANQVIN (the ſecond Citie for grandeur and bravery, till of late,) was the *China* Metropolis. It elevates the Arctick Pole 32 degr. and is diſtant from the Sea 3 leagues or thereabouts. The City is 12 leagues about; circled with three ſtrong walls and ditches: the Kings Pallace is glorious and vaſt; the other buildings many (for 200000 are reckned) but meanly beautifull: the Temples are above a thouſand: the ſtreets fayre; the people induſtrious: from *Paquin* removed Eaſt, ſix hundred miles Engliſh: moſt part of the way is navigable.

CANTAM is at the South end of *China*, in 17 deg. a Towne both rich and ſpacious: our Ships came almoſt in view of it: from it to *Paquin* is two months travell.

QVINZAY or *Ham-cen* borders *Cochin-China*: of old, the greateſt, at this day the moſt admirable for variety of antick rarities in the Orient.

Theſe bee the moſt noted, but many other great and populous Cities this great Empire containeth: generally of one ſhape and alike governed: None be without their Meani or Temples filld with Deaſtri or Idols. The Countrey is generally champaign and fruitfull; the husbandmans care and paines make it to fructifie and repay its thanks in various tribute: each Province there is well watered: and few of thoſe rivers but abound in fiſh, which the *Chyneſes* not only banquet on, but on Frogs, Snakes, Rats, Dogs, Hogs, and ſuch food as many other Nations abhorminate: they fiſh with Cormorants.

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The people are Olive coloured; more black or white as they vary from the *Æquinoctiall*: they weare their haire very long, and fillited; their eyes are commonly black; their noses little; their eyes small; their beards deformedly thin; and nailes often times as long as their fingers, serving as a mark to distinguish the Gentry by. The better sort are habited in silke and a sleight sort of fatten; the meaner, in black cloth made of cotton: their coats or vests are long and quilted; made to tie under the left arme after the usuall garb of *Asia*; their sleeves are also very long, and at the wrist very strait: their shoes are many times of such stufte as bee their coats; and soaled with cloth or calicoes: some have them richly imbroydered. The greatest variety amongst them is in their head attire: some knit their hayre in cawles of silk, of horse-hayre some, and some with fillets of gold or silver: others weare high caps or felts made of fine twigs, round, and commixt with silk of divers colours; and other some an antick sort of hat, high crown'd, round, one halfe without brim, and tawny coloured. The women are commonly modest, and differ not in apparell; in that a like vaile of white linnen wholly couers them; shewing nothing but their polt-feet, which from their infancy are straitned; so as to make them alla mode, many of them are maymed.

They tollerate Polligamy, and Sodomy; yea, what else their lustfull idle natures can dictate to please their effeminacies. They are generally crafty, proud, lasie, jealous, complementall, and voluptuous. Musick, Poetry, Painting, and Stage-plaies delight them exceedingly: they care not what they spend in luxury and fire-works: they eat in porcellane; and have their dyet in many but small dishes; their meat minc't, and which they take up with two sticks of bone or Ivory; but some have their nailes so long as may excuse them; for to touch their mouths or meat with fingers is held absurd and impious: their drinck is commonly hot, and by its tast and colour seemes to be such a Coho potion as they drinck in *Persia*; they drinck oft and little. The Louchya's are served on the knee, and much regarded; they all sit upon stooles and eat on Tables. And albeit no Nation in the world is more idle and gluttonous; yet are no beggars to be found there; if he be young and beg, the whip rewards him; if old or lame, or blind, the Hospitall releeves him. Murder they punish with death; theft and adultery commonly with the strappado: their Justice is severe and impartiall; their prisons, strong; their executions, beheading; or starving them. The Mandarins are honoured; the Chyam's revered; the King adored; no Subject nor Ambassador ever sees or speaks with him, (save his children and Eunuchs) except by petition. They suffer Ambassadors (or others) to enter *China* so they bring presents of vawlew; otherwise they suspect them as spies and no way honour them. The Chynaes are curious in novelties: and love to see strange Arts; which they also delightfully practise: few of them but has skill in some thing; either in tillage, making *China* dishes or porcellane, to paint, sing, or play well: the Mathematicks they affect, & they civill Laws: they use not letters but Characters, or Hyeroglyphicks, of which they have above 40000: they write neither to the right hand nor to the left, as the Latin and Hebrews did; but right downe and symmetrically: they write with pencills made of horse hayre, such

such as they also paint with : their language is most part of monosyllables : they be generally Poets and Musicians : affected with Rhetorick and Divination. The Schollers and Merchants in this republique are much more honoured than the Souldiers bee : and some reason they have for it, They are so cowardly, lasie, and tyrannicall. No people in the world more honour their King than do the Chynaes : they suppose him too glorious for them to look upon ; they obey his will in every thing ; they fill his Exchequer yeerely with above a hundred millions of crownes ; they call him The undaunted Emperour, and great Lord of the whole World ; Son of the Sun ; and beauty of the whole Earth.

No people whatsoever, expresse more filiall respect unto their Parents than the Chyneses do : they obey them at all times, and every where : they do nothing to displease them : they marry not without their assent : their childrens Names are at their disposing : they honour them, bee they never so meane ; releeve them, bee they never so poore ; at their death, expresse all symptoms possible of their loyalty and duty : and seldom mourne lesse (in white linnen, as did the Jewes) than two or three yeeres ; the longer they mourne, they think they the better expresse affection.

They arrogate all sorts of excellencies whether in Art or Science, as peculiar to their Nation : they think their Speech the most sweet and rhetoricall of any in the world : what other people have, they judge deducted and borrowed from their transcendent Notions. They say they are the most ancient and immixt people in the Universe ; and borrow nothing of any other Nation. They say they first invented Letters (or Characters,) Guns, Painting, Tillage, and Navigation : yet in none of these (for all their brags) can they parallell us of *Europe*. For their antiquity, I deny not but they may have continued their plantation and without much mixture (admirable if so, for the Tartars and Siamits have oft over-runne them) since the first seminary, begonne by *Sem* in those parts : yet may others in that point compare with them ; I might nominate the Bryttains : for I regard not their Lies and Histories of such Kings as reigned, or such Conquests as the Chyneses obtained (long before the birth of Time) a hundred thousand yeeres ago ; unlesse wee qualifie it by the example of the Arcadians, whose yeare had but ninety dayes ; of the Massagets, who had fifteen yeeres, or of the Ægyptians who had twelve yeeres in one of ours ; following the course of the Moone, and not the revolution of the Sunne, nor regarding the *Dies intercalares* : an error, most of the Orientall Ethniques are plunged in. Their letters are not so succinct as ours : their Hieroglyphicks come short of the Ægyptians. Their Guns are not so serviceable : they have them not above a span long ; so that they rather resemble Pistols than Guns : nor are their bore nor squaring so good as ours ; so strong, so near, so mathematicall. Their painting is of good colours ; but their designing farre short of our invention : they draw the postures filthily, and shadow meanly ; which doubtlesse in painting makes the perfection. Their husbandry is without Art or Reason : the graine is good, the soyle rich, the Zone moderate, and yet their corne is neither so various, so good, nor so cerraine, as be our Harvests. Their Na-

vigation is lame : they build many ships ; but without beauty , or service : nor have they much skill in sayling, their Logarithms and Mathematick instruments to take the height of the Sun by sailing them : their Compasse also is defective ; for they have but eight or twelve points at most to distinguish by : nor is the Magnet (till of late) acquainted with them : for all which , they say they see with two eyes ; we with one , and that all other people be more than purblind in sottish ignorance.

They delight excessively in all sorts of games, and voluptuousnesse : they can play at chesse, irish, passage, in and in, hazard ; and not only play great games, but when they have lost, care not though they stake their wives and children ; whom if they lose, they part with till they can advance so much money as they were staked for. They are very hospitable one to another, and have so sure a faith of the Resurrection that they sometimes lend money to be repayed them in the world to come. Inter-ludes, Masqs, Fire-workes, and such devices wonderfully take them : nor valew they what money they expend in such sport, so their expectation bee not deluded. Their houses are meanly built, and as badly furnished. Their Meani or Temples have no such grandeur, nor beauty, as in a Countrey so peacefull, so rich, and amongst a people so studious, so superstitious, might be chalenged : but though their outsidess bee but ordinary, yet bee they many times lined with excellent good Marble, Propyre and Serpentine.

They celebrate their Natalitia or Birth-daies with great solemnity : for fiftene dayes they rejoyce and play ; and each night gormundise upon choice fruits, wines, and cates, with no small voracity. The New yeere, which they begin in March, is no lesse illustrated : at that time every man reares up his Pageant, and beautifies his door with paper Arches, and Images, and all the night long makes them visible by store of Lanthens.

Their Weddings have equal Ceremony : greater or lesser after the quality of the Deceased. When any Chyna dies, they wash him every where, perfume him next, and then apparrell him : they put his best cloathis on, and hate to let his head be naked : that done, they seat him in his chayre, and make him sit as if hee were not dead but living. At a set time his wife enters the roome ; she first does him respect, kisses him, and takes her farewell by expressing so much love and sorrow as is possible : at her departure she takes her lodging, and her children next enter ; where they kneele and kisse his hands, yea sympathise, and strive to out-vie each other in their ejaculations, and such outward notions of sorrow and piety as is imaginable ; beating their breasts, and powring out teares in abundance : next to them his kindred do their parts, and then his friends and other acquaintance : the third day they coffin him, in most pretious wood, cover it with a costly cloth, and over it place his Image : for fiftene dayes the corps rest so ; each day having a Table spread with dainty meats, but nightly the Priests eat it and burne Incense, & offer an expiatory Sacrifice : when they carry it to the grave (which is neither within any Town nor Citie) they have women that do accompany it, purposely hyred to howle, to reare their hayre, and to move others to compassion : somerimes upon his coffin they place divers pictures of dead men , whom they intreat to shew

shew him the best way to Paradise: that done, his wife and children for some dayes seclude themselves from sight of men: and when they go abroad, go dolorously habited: they put course sack-cloth next their skin; have their cloaths made long and plain; and for three yeeres scarce laugh, or seeme to joy in any thing: but contrariwise indeavour to the utmost of their power to agrandise their Duty by a continued lamentation, abstinence from publique feasts, and pastimes: yea in all their letters, instead of their Names subscribe themselves Such a ones disobedient and unworthy Child,&c.

But for all this, the Devill has too great a soveraignty over them: most of their Colledges and Temples expressing by one or other invention, their infernall wisdom, and familiarity with that old Magician; to whom they devote many enthusiastick boyes, who with their long spread haire, prostrate themselves afore the Mannada or Idoll; and suddenly as if some Hag had terrified them, start up and vibrate their swords, kept there of purpose: whiles the Idolaters with dejected lookes note their antick postures, and cease not to warble out a soft Doriq' sort of musick, nor departing till the vaticinating youths pronounce somewhat, poynting at his Worship and their Obedience.

But we have saild too far. Tis high time to look homewards. Yet not till we have bid farewell to *Asia*: into which when others adventure, let this Motto be remembred.

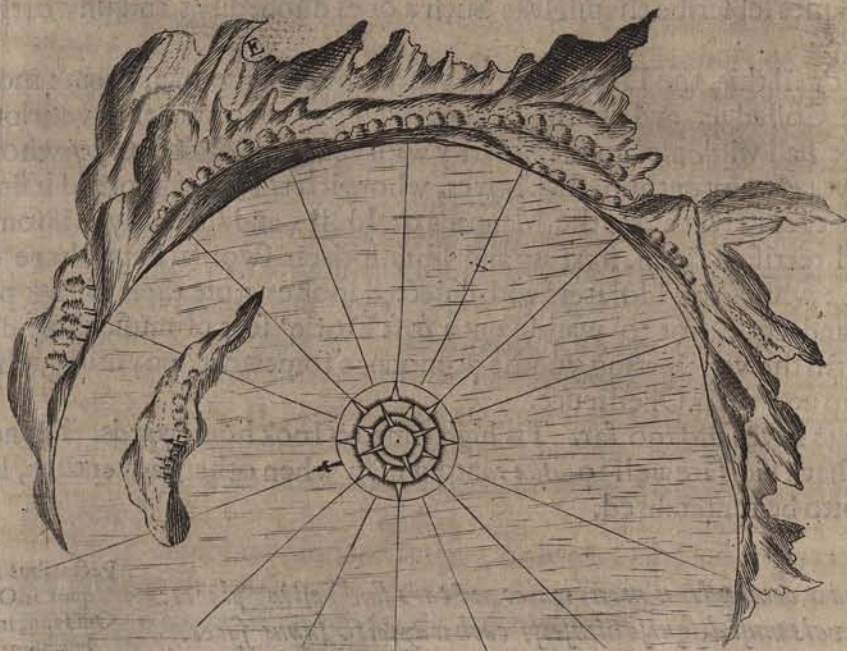
*Mans heart comands as many wayes as Stars find resting places:
Who travels must disguise himselfe each way with lanus faces.*

*Pecoribus mores tot sunt,
quot in Orbe figura:
Qui sapit, innumeris mori-
bus aptus erit.*

How delightfull & how magical the excellencies & riches of the Orient are, yet *Ovid's Nescio qua natale Solum, &c.* was my song, and blest mee in my succesfull wishes: so that upon the seventh of June (after long saile, some stormes, and much patience,) we againe descried land: it bore N. N.W. from us, but at *Tytans* first blush the ensuing morning, we were assured it was *Digarroys*, a small Ile, about fifty miles about, and in 20 degrees South latitude: there we anchored nor, wee knew *Moritus* was but 90 leagues distant thence; the course W. N. W. a more hospitable place, and where we expected better welcome and refreshment.

Digarroys (as Sea-men tell us) was first discovered by the Portuguese: but except some Welsh-man had the honour of naming it, I know not whence calld *Dygarroys*, for *Digarrod* in the British dialect fitly complies with it, An Ile so Desolate: desolate I mean in humane Inhabitants; other things 'tis Uberous in, as Wood, (choyce and store) Tortoises, Dodos, and other Fowle rare & serviceable. To our view, it gave it selfe not very high at 6 leag. distance: and this remember, that at the South-West end are Syrres or shoalds long and very dangerous. By benefit of constant winds, in few houres wee arrived at the *Mauritius*, a place no way despicable; but rather such as in the Travelling over, deservedly chalendges my paines, your patience.

The Bay of Mauritius in the
North-west side of the Ile.



Of the Mauritius.

MAURITIUS (an Ile scituate within the burning Zone, not farre from the Tropick of *Capricorne*) has twenty degrees, five minutes Antartick latitude; longitude from the Meridian of Cape *Comoryn*, twenty degrees and as many minutes; variation, foure and twenty degrees and nineteene minutes: In what part of the World, questionable; participating both with *America*, in respect of that vast South Ocean; as bending towards the Asiaticque Seas, washing *India*, *Iava*, and other Iles; and with *Afrique* also, if you ranck her with that Empresse of Iles, *Madagascar*, which seemes to shadow her, and from whose Easterne banks she is removed above a hundred leagues or three hundred English miles: But, however doubtfull to which three it appertaines; of this I nothing doubt; that, for variety of Gods temporall blessings no part of the Universe obscures it. I will not satisfie you by report of others, but by being an eye-witnesse in part, and partly expert in the rest, I may without much hyperbolizing, affirme the whole scarce to be parelled. It was first discovered by the Portugall; whose industrious arme and ingenious fancie (ere *America* was discovered by *Columbus*) brought strange things to passe, and gave Names to many places formerly innominate. Amongst others, the name *Do-Cerne* unto this; improperly, if they allude to that which *Pliny* names in his

6 lib. cap. 31, for that *Cerné* of his is placed neere the Gulph of *Persia*; some be also of this name amongst the *Azores* and other places. After that, it varied into other denominats, as *Roderigo*; *Cyanea*; and now, by the *Hollanders*, *Mauritius*: but whither, borrowed from *Grave Maurice*, or in memory of a Ship so named, that by age or accident layd her bones here, I determine not; for, by equall authority and lesse presumption I may conferre the Nomenclation upon some adventurous *Cambryan* (the relicks of whose most auntient speech and dialect is yet living in many of these remote and secret quarters of the world,) the word *Maur-Tnisus* or bigger Iland; fitly so named, if compared with those other lesser Iles, *Dygarrois*, *Englands Forrest*, *Dozimo*, *St. Apollonia*, &c: and by a more euphoniaccall concision now *Maur-iusus*. But grant it be so called by the *Hollanders*, yet it followes not that they have more right to it than the *English*; for they themselves know that the *English* landed there a dozen yeares, before them: and no question had new-named it, but that they knew the *Portugall* had done it before them. This also remembred, that in the yeare 1505, when *Franciscus Almeyda*, of all the *Portugalls* the most excellent in conquest and discoverie, subjected many marittim parts of *Agi-Symba* or *South-Afrique*, in *Quiloa*, *Mombazza*, *Melindé*, *Mozambyc*, &c Hee reports that there and in some Iles (I suppose this one,) where hee erected Forts and Castles of defence, he found Crosses and other symbolles of Christianitie: whereby (as *Oforius* in his 4. lib.) hee was sure Christ had beene served there, and therefore would not esteeme himselfe of any of those parts, The first Christian discoverer.

Mauritius is an Ile abounding with all good things requisite for mans use, and require-able for the Zone 'tis placed in: the land (especially where it respects the Sea) is high and mountainous: the shape somewhat round; the circuit not much above a hundred *English* miles: the greatest extent is from the North East to South-West: every where sweet & flourishing. It procreates a healthie ayre; the blooming fragrant trees both lenifie the scalding heat such time as *Don-Phœbus* wantonizes with the *Goat*; and fan the gentle Breezes wafted from the *Noto-Zephyrus*, such time as *Sol* resides in *Cancer*. And here I should set a full point to her commendations, did that ignorant opinion of our home-bred Seniors discourage me, affirming positively that the *Torrid Zone* was un-inhabitable: a conceit sometime predominating; but now that mist of error is dispell'd, the vaile removed, and experience advanced: wee see it yearely, and plainly, that no place 'twixt the two Poles is more habitable, more young, more excellent. I grant; the Zone is twice every yeare subject to the Sunnes extreamest Candor, that the ayre enflames, and that clouds doe not there so usually as else-where in colder Regions generate: but, two Winters they also have, they want not clouds; (for, the benevolent heaven daily diffuses a gentle shower, whereby the earths siccity is mollified and made most uberous,) the ayre also is lenified by a constant breez or favonius which breaths sweetly every day towards Sun-set; and so refrigerates, that no distemperature is perceived, no not when *Apollo* dimits his perpendicular rayes and divests himselfe in his most ardent splendour: yea, when the *Dog-starre* rages, the people in this Zone find the ayre salubrious: the ground also in
most

most places is enricht with delicious sleepe-charming streames, which by their infusion not only fructifie the solid earth, but also by a harmonious progresse affoord an unresistable magique to ease and meditation: the infinite store of loffie and spreading trees, all the yeare condecorated with such verdant beautie and fragrancie; their boughes never unapparrelled from their Summer liverie; the ground ever spread with Natures choifest tapestrie; the sap never exiled into the melancholy earth by Winters frigiditie; yea, the mirthfull Sunne (the provoker and reviver of decayed Nature) is ever pleased to re-enforce a continued vigour and activitie; so as an Epitome of all delight and plenty seeme contracted here, and to display it selfe in her exact content, health, and braverie, Such as some have fabled of Elizium.

Hic, radiunt flores, et prae viva voluptas
Ingenio variata suo, fulgentibus illic (herba
Surgunt structa thoris: hic, mollis panditur
Sollicitum curis non abruptura soporem.
Turba salutarum latas tibi perstrepat aedes.
Hic avium cantus, labentis murmura rivi.

*Here, radiant flowers, the Meadows vive delight
Vary their Nature, rising to the sight
In shining Beds: here, spreads the tender Grasse
Not breaking carelesse sleepe o'th' dainty Lasse.
The attendant Troops make thy large House resound,
But here Birds chirp, Streams murmur on the ground.*

And as that body is best compounded which pertakes indifferently of all the Elements; for either to want or superabound, begets defect: so, to be blest in all, this place (humane societie excepted) is abortive in none. For, water is here in plenty; nor is its goodnesse and sweetnesse excell'd by plentie; but, as it gently drills it selfe from the stupendious rocks; so it trickles along the pleasant valleyes, as it were besotted at the delightfull murmur it liveth in: in some places it spreads into Meanders, till (too secure in its owne mildnesse) it commixes, and is ingulphed by that vast and brinie Ocean. It also abounds in divers sorts of Trees: some, good for timber; others for food; all for use. I cannot tell you the halfe of them, I want names to speake, and Art to describe them by. There, is store of Box (as they first appeare, so I remember them) whose growth and greenesse affords profit and delight: here is also great store of Ebony, of all sorts; black, red, white, and yellow: the tree is high, small and straight, the out-side is covered with bark; the in-side lyned with Ebony: black is the best, and good for many noble uses; for frames of pictures, Mathematicke instruments, Chesse' and playing tables, bowles, &c. so rich, so valuable, that few yeares passe but either Dutch or French Ships came to this Ile of purpose to load away with nothing else but Ebony: than which, no wood is better; than which, no Ile in the world has more, more sorts, or lesse chargeable: and if *Virgil's* conceit may carry it, we may conclude this Ile a member of East India.

————— Sola India nigrum
fert Ebenum. —————

————— No where but in India
Black Ebon wood doth grow men say.

And as in most things it is plentiful (Non tellus eadem parit omnia,) so no one thing in plenty exceeds the wood, which is so thick, that in most parts
I could

I could hardly beget passages. The Palmeto is a remarkable Tree and most beneficial to Travellers: 'tis like the Coco or Date in growth, save that her boughes are large and rounder: the Palmeto is long, and straight, and round, and soft; without leafe, bough, or branch, save at the very top; and those are few, and Greene, and sedge: under the branch appeare certaine coddled seeds: both trees (male and female) blossome, but the shee is only fruitfull; and not so neither, unlesse a flowring branch of the male tree be yearly inoculated or incorporated, that by a commixture of seed the female may fructifie; no miracle in Nature: the leaves serve for many uses; wee made them cover our Tents, to shade us from the Sun and the serenes which fall nightly, and are dangerous: at the top of the Palmeto tree is a soft pith, in which consists the soule or vegetative vertue, for being cut out the tree dyes; the pith is in bignesse like a small Cabbage, in taste like a Nur, but boyld eats like a Colli-flory. Of more value is the Palmeto wine; it is must or sweet, pleasant and nourishing; in colour and taste not unlike new Muscadine. It is intoxicating, but cold in the digestion; it purges and helps obstructions, kills wormes, and let stand two dayes in the Sun, becomes good vinegar. The wine is thus gathered: we peirce or cut small holes in three or foure trees that grow together; the sap or liquor effudes presently, and all the holes or vessells are quickly filled: impatience forbids to bring wooden barrycoes thither, our bellies were prepared to receive it; by help of a Cane or Quill we suck and suck againe, from one tree to another, two or three trees in lesse than an houre repletiating the greediest appetites, though they bowze their bellies full.

The shape of which and Coco, after my rude way I thus present thee: Their excellencies I cannot more elegantly expresse, than *silvester* has already celebrated.



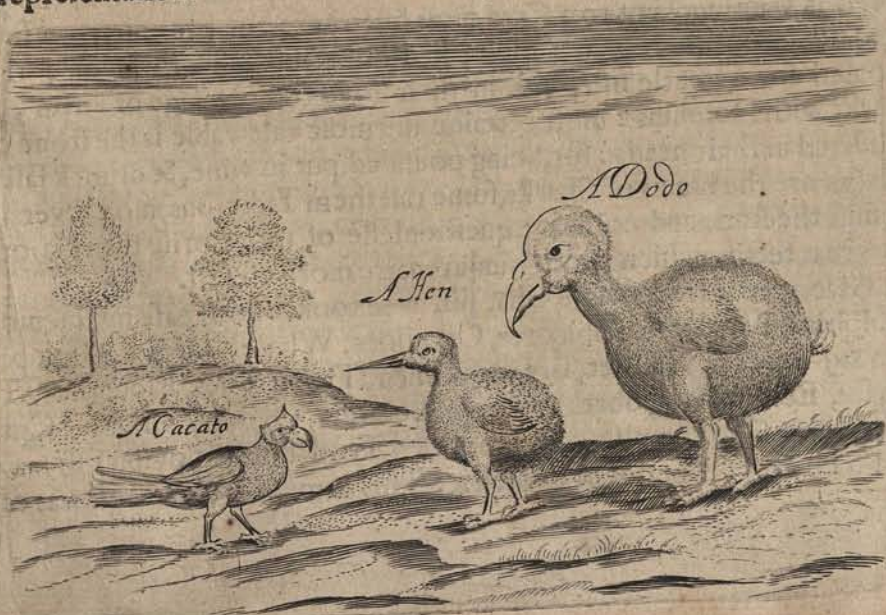
The Indian I'les most admirable be
 In those rare fruits call'd Coquo's commonly :
 The which alone farre richer wonder yeilds
 Than all our Groves, Meades, Orchards, Gardens, Feilds !
 What, would'st thou Drink ? the wounded leaves drop wine.
 Lack'st thou fine Linnen ? dresse the tender rine,
 Dresse it like flax, spin it, then weave it well :
 It shall thy Cambrick and thy Lawne excell.
 Long'st thou for Butter ? bite the poulpy part.
 For, never better came to any Mart.
 Do'st need good Oyle ? then boult it too and fro,
 And passing oyle it soone becommeth so.
 Or Vinegar ? to whet thine appetite,
 Why, sunne it well and it will sharply bite.
 Or, wants thou Sugar ? steepe the same a stownd,
 And sweeter Sugar is not to be found.
 Tis what you will, or will be what you would :
 Should *Mydas* touch it, sure it would be gould.
 And God (all good) to crowne our life with Bayes,
 The earth with plenty, and his name with prayes,
 Had done enough if he had made no more
 But this one plant, so full of choifest store.
 Save that the world (where one thing breeds satiety)
 Could not be faire, without so great variety.

For indeed, such is the life and pleasure of this Ambrosia, that (I often noted it) wee were no sooner parted from these trees (no not three yards space) but divers birds, as Parrats, Kites, Thrushes, &c. and Lizards (here abounding, and not a little curious in their shape and colours) would speed to suck the distilling Nectar.

Divers other Trees here are, various in their shape and nature : one, out of curiosity I bit and tasted of, but for halfe an houre it so malignantly wrongd my mouth and lips, as if Vitriol had beene imbrued with Sulphur: it procreates nothing that is greene or good, destitute of shade and beauty, wholly naked, without leafe or flower ; the bole or body is soft and penetrable, such as a Musquet bullet can make way thorough though the Tree be of five yards circuit ; the softnesse of it invited my knife to carve my name in, and which, it as easily performed, as with a stick you can write in sand ; I have no name for it. Nor for another very frequent there, but by its likenesse the same which the barbarous Africans at *Sierra-leon* call *O'gon*, with which they invenome their Darts and Shafts : the Tree is not high nor bungie ; the branches spread to a great length, and beare many Cods (not unlike the Indian Beanes) arm'd with many sharp prickles : by such a defence one would think the fruit or kernell valuable, but it deceived us ; the fruit (or kernell hid within those Cods) is round, scarce so big as a Doves egge ; the shell, and colour very like a Bezar stone ; hard to crack, but crackt it may be ; within, it has a Nut, tasted like an Acorne, the quality (if not the same) little better than poyson. Many other rare
 Tree

Trees there are ; some, like unto Pines ; like Ashes, some ; some, Box ; some like to Cypresses. The fruits are also variable, some like Pine-Apples, like Artichoakes some, others like Plums, and Nuts, and Berries : whose several names or vertues, my small skill in that Theory apprehends not. This I tooke notice of, that what the Birds eat not, the Tortoyfes doe eat ; and what the Tortoyfes refuse to eat, the Hoggs devoure : so, as by one or other, all is tasted of. Again, as this noble Ile is prodigall in her water and wood, so shee corresponds in what else a fruitfull Parent labours in : not only boasting in that variety, but in feathered creatures also ; yea, in the rarenesse of that variety : I will but name some of them ; you shall lick them to perfection. The Dodo comes first to our description : here, and in *Dygarrois* (and no where else, that ever I could see or heare of) is generated the Dodo (a Portuguese name it is, and has reference to her simpleness,) a Bird which for shape and rarenesse might be call'd a Phoenix (wer't in *Arabia* :) her body is round and extreame fat, her slow pace begets that corpulencie ; few of them weigh lesse than fifty pound : better to the eye than stomach : greasie appetites may perhaps commend them, but to the indifferently curious, nourishment, but prove offensive. Let's take her picture : her visage darts forth melancholy, as sensible of Natures injurie in framing so great and massie a body to be directed by such small and complementall wings, as are unable to hoise her from the ground, serving only to prove her a Bird ; which otherwise might be doubted of : her head is variously drest, the one halfe hooded with downy blackish feathers ; the other, perfectly naked ; of a whitish hue, as if a transparent Lawne had covered it : her bill is very howked and bends downwards, the thrill or breathing place is in the midst of it ; from which part to the end, the colour is a light greene mixt with a pale yellow ; her eyes be round and small, and bright as Diamonds ; her cloathing is of finest Downe, such as you see in Gossins : her trayne is (like a *China* beard) of three or foure short feathers ; her legs thick, and black, and strong ; her tallons or pounces sharp, her stomach fiery hot, so as stones and iron are easily digested in it ; in that and shape, not a little resembling the *Africk* Oestriches : but so much, as for their more certain difference I dare to give thee (with two others) her representation.

Y y



Here are also sundry other fowle, yea birds of highest quality; as Goshawkes, Hobbies, Lannars; and also Reer-mice or Bats as large as Goshawkes, Passe-flemingoes, Geese, Powts, Swallowes, Kites, Black-birds, Sparrowes, Robbins, Herons, white and beautifull; in their flesh good, in their feathers more valewable: Cacatoes, a bird somewhat like a Parrat, but may seeme to borrow his name from κακόν ὄν, he is so fierce, so ravenous, and so indomitable, Bitters, Hens, and many other; which I forbear to name to avoyd impatience: But I must give the Parrats a peculiar salutation, they made mee so admire their feathers, and are so catholickly beloved and pointed at; Such are their curious liveries, and such their language, not unaptly thence cal'd Ανθρωπολογισοι a good Epithiton.

Pittacus, humanas depromit voce loqueras
Atque suo Domino Kai'ge valeque sonat.

*The Parrat, humane language knows right well,
And to his Lord, saies Save you, and Farewell.*

Here are also as great variety of fish, as in any other part of the world, I thinke: such as weetook and tasted of I noted. The Man-atee or Cow-fish was best and rarest; for taste and shape equally can appose both feeder and beholder. They use both elements; those very fins which steare them in the Sea, serve as stilts on shore to creep along, and to support them; their paps also in their land travels do befriend them: and though a fish, yet differ little from Veale in tast, save that it is somewhat waterish; the ribs and entralls resemble a Cows, so do their face, and thence have their denomination: for doubtlesse the land has not that creature which the watery citizens resemble not. This fish is of a great length, and swims but slowly; they affect shoald waters, and to be neare the shoare to graze on; Andrew Evans our honest Captaine, struck one of them with a Trident or Fis-gigg, and (here in this Bay) leapt upon her, wounding her above fifty times with his steletto, but ere hee got the victory, she crushed him by incircling him with her taile, enraged by sharp pangs of death, so that his conquest was dearly bought; for though at that present he spat blood without feeling other torture, yet so mortall was his bruise, that he bade this world farewell, within three weekes after; as in my description of *Saint Helena* is remembred. The head of this fish is like an Elephant (save that the proboscis is wanting;) but to a Cow most liken her: her eyes are very small; her bulk, about three yards long; and in bredth halfe so much: 'tis famoused for a gentle fish; yea in their love to the visage of a man, are ranckt with Dolphins: most certaine and most valewable is the stone consolidated in their heads: for, being pounded, put in wine, & drunck fasting, it is (as are the brains of Sharks, some call them Tuberons) most soveraigne against the stone and collick: questionlesse of more prise than his other six great teeth, which yet to him are farre more usefull.

Give mee leave to name what fish wee took, 'twill ease my memory: Dolphins, Bonerates, Albicores, Cavalloes, Whale, Porpice, Grampasse, (or *Sus-marinus*), Mullet, Bream, Tench, Trout, Soles, Flounders, Tortoyfes, Eeles, Pikes, Sharkes, Crabs, Lobsters, Oysters, Crafish, Cuttle-fish, Rock-fish, Limpits, and a speckled Toad-fish or poyson fish, as the Sea-men from experience named it: This came first to net and was eaten

too greedily by the heedles Sailers; an error which cost some their lives, others their senses; a deere rate, a bad reckning: It is not unlike a Tench, but farre more black, meazled, and deformedly painted. Other strange made Fishes we had there, who met with some strange stomacks, who in a dangerous curiosity would needs tast them: some of them had the shape of Hedg-hogs, of Cats some: some were bungy, others bristly and triangular; such as *Gorreaus* calls *Lepus marinus*, of which and the rest this caveat may be inserted.

*The poysonous Sea-fish drinck, learn to beware:
Whom the deep Channells of the Seas prepare.
Her Scales have bane, her Oyles like purging are.*

*Disce venenatos Leporis cognoscere potus
Pestiferi, mediis peperit quem fluctibus æquor
Virofi Squammas et purgamenta marini
piscis olen.*

The Torpædo or Cramp-fish came also to our hands, but were amazed (not knowing that fish but by its quality) when a sudden trembling seized on us; a device it has to beget liberty; by evaporating a cold breath to stupifie such as either touch, or hold a thing that touches it: heare *Oppian.*

*Along her stretched guts two branches rise
With fraud (not strength) endued; they patronise
The Fish: whom who so wounds, his joynts decay
His blood conjeales, his limbs move not, they say
His powers dissolve, he shakes, and falls away.*

*At duob se tollunt distenta per Ilia rami,
Qui fraudem pro robore habent, Piscemq; tuentur
Quos si quis tractat, perdit per membra vigorem
Sanguine concreto, rigidos nec commovet artus,
Solvuntur subitè contracto in corpore vires.*

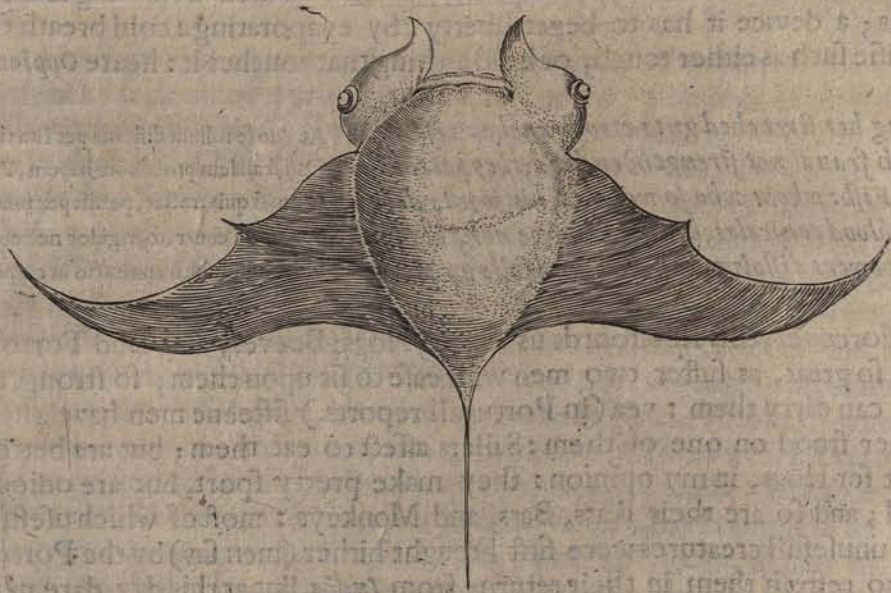
Moreover, this Ile affoords us Goats, Hogs, Beeves, and land Tortoises: so great, as suffer two men with ease to sit upon them; so strong, as they can carry them: yea (in Portugall reports,) fiftene men have altogether stood on one of them: Sailers affect to eat them; but are better meat for Hogs, in my opinion: they make pretty sport, but are odious food; and so are their Rats, Bats, and Monkeys: most of which usefull and unusefull creatures were first brought hither (men say) by the Portugall to refresh them in their returne from *India*, but at this day dare neither anchor there (fearing the English and Dutch,) nor owne their firstlings. The Birds, had here at no charge and little labour, are Hens, Bats, Herns, &c. The Hens flock together twenty and forty in a company; if you catch one, take all: the surest way is to shew them a red cloth; that colour exasperates their spleen, they shew it by flying out-ragiously at it; and when wee struck downe one, the residue budgd not one jot till all were vanquished: they eat like parcht Piggs if you roast them. The Herons also through a long continued security (ignorant of the deceits of men, and unused to the villany of powder) are as easily gotten: wee have come in shot of six, and when wee had killd one, the other took not wing but suffered us to shoot and take them all, one after another; neither knowing nor valuing danger, but quicken destruction to themselves by a strange condoling their late dead associates. All sorts of fish are easily taken. The Bats are innumerable, and admirable in their bignesse: Some of them are not lesse than Goshaukes: Sea-men case them like Rabbits, but (if my stomach deceive me not) worse meat cannot be tasted of: a fierce ilfavo-

red carrion it is, ever squeaking, and in most hidious and offensive noises calling one another: they hang in swarmes upon the boughs of trees, by claws fixed at the extreame part of their wings; their monkey faces turned downwards.

TeAque cum silvis celebrant, lucemque perosa Houses and Woods they haunt, hate Day, and game
Noctæ volans, seroque tenent a vespere Nomen. In Night time, and from twi-light have their Name.

Their shapes which I have formerly put upon the Coquos, best speaks 'em.

A day afore wee parted thence, wee took a Fish, an Eagle-fish I imagin'd it: the eyes were five quarters asunder: from one fin end to another, were above foure yards: its mouth and teeth resembled a Port-cullice; a long small taile it had: a creature (take it altogether) rather made to wonder at, than to jucket on.



A word now of the Soyle it selfe.

The Ile has many good places to anchor in: two are well knowne; the one, at the North-West side, which beares the forme of a Hemi-cicle, and elevates the Pole Antartique, 19 degrees, and 30 minutes: the other, at the South-East is directly opposite, and in 20 degrees, 15 minutes; in longitude from Cape Comryn the utmost promontory of India, 20 degrees, 20 minutes: and from the Lizard the extreamest part of England, 99. both Bayes seeme land-locked, the ground is oazy, the depth in 5, 10, 15, or 20 fadoms, as the Sea-man best affects: No where dangerous. The Soile it selfe; is stony and troublesome towards the shoare; howbeit the inland parts are far, and pleasant, full of shadowing trees, and drilling rivoliets, reciprocally benevolent, equally delightfull to the eye and taste: some few places excepted; which either storming at the aspiring height of some adjacent Mountaines, or efflated in their owne noise, descend so violently that they become Cataracts in their violent and precipitious fluxes;

fluxes : but, though the eare be angry at it, the other senses derive much happinesse ; for hereby the earth is mellowed and made fruitfull, which otherwise would bee too full of stones and sand ; yet such is the richnesse of it, as rather commands us wonder at, than describe it. Amber-grease is often found floating about this Iland: how generated, whether in the Whale, or froth of Seas, or other wise, is yet doubted of. Corall, white and pleasant to look upon, grows here in abundance: but how that stinking weed Tobacco came thither I know not: whether by Art or Nature questionable. To conclude, this pleasantest of Asiatick Iles is un-inhabited, unlesse you please to intitle Beasts and Birds Inhabitants: those live here without dread of Lyon, Tygre, Wolfe, Fox, Dog, or such offensive creatures ; and have it upon this condition, to pay a gratefull Tith or Tribute to such ships as famine or foule weather direct to ride here: a fit place for Sir Thomas Moore to have seated his Utopia in. But his conceits were forged: this merits the best of people.

If I have stood too long in her description, excuse it in the surpassing delight I took in it, such as without *Circe's* spells had a magick force To with wee dwelt there. But home we must; the wind blew faire, the Sea was calme, and all our company fully refreshed: So, aboard wee went, and in three houres saile lost sight of that Elisium; wishing such an Optick glasse as every where would shew it us: but our strong imaginations represent it.

The fift day we descried land; it bore South-West from us: by its height, shape, and position, wee knew 'twas that our Captaines called Englands Forrest: next day we attained it. The name was Anno 1613. imposed by Captaine *Castleton* Commander of the *Pearle* (a ship I meane:) some say the errant Portugall first saw it, and by Seignior *Mascarenas* from his owne name was denominated: yet other some go further and call it *Pulo-puar*, an Indian name, but by whom or when, darkly writ in the mistique Character of Oblivion. The Ile has above fifty English miles circuit: the South Pole is elevated in that place, 20 degrees, and 55 minutes, South from the Equator: in longitude from *Mauritius* 1 degree and a halfe: (but distant thence, seven and thirty Dutch leagues:) and variation of the Compasse 23 degrees: an Ile exceeding lofty, making her aspiring forehead within the middle Region: every where Greene, and ever flourishing; pleasantly apparelled in various liveries; especially in store of trees, branching gallantly, and mounting to a rare sublimity. It had no Creature in it, save birds; till our Captaine landed some Hogs and Goats of both kinds, that by a happy multiplication and encrease the future Passenger might be releev'd and blessed the Planter. It wants not water, sweet and plentiful: the fresh streams are Magazines of watry Citizens, such as sport themselves in that liquid Element: 'twere prolixity to name halfe of them; the Eeles are notable; many there be, and most weigh thirty pounds; not odious in their corpulency, for to the tast they render themselves sweet, moist, and excellent: the birds are many, rare, but most of them such as are spoken of in the *Mauritius*.

We must to Sea againe, but not without a gratefull farewell to those healthy

healthy and well-plac't Ilands, prepossest with a felicitated memoriall, yea enricht with so great choice, such plenty of victualls, that the vast and churlish Ocean became lesse distastfull to us; contemplating the jocund exercises and pleasures we were so late possessors of.

In few dayes (by benefit of propitious windes) we lancht farre into the *Mare del Zur*, the Antartick constellations more visibly discovering themselves, and to approach our Zenyth. But, long those happy Favonii continued not: the wind veered into other (our contrary) quarters; the Skie ore-spread with black and lowring cloudes, the Sea roar'd and labour'd in many dreadfull tumors, threatening spight, and no small danger: for seaven whole dayes and nights the Tempest raged, and forced us all that while to lye by the Lee (to speake Sea language) no saile but the mizzen daring to oppose, the rest made prostrate to a sencelesse furie: howbeit, the old song *Venit post multos una serena Dies* revived us, by a continued patience begetting freedome and victory.

For many hundred miles we had nothing but Sea and Ayre to feast our sights with: somewhat bettered by many shoales of fish every where concommitating us, now and then by too much greedinesse proffering themselves to the deceitfull bait of the cunning Marriner. In this vacancie, I may remember; *Aristotle 2 lib. Meteor* is of opinion, that no great blasts of wind blow from the South; meaning, that the burning Zone is without much raine, and clouds, such as conduce to exhalation and vapours: or, that before they can exceed the Tropicks, and enter the temperate Zone, the Sunnes vehement and continued heat and rays dispell, annihilate, and make them unforceable. Doubtlesse he retracted; for who sees not, that *Phœbus* in his attractive power (so, the matter be alike) equally co-operates towards a generation of wind and raine in his progresse unto either Tropick. Experience, the Mistresse of Knowledge taught it us; we found it so: for from the South many gusts and stormes assailed us. *Ovid* in his *4 lib. de Ponto* is of *Aristotles* opinion (to be granted in our Hemisphære.)

Hic oritur Boreas Orizq; domesticus huic est,
et sumit vires à propiore loco.
At Notus adverso repidus qui spirat ab Axe
est procul, et rarus, languidiorg; venit.

Rough Boreas our Domestique, ruleth here,
And takes his vigour from a place more neere.
But the mild South, from adverse Quarter sent,
Comes farre, blowes gently, and more impotent.

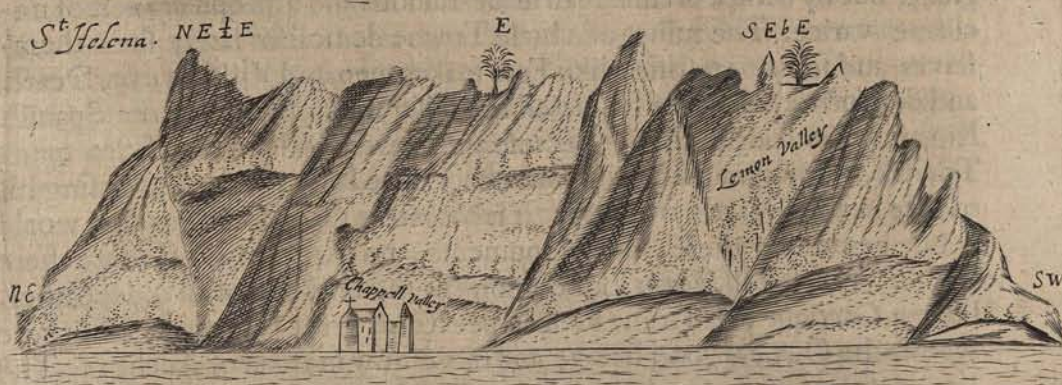
After threescore and ten dayes further saile, wee came in view of Saint Helena, (so long were wee with faire winds 'twixt that Ile and the *Mauritius*;) a very little Ile and strangely founded. The spacious Ocean belowes on every side so fretfully, as it might feare an inundation, had not the extraordinarie height, but chiefly a Supream providence (which hath set the Sea its bounds) safe-guarded it. It has no neighbour Iles, neither great nor small; but seemes equally removed from those two famous Ports *Rio Grandi* and *Cape Negro*; the one in *Brazelia*, th'other in *Congo*: in *America* the first; in *Africk* the last: both, in one elevation, and in the same parallel with Saint Helena: from that in *America*, distant above 400 leagues; from this in *Africk* 300. But let us a shoare, and search what she aboundeth in.

Saint

Of Helena.

SAINTE HELENA is an Ile, & was in-nominate till *John de Nova* gave it one, in the year after th'incarnation of our Saviour Christ 1502: and so named, for that he discovered it (in his returne from *India* to *Lisbon*) the third of May; a day consecrated to the memory of *Helena* the Empreſſe: She that first found the Croſſe, she that was the most religious of Ladies in her time, she that was mother to the first Christian Emperour, great *Constantine*: both of them glorious to the world; *Brittans* both; both bright Jems of this our Nation.

S^t. Helena is removed South from the *Æquator* sixteene degrees: has longitude from the utmost promontory of *South Africk*, two and twenty degrees: the needle varies there, five degrees and thirteene minutes. From the lands end of *England* it is distant 1500 leagues, or 4500 English miles: From the Cape of *Good hope* 580 leagues, or 1740 miles. From *Madagascar* 1000 leagues, or 3000 miles. From *Surat* 2200 leagues, or 6600 miles. And from *Bantam* in *Iava* 2300 leagues, or 6900 miles, or thereabouts. The Ile has this front in that Bay which takes name from the Chappell, nigh which we anchored.



To what part of th'inhabited world it appertaines, is doubtfull; the vast *Æthiopique* Ocean so largely circles it. To *Afer* I imagine (because its neereſt to that Continent,) rather than *Vespūtius*. The Ile is small; it exceeds not thirty English miles in circumference: excessive high; it wraps its head for the most part in the clouds, where it opens its wide mouth, and gulps down sufficient moisture to coole its heat, and fatten it: and but for that affinity it has with the middle Region which invelops it with a chil-cold Tulipant, the extreame heat wanton *Phaeton* darts constantly in that Zone, yea twice every year perpendicularly upon this Ile when hee is Zenith, would doubtlesse incinerate, and make the entralls enflame (for it has Sulphur) like another *Vesuvius*. The land (I told you) is very high, but not more eminent in its height, than the Sea (close by the Ile) is admirable in the depth; so deepe that it admits ill anchoring (a place, N. W. from the channell where is riding at 20 fadoms, excepted;) where-
by,

by, Marriners are forced to carry their anchors a shoare, if they would ride securely : and with good cause too ; for, by reason of the abisse, I could hardly discerne any flux or reflux, as if wee had beene neere no land, but rather in the body of the Sea, where neither ebb nor flow can be discovered : the salt water indeed continually plashtes and froaths with rage to see it selfe so suddenly resisted ; but, the moist breath usually vapring in or upon the Seas occasions it, and makes it turbulent.

The Ile is hard to be ascended; not that the passage is craggie, but precipitious : the Sailers Proverb of it is, A man may choose whither he will break his heart going up, or his neck in coming down ; a merry jeast, but let them choose it. Once up, no place yeelds a more delightfull object. It is even and plaine above, swelling no where to a deformed rising ; cloath'd with sweet grasse, long and curious ; every where it gives a large prospect and horizon into the Ocean. The Springs above are sweet, but below are brackish ; the reason is, they participate (in their drilling discent) of the salt hills, through which it cuts a passage ; salt both by their owne composition, and the salt breath the Sea perpetually evaporates. There are but two rivolets in that Ile : the one bubbles down into the Chappell, th'other into the Lemmon Vallies. They take their names frō a Lemon tree whence it arises, and an old Chappell built at the very bottome by the Spaniard *Anno 1571*, and delapidated by the Dutch ; a place once intended for Gods glory, but by malice of rude man made ruinous and a prophane nest of unclean avarice. The ruines of a little Towne demolisht lately shew themselves, and serve to testifie a like Fate makes men and Villages dye, Death and destruction makes both mortall and miserable. Some say the Spanish King subverted it, in that it became an unlawfull Magazein of Sea-mens Traffick, turning and returning out of both the Indyas : thereby losing his tribute in too apparent measure. It is but lately made sociable : the world is but beginning there ; no Monuments, no Antique rarities are there found. You see all, if you looke upon the shattered ribs of an old weather-beaten Carrique, and some broken peeces of great Ordnance left there against the Owners good liking, and serve now in stead of Anchors. The Ile is desolate of reasonable Inhabitants : Hogs and Goats dwell there : they agree well-favouredly, and multiply in mighty numbers ; happy in their ease and safety, till ships arrive there to banish hunger : wee got also other good refreshment ; Pheasants, Powts, Quailles, Hennes, Partrich ; and (which were as acceptable) divers sorts of grasse & roots, Wood-sorrell, three-leav'd-grasse, Basil, Parsly, Mints, Spinage, Fennel, Annys, Radish, Mustard-seed, Tobacco, and some others, which by a willing hand, directed by an ingenious eye, may soone be gathered : brought hither, and here sowne by *Fernandus Lupius* an honest Portugall, in the yeare of our Lord 1509. whose Country-men at this day dare hardly land there to over-see their Seminary, or owne their labours ; lest the English or Hollander in the churlish language of a Cannon question them. *Anno 1588* *Candish* our Country man landed here in his circum-navigating the earth : I name him in this respect ; he reports, he found here store of Lemmons, Orenge, Pomgranads, Pomcitrons, Figgs, Dates, &c. but now are none of these fruits growing there that I could see or heare of, a Lemmon tree excepted ;

to conclude, here wee buried in the old Chappell our honest Captaine *Andrew Evans*: his deaths wound (as I have told you) was given him by a fish at the *Mauritius*.

Saint Hellena was a pleasant place, but bad for us to stay too long in: after six dayes commorance, wee paid our reckning in a hearty Farwell, and by benefit of a happy gale cut swiftly the yeelding billowes in a North-west course; whereby, on the sixteenth of October wee made our selves Nadyr to the Sunne, at that time in his Progresse towards the Antartique Tropick: our latitude was 13 deg: and 13 min: the third day after that we got sight of *Ascension Ile*, nam'd so by *John de Nova* in the yeare 1502: 'tis removed South from the Equinoctiall Circle seven degrees, 40 minutes: in circuit it is 30 English miles; from *S^t. Hellens Ile* removed seven hundred and twenty: little in it save wood and water, observable.

On the seven and twentieth day we crost under the *Æquator*; whence, to nine degrees North latitude wee were pesterd with continuall Tornadoes; a variable weather, compos'd of lowd blasts, stinking showers, and terrible thunders. The eleventh of November we were parallel to *Cape de Verd*, and with the *GORGADES*, Isles famouled by ancient Poets, who say, that the three Gorgons, *Medusa*, *Stenia*, and *Euryale*, the daughters of of King *Phorcy* *Neptunes* sonne here lived, and by the transcendent excellencie of their beauties (their yellow haire curling like Snakes, and deshevelling about their naked shoulders) turn'd the beholders into a stupid admiration, and by *Perseus* his report of that their faculty gave Poets some ground whereon to build their fiction. Leaving those, wee steered Westward, and past by many parts of the New found world (as some men call it) *Guiana*, *Florida*, *Virginia*, *Nova Anglia*, (parts of *Norumbega*) and the gulph of *Mexico*: where I have seated my selfe a while, and will defraud the Reader of some patience, by travelling to find out the first Discoverer: a Question not a little controverted.

Madoc ap Owen Gwyneth discovered America
above three hundred yeeres before
COLUMBUS.

ALbeit I have formerly in a line or two vindicated the honour of our Country, lost in the greater part by protract of malicious time, and want of well-willers to defend it; I desire to speak more largely here, and give you the ground of my conjecture, That *Madoc* (sonne of *Owyn Gwyneth*) discovered the Western world now call'd *America*, three hundred and odd yeeres before *Columbus*: not to detract from that mans worth, but that the truth may prevaile, and the memory of our Heroick Countryman revive; having gaspt too long in hatefull ignorance and oblivion: for, if analogie of language and authority of good Authors may be credited, it may peradventure be accepted of, yea amongst Criticks gaine entertainment.

In the first place it may be asked whence *Madock's* resolution came. I answer. From an innate desire to travell, and to avoid domestique broiles he put that in action which some old prophetique sayings gave him light and encouraged him in. 'Tis very like he had read *Plato* (for what part of the world has ever more affected learning than the *Brittans*) who in his Dialogue 'twixt *Tymens* and *Cricias*, discourses of a great vast Ile, West from the Atlantique Ocean, and named *ATLAS*: as bigg as *Asia* and *Africa* put together. Some illumination hee had also out of *Aristotle* and *Theophrastus* their Books of Rarities writ two thousand yeares agoe, relating how some Merchants passing thorow the Straits of *Gibraltar*, were by tempest driven whither wind and Sea compelled them, so farre West that they finally discried land, but uninhabited: It may be 'twas some of the *Azores*: but what ere it was, it proved a Magnet of encouragement to illure future Ages to discover Westward, and doubtlesse was a prime cause of finding out the Westernne Continent. *Hanno* also is supposed to have landed there. Questionlesse he adventured farre (far in regard they had no Compasse to retorne by) into the Atlantique Seas; but which way he sail'd is disputable: West, some say; some say, Southward. *Pomponius Mela* and *Lampridus* affirme the land was South from *Carthage* hee discovered; if South, then no part of the West-Indies: the Canary Iles perhaps, the *Atlantiades*, the *Gorgades*, *Ascention*, or *Saint Helens*; who though they carry not the Epithite of Great, yet the Novelty considered, and the Distance, the word great may be affected. Some (but I beleieve them not) carry him to *Madagascar*: if that, hee discovered a great Ile indeed; But then sure he would have found out the Red Sea (not comparable to the dangers he had past, in doubling *Cape Tormentoso*) and made his journey home, lesse dangerous. *Virgil* the best of Latine Poets, from some varicinating Notion seemes to point at it, in the 6. lib. *Aeneid.* where hee prophesies the vast extent of *Cesar's* Dominions.

Iacet extra sydera Tellus

Extra Anni Solisq; vias, ubi coelifer Atlas

Axem humero torquet, Stellis ardentibus aptum.

A Land beyond the Stars doth lye,
And the Sunnes way; Atlas that beares the Sky
The fire fit Star-fraught Pole doth wheel therby.

Which though *Servius* understand of the Sunne-burnt *Aethiops*; others other wise interpret it: inconsiderat *Laudinus* is one of them; who cannot be perswaded that any part of *Aethiopia* exceeds the Tropicks: an idle conceit; and which in *fol. 15*. I have refuted: but see his reason for it, the word *extra* he moderates to *pene extra*, a witty comment. But *Donatus* parodically takes *Solem pro Die*, and *Annum pro Nocte*; the Sun for Day, the Yeare for Night; which granted, *Virgil* has neither prophetic nor wonder. The truth is (as *Lod. de la Cerda* notes) the Poet meanes thus, *Augustus Caesar* should conquer beyond Mount *Atlas*, a famous part of *Afrique* (*Morocco* now, of old *Mauritania*) not included within the burning Zone, out of which *Apollo* never wanders, *Extra sydera, nimirum Zodiaci*; whence we gather that *Virgil* meant not of *America*.

But, in a more perfect way, *Seneca* (*Nero's* Master) fore-tells the discovery (he conceales the place) in his *Medæan Tragedy*.

Venient

———The Time will one day be
 (Guided by providence) when you shall see
 The liquid Ocean to enlarge her bounds
 And pay the Earth a tribute of more grounds
 In amplest measure; for the Sea-gods then
 Shall shew new worlds and rarities to men.
 Yea; by his leave, who all great acts commands
 See Thule lesse North by farre, than other lands.

———Venient Annis
 Secula seris, quibus Oceanus
 Vincula rerum laxet & ingens
 Patcat Tellus, Typhisque novos
 Detegat orbes, nec sit terris
 Ultima Thule.

Madoc from these lights discerned it: And least any may thinck the man to whom we erect a Trophy of so great honour, an obscure or illiterate man; not worth a memory; let's in a line or two speak his descent and quality, and then the particulars of his voyage.

He was brother to Prince David, sonnes of that famous Owen Gwynedd Prince of Wales, who for above thirty yeeres governed wisely, with great courage and good fortune: his Father was Gruffith ap Conan that did homage for some lands in England, to William the Conquerour at S. Davids: and descended lineally from King Rodri Mawr (or Roderic the great) glorious in many conflicts and victories against the savage Saxon; in those foure great battells especially, at Berthen, Bangelu, Monegid, and Anglesea; in the yeere from Adam 4820: from the nativity of our Blessed Saviour 846. such time as Burckred King of Mercia, Athelwolfe King of the West-Saxses, Meiric and other valiant Princes by sad tryall found him fortunate: which suffice to illustrate Madock's quality, every way exceeding honourable.

It followes why they put to Sea upon discovery. The Annalls of those times (to this day happily preserved) tell us, That so soone as Owen Gwynedd (or Venedotia) was dead; the custome of Gavelkind (which has confounded Wales) became a Subject of implacable hate amongst his sonnes, Iorwerth (or Edward, surnamed Dwyrndwn, from his broken nose) Howell and David; whose peculiar ambition banisht all generall kinds of love due amongst friends and brethren. Iorwerth, albeit he was eldest, was held incapable of the Crowne in respect of his lameness and other deformities: Howell also was thought unworthy by reason his Mother was an Irish Lady, with which Nation they had then some difference: David had least right by law of Nature and Nations, being youngest; howbeit, by his comly personage, his skill in Armes, but principally by marrying Emma Plantagenet, sister to King Henry the second, hee got the Scepter into his hands, and swayed it as best liked him: yet the Crowne tottered upon his head, till in a victory against his brethren wherein Hoell was slaine, hee fitted it better and fastned it. But a supream power and Justice would not establish it against right and reason, for so soone as Llewellyn (Iorwerth's sonne and right heyre) was capable to grasp it, hee drew many of Davids men to his party (such is the vulgars levity) promising them great matters; and ayded by Howell ap Meredith and Conan ap Owen his active kinsmen, David unwillingly descends from his Princely Seat, and Llewellyn is seated Anno Domini 1194; not without much blood-shed and distraction of the wisest.

Madoc ap Owen Gwyneth perceives the Normans ready to swallow them

(for nothing more destroyes a Nation than division :) and that his advice nor propositions of peace were harkned to, but rather by such good offices made himsele the object of their furie; he thence-forth studies his owne preservation, but sees no part of his native home-glance any happinesse, but every where horror and destruction: his genius therefore prompts him to adventures, yea to hast aboard, in some remote place or other to establish his present state and future happinesse; no shew of feare, no improbability in reason, no peradventures any whit disaminating his well-temper'd spirit, to Sea therefore he meant to go and prepares speedily: for at that instant hee saw that Prophetique song penned by *Ambrose Teleyssen* a noble Bardh fulfilled; writ in the yeere 490, such time as *Aurelius Ambrosius*, brother to *Vther-pen-Dragon* arrived here (from *Armorica*) to revenge them upon the uncivill Saxons: the Bardh vaticinating that when they fell to Idolatry, to discord, or to admit strange people among them, that then the Brittish glory should be Eclipsed.

En Nar a folant
En hjaith a gadwant
En tir a gothlant
ond gwylt Wallia

In Latin this

Vsq̃ue laudabunt Dominum creantem
Vsq̃ue servabunt idioma linguæ
Aryaque amittunt sua cuncta
præter Wallica rura

Whiles *Cambrya's* issue serve the Lord their maker,
 Whiles with no other Language are pertaker,
 Whiles so, with glory they their own shall keep,
 Whiles other Nations in oblivion sleep.

Teleyssen at the same time and in the same song joynd this other invective, reproving the pride and avarice of the Clergie, who to despight the Welsh had given out that *Austen* the Monck, sent hither by Pope *Gregory* the great, was their first Converter; ignorant it seemes, or rather wilfully malicious, that our Country-men had embraced Christ (long before *Austen's* time) by the preaching of *Ioseph of Arimathea* and *Symon Zelotes*; and thence came that religious boast, that they excelled all the world for three things, having the first Christian King, Emperour, and Monastery in the world; *Lucius*, *Constantine*, and *Bangor*. The Song is this.

Gwae'r offeiriad byd
Nis angreifftia gwyd
ac ny phregetha
Gwae ny cheidw eggail
Ac effyn Figail
ac ny's areilia
Gwae ny theidw ey ddevoid
Rhae bleidhie, Rhufeniaid
a' i'ffon g'nwppa

Woe be to that Priest Y-borne
 That will not cleanly weed his corne,
 and preach his charge among.
 Woe be to that Sheeheard I say
 That will not watch his fould alway
 as to him doth belong.
 Woe be to him that doth not keep
 From Romish Wolves his silly sheep
 with staffe and weapon strong.

Madoc the rather confirmed his intentions for travell, when hee saw such distraction at home, such apostasy in all callings; also his life every day

day in danger : all things therefore being fitted, he put to Sea without bidding his kindred farewell, least too much love or hate might have withdrawn him. The yeere he set forth in, was from *Adam* 5140. from *Christ* 1170. the wind and sea seemed to favour him (Omens of good fortune:) so as, after some patience and weeks saile due West, hee descried land, a land where he found store of good victuals, sweet water, fresh ayre, gold, (and which was best) where they were a good whiles healthfull : such, as over-whelmed him with joy, but moderated when he considered how Almighty God was alike powerfull and gracious in all places : his exile now turned into comfort. In leiw of ingeminating his owne misery, hee joyes himselfe, and sees his brothers most unhappy Princes ; who so eagerly emulated one anothers greatnesse : a Territory causing it, which compared which this, God had directed him to, was but as a handfull of earth, and which he had possession of without opposition or bloodshed. Here *Madoc* planted (in *Florida* or *Canada*, some part of *Mexico*) rais'd some fortifications for defence, left a hundred and twenty men (I follow the old Copie, in this Storie) and directly by Gods providence (the best compasse) and benefit of the Pole starre after long saile arrived safely at home ; where, hee recounted his mervailous succesfull voyage, the fruitfulness of the soile, the simplicity of the Savages, the great wealth abounding there, and facility of Conquest : a discourse that fill'd them with joy and admiration ; and whereby hee drew many willing minds to returne with him. In ten good Barques, loaded with all necessary provisions they advanced back, and most fortunately re-attained the same place they hoped for. Great rejoycing was among them at that their happinesse, but no lesse sorrow followed : for, being come to the Plantation, they found few of those they left there, living : caused by too much eating, the indisposition or Novelty of that ayre and climate, (which though never so excellent, yet causes sicknesse and alteration in new Inhabitants) by some trecherie of the Barbarians. *Madoc* digested it with a Christian fortitude and patience, and forth-with bettered the Colony, by help of *Eneon* and *Edwall* his brothers contriving every thing with so good order, that they were secure from any Enemy, and had all things conducing to ease, plenty, and contentednesse : they threw away the too indulgent thoughts of their Native homes, by this reason, that if they died there, they were in the same distance from heaven, and had as easie a journey thither : what most afflicted them was the breach of promise, many of their friends had made but not performed. The cause was not in them, but in the overture of that state turn'd topsie-turvie by the *Brittaine* Princes, and totally by the indiscretion of that unhappy Prince *Lluellyn ap Griffyth*, (lately married to *Eleoner*, daughter of *Monteford* the bold Earle of *Lecester* and *Eleoner* daughter of King *Iohn*) which *Griffyth* was slaine Anno 1282 at *Buelht* by *Frauckton* an Englishman in an unmanly fashion. So that *Madoc* and his Company returned no more, nor did the Welsh saile thither afterward, whereby one of another in small time were in some sort forgotten and never remembered.

But although *Madoc* and his Cambrian crew are dead and their memory moath-eaten ; yet the foot-steps and reliques of their former living there are to be traced ; and such, as deserve to be revived clearly : the language

guage they left there, the religion they taught the Savages, manifested it ; otherwise how come those many Brittish words (not much altered from the dialect) amongst the Mexicans ? whence had they the use of Beads, of Crucifixes, of Reliques &c ? all which the Spaniards (as we read in *Lopez de Gomera* and others) confesse they found amongst the Canibals, and those of *Acusano*, and *Culhuacan* at their first landing in *America*. Yea, some tradition and reports amongst the Mexicans, that (about the time that *Madoc* was there) a strange people came thither in Corraughts or Ships, who taught them some knowledge of God, and by whose examples they became more civill and industrious : testified by *Columbus*, *Franciscus Lopez*, *Cortez*, *Postellus* and other Castilians of quality ; that of *Fernando Cortez*, (*Anno Domini* 1519 Ambassador and Generall for *Ferdinand* and *Isabell*) is also remarkable. In some discourse betwixt him and *Mutezuma* (second sonne of *Antzol*, and Father of *Quabutimoc* last King of *Mexico*,) the Ambassador observing the Indians to have many ceremonies the Spaniards used, demanded of the King who first instructed them, who answered *Cortez* ; That many yeeres ago a strange Nation landed there, a civill people, and from examples of piety they received them ; but how they were called, or whence they came he could not satisfie him. Another time, in an Oration of thanks which *Mutezuma* returned them for some favours, hee thus told them. One chiefe cause of my especiall affection to your Nation is this, I have many times heard my Father say, hee heard his Grandfire seriously affirme (out of a continued tradition) That not many Descents above him, his Progenitors came thither as strangers by accident, in company of a Noble man, who abode there a while and then departed, but left many of his people behind him ; and that upon his returne, most of those he left, died : and that from him or some of them they thought they themselves descended. A speech agreeing with our Narration : and that this people were Welsh rather than Spaniards, or others, the Records of this voyage writ by many Bardhs and Genealogists confirme it ; memoriz'd also by those learned Poets *Cynwric ap Grono* and *Guten Owen* (who lived in *Edward* the fourths time) and by *Sir Meredith ap Reese* a valiant and learned man, living in the yeare 1477. and of *Madoc* in this Eulogie.

Madoc wif mwydic wedd ;
Iawn genau Owen Gwynedd
Ni funnum dyr, fyenaid oedd
Nada Mawr, ond y'm oredd ;

Madoc ap Owen was I call'd ;
Strong, tall, and comly ; not inthrall'd
With home-bred pleasure, but to Fame,
Through Land and Seas I sought the same.

Made more orthodoxall by Welsh names given there to birds, rivers, rocks, beasts, &c. as *Gw'rando* (with us and them,) signifying to give care unto or hearken : *Pen-gwyn*, referd by them to a bird that has a white head, and to rocks of that resemblance : the Iles, *Chorrhoeso* : the Cape of *Brittain* : *Gwyn-dwr*, white-water : *bara*, bread : *Mam*, Mother : *Tate*, Father : *dwr*, water : *pryd*, time : *Bu* or *Buch*, a Cow : *Clugar*, a Heathcock : *Llynog*, a Fox : *wy*, an egg : *Calaf*, a quill : *Trwyn*, anose : *Nef*, heaven : and others, Welsh words, and of the same signification : whereby, in my conceit, none save detracting Opinionatists, can justly oppose such modest testimonies and proofes

proofes of what I wish were generally allowed of. Nor is it a phantastie of yesterday, many worthy men of late and antient times have revived it: such are *Cymric ap Grono*, *Meredith ap Rhyce*, *Guten Owen*, *Lloyd*, *Powell*, *Pris*, *Hackluit*, *Broughton*, *Purchas*, *Davys*, &c. Enough to satisfie the well-willers of truth; too much for Zoilists and such as delight in opposition. This, no doubt had it beene so deservedly knowne and Catholiquely beleeved as it merited; then had not *Christopher Columbus* (a man in truth, honourable and industrious) *Americus Vesputius*, *Magellan*, nor others carried along with them all the honour in so great an enterprize: Nor had Prince *Madoc* beene defrauded of his memory; nor our Kings of their just right and Title to the West Indyes (a secret fate as it were miracalously renewing their claime by *Columbus* his proffering the discoverie and wealth of those Countries to our King *H. 7.*) nor then had his Holinesse, nor his Catholique Majestie had that plea nor immediate Interest grounded upon the Genoans discovery, as many Jesuits and State-politiques have so vehemently, so late disputed for. Farre be it from me or any honest man to detract *Columbus*, or to derogate from his deserved glory: It may be his discovery was (as *Madocks* was) meerely from his owne skill, genius, and magnanimity, without knowledge of *Madocks* former being there, or of encouragement from old conjectures: his greatest reason I know, was that so much of the 360 degrees could scarce be Ocean, & that he might as well discover Westward as the Portugalls had done East to the other Indies. But this I would withall have also granted; That this his voyage was after the other (of our Country-man) three hundred and two & twenty yeares; and that the Spaniards have not so much right to those Countries (I meane of *America*) as our King has; so long as they arrogate their claime from a primier discovery.

Columbus was borne at *Cugureo* (at *Nervi* some say) not far from *Genoa*: a man of a modest nature, studious, and well read in the Mathematicques: and of that, chiefly in Navigation: His first encouragement of going West upon discovery, grew (as say the Spaniards) from his perusing an Ephemerides writ by a Spanish Mariner, who had beene forced into the West Indies by tempest, and died at *Columbus* his house upon his arrivall: this is a Spanish lye, invented meerely to derogate from his worth, and that an Italian should not master so much glory. Whither *Columbus* had any illumination from old Poets, or that he had seene or heard of *Madocks* journey Westward, who knowes: for, what Nation formerly knew not the acts of English-men better than themselves: otherwise, *Polidore Virgil* that craftie Monck had not undertooke to illustrate (to his and our shame) the English Cronologie, nor *Verstegan* (alias *Rowley*) dar'd to make us all Teutonicks; from both which wee suck too many egregious falsehoods. *Columbus* armed with much confidence, sends his brother to our King *Henry* the seventh, the wisest in his time and most noble, if too much avarice had not swayed him: whose ill hap it was to slight the Messenger and his Message, from his incredulous heart and the poverty of *Columbus*, who in his passage had been imprisoned by Rascalls, and nakedly (after much intreaty) delivered. Upon the Kings refusall, he desired the French King to Patronize it, but hee (hearing that King *Henry* had refused) derided him; who had

had beene for ever discouraged, had not *Ferdinando* the Spanish King (after long suit) accepted of the motion, and trusted him with two hundred men in two small Ships, at the earnest suit of *Iohn Perez de Marchena*, at that time Rector of the Monasterie of *Rabida*, a great Mecenas to industrious men: with which, after threescore dayes saile, much impatience, and no lesse stirre to quiet the discontented Spaniards, *Columbus* descried land, that part call'd *Guanahani*, but by *Colon* new nam'd *Saint Salvador*, a part of *Mexico*, (very neere where *Madoc* had first landed;) a discovery no lesse joying them, than as if thereby they had got the Conquest and Empire of all the world: a Prize so worthy, that from that yeare 1492 to this, they have brought home no lesse gold and silver, than all *Europe* enjoyed formerly. *Columbus* died in the yeare 1506, in his fourth returne out of the Indyes. But of his sorrowes afterwards, and of the Spaniards ingratitude to him; their pride to all the world, and cruelty to the miserable Indjans; thou mai'st satisfie thy selfe at large in their owne and other Histories.

An. Dom. 1497 Americus Vespucius a Spaniard (before his Voyage into the Orient) adventures South; where with small toyle or studie hee found land enough (but part of the Continent formerly discovered) to glut his ambition: howbeit, as if *Colon* had done nothing in respect of him, conceiting his endeavours more transcendently meretorious, hee dares to call the whole Continent (reaching almost from one Pole to another) from his own name, *America*: injuriously assumed, and unwisely followed by other Nations; who if they had given every man his due, had more reason to have called it *Madocya*, *Nova Britannia*, *Colonia*, or *Columba* (for to *Noah's Dove* he may be likened:) but we see, by Epidemic assent the supercilious Spaniard has got the honour of it: yea, thrives better than did *Bathillus* the Poetastor, who thought to have defrauded *Virgil* of his elaborate Poem; and some there be (yet those not envious) that wish his reward agreeable: for, they are *Furtivi colores* (*Americus*) you are cloathed with. *Magellan* sailes more Southerly than *Vespucius*, in the yeare 1519 thorow that *Fretum* or Strait, with good reason called *Magellane*. A hundred Others have since that laboured in the like harvest, and reaped severall Epethites of honour, memorizing (and not unworthily) their Names in fresh discoveries of Ports, hills, rivers, rocks, &c. Only hee that most of all deserved it, is diserted, left out, *Madoc*, who sleepe in rest, more happy in his lasting quiet than the bubble of vaine-glory. Howbeit, such as love his memory cannot passe by such living monumens of his deservings (of which number I am one) in the Indyes, without some small Essay of their affections: But I am neither able nor worthy to speake in such a subject: and therefore with a better Author, who in a better method may revive him clearelier. *In magnis, voluisse sat est*. Let's homewards now, for we have too farre wandred; tired in a double Travell; of scorching and intemperate Zones, and of too great presumption in your patience.

Being off at Sea, the beginning of December wee got sight of the *Azores*, Flemmish or Western Islands, (by so many severall names they are call'd by severall Nations:) but wee got not thither without much struggling with adverse winds, and some tempests. The Flemmings challenge

lunge them for theirs, and say, That a Merchant of *Bruges* intending *Anno* 1449 to goe for *Lysbon*, was by force of ill weather driven upon these Islands; that they peopled, & named them. At this day, they are commanded by a higher power, the Portugall: they are nine in number, *Tercera*, *Saint Michael*, *Saint George*, *Saint Mary*, *Pycó*, *Fayall*, *Graciosa*, *Flores*, and *Corvo*, all of them included 'twixt 38 and 40 degrees: Nam'd *Azores* from the many Ayeries of Goshawks found there. *Ortelius* (in the behalfe of his owne Country) wrests the name from *Efforer* to dry or wither: the old one (knowne to antient Cosmographers) was *Vixiana*: the Islands also have their peculiar denominats; *Tercera*, from a three-fold partition: *Fayall*, from Beach trees: *Flores* and *Corvo*, from Flowers and Crowes: *Pycó*, from its piramidall shape and height. The rest are named from Saints, such as the Portuguize then thought on. Of these, *Tercera* is the greatest, if not the fruitfullest: it abounds with Oyle, Wine, Corne, Oade, Fruits, &c. Her best Towne, is *Angra*; best Fort, *Brasilel*; her Haven, bad to anchor in. This Ile is most famous for a defensive warre the Prior *Don Antonio*, Titulary King of Portugall, commenc'd, and a good while held out against the insatiate Spaniard, who finally got that and the rest of *Don Antonio's* Territories; by sword they forced them, but claimed both by blood and Conquest; as *Cunestagio* in his Union of the two Crownes *Spaine* and *Portugall*, treats of.



Pycó is highest, though not greatest; above five miles (some say) it mounts into the ayre, and is so oft invelliped with foggs and clouds, that but seldom her head or peake can be discovered: it exceeds not ten miles circuit, is for the most part compos'd of Sulphur; which many times conflagrates; for, within are some concremated vast Caves, where the ayre inflames, and from thence evaporate smoke and flame, and belch out Brimstone: below, are umbragious shades, and chil-cold rivolers, into which when the vomited fire is forced, those opposite elements eccho forth their

discontentments not in silent murmurs: some of these Iles have tasted adverse fortune; yea, became prostrate to the English bravery: such time as that valiant Earle of *Essex* (Generall and Admirall of her late Majesties Forces) to retaliate the Spaniard for his intentions in 88, arrived here in the yeare of grace 1597, landed in their despight, and did what pleased him; he also made *Flores* and *Corvo* to curse the ambition of the Spaniard; Saint *Michael* also; and out of *Villa Franca* tooke what was valuable; so much as amounted to foure hundred thousand Duckets and upwards: most of which, had eight yeere formerly yeelded to the mercie of that never to be forgotten Heroe, *George Earle of Cumberland: Fayall* also in the yeare after 88 enobled his good fortune and victory; and in the yeare 1597 was sackt by Sir *Walter Raleigh*, whiles *Pico* became a prey to other Englishmen: ere wee lose sight of these Iles, remember wee that the antient account of the first Meridian is transferd hither from the *Canaryes* or fortunate Ilands; for, 'twixt *Flores* and *Corvo* the Needle feeles no Variation, in all other parallels encreasing. From these Iles, by an East course wee quickly entred the *Cantabrian Seas*, where (when wee thought all danger past) a violent storme threatned us with no small danger, for thrice foure and twenty houres blustering with such rage that we could make no saile, but in despight of Helme and Misen forced us upon *Ushents point* in *Brittany* (a marittime part of *France*, *Armorica* of old; but now (in memory of their descent from us) call themselves *Brittans*, *Brittanants*: ere long the storme abated, and in few watches we attained sight of our long-lookt for *Ithaca*: the rather that these Relations (the issue of youth and haste) might find acceptance from that most noble Lord the Earle of *Pembroke*

Lord Steward, &c. (now with God,) and my Lord of *Powys*; from whose encouragements I affected Travell; whose memory I honour, and whose love merits my acknowledgement.

To conclude, wee got safe to *Plymouth*;
where (not without great cause)

wee gave God thanks for
our safeties.

Rediturq; suo singula gaudet.

F I N I S.



AN ALPHABETICAL TABLE: WHEREIN THE NAMES of Men are distinguished by a different CHARACTER.

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